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T H E

C O L O N I A L C H U R C H M A N .

"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, APRIL 6, 1837. NUMBER 10.

COMMUNICATIONS.

For the Colonial Churchman.

MESSRS. EDITORS,

In looking over a posthumous work of Bishop Beveridge's, (his Complete System of Divinity) I was very much impressed with his remarks on prayer, contained in his notes on James 1.5. I send them for insertion in your paper, hoping that they may be blessed to the edification of many souls.

Reader! you have before you a sacred pattern for imitation in your communion with God. Set it before you, and in your retirement with God, compare with it your own attainments in prayer. Where you fall short, ask of God to pour upon you His promised Spirit of grace and supplication, Zech. 12. 10. Ezek. 36. 37, that your happy experience like that of the beloved disciple may be, "truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1. 3. For which, "may the God of our Lord Jesus Christ, the Father of Glory, give unto you the spirit of wisdom." Eph. 1. 17.

L. James 1. 5. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."

Prayer is the means to the attainment of spiritual mercies.

It is a holy calling upon the true God, in the name of Jesus Christ his Son our Saviour, for the bestowing of some mercy that is desired; the preventing of some danger that is feared, or the removing of some misery that is felt, by ourselves or others.

I. Motives to pray.

1. Consider what an easy way this is to get mercies,—but ask and have, Matt. 7. 7; and it is not worth having, if not worth asking.

2. How many and great mercies we want.

3. It is a constant attendant of grace, Zech. 12. 10. Acts 9. 11.

4. No promise shall be fulfilled to us, without our prayer to God, Ezek. 36. 37.

5. It is the chief way of our worship we owe to God, Gen. 4. 26. Ps. 79. 6. Is. 64. 7.

6. It is the chief way of our enjoying God in this world.

II. Directions how to pray and ask of God.

Something is to be done *before*, *in*, and *after* prayer.

1. *Before*, 1 Pet. 4. 7—*Watch unto prayer.*

1. *Meditation of God's glory*, which we are then going before, thinking with ourselves, well, I am now going into the presence of the great God, &c.—and also of our own necessity, what we want and stand in need of: as, if the king should make a promise to any of us, that whatsoever we would ask of him, he would give it us, we should presently think what we stood most in need of and ask *that*. Esth. 5.3. Matt. 14. 7, 8.

2. *Repentance*; we must empty our hearts of sin, before God will fill them with His mercy, Ps. 66. 18.

3. *Faith*, Matt. 21. 22.

II. *In prayer.*

1. Raise a holy fear of God. by addressing Him by some of His glorious names.

2. Maintain this by a constant apprehension of Him in thy heart, whilst thou art praying. When asking forgiveness, apprehend him as a God infinitely merciful; of grace, as one just to all His promises, &c.

3. Then humbly confess thy sins, original and actual; general and particular, asking pardon, 1 John 1. 9.

4. Bewail thy corruptions, desiring they may be abdued.

5. Desire grace to be implanted in thee.

6. Ask only in the name of Christ, John 14. 26. 29. "in, for the sake of Christ," at the end of every

petition. Pardon this sin for Christ's sake. Give me this grace for Christ's sake, &c.

7. Proportion thy desires to God's promises—what He hath promised absolutely; that thou mayest ask absolutely—what conditionally; ask conditionally.

8. All the while thou prayest, apprehend Christ as handing thy prayers to His Father and desiring they may be granted, Heb. 7. 25. Saying as St. Paul to Philemon for Onesimus, v. 9. 10. 1 John 2. 1.

9. Remember always to pray for the Church of Christ, Ps. 51. 18. 137. 5.

10. And for thy Governor upon earth, 1 Tim. 2. 1.

11. Mix praises with thy prayers.

12. Be sure to ask all in faith, Matt. 21. 22. Jas. 1. 6

III. *After Prayer.* So soon as thou hast prayed,

thou shouldst not presently remove thy heart to thy worldly occasions, as some will do, as if Heaven and earth were so near together that one might step from the one to the other; but as it is a good while before we can get up our hearts from earth to Heaven, so it should be a good while too before we should bring down our hearts from Heaven to earth again; and doubtless it will be so, if our hearts be really mounted up in the fiery chariot of a fervent prayer to those things that are above; for to me it seems a thing impossible, for one that hath had a view of those unspeakable glories that are in Heaven, presently to be taken with these unprofitable vanities that are upon earth. And therefore it is, that I al- t' he prayed was never raised up to the things that are above, who when he hath prayed can immediately fall down to these nothings that are below: and indeed, prayer being the chief work and business of the soul for the present, I cannot see how we can pass from it to earthly employments, if we would; or how we might, though we could; for I cannot but look upon it to be a christian's duty to watch *after* as well as *unto* prayer; and that it is a great mistake in silly man to think, that when he hath ended his praying, he hath no more to do with his prayers; for if we seriously consider it, we shall find, that the uttering of our prayers before God is the least part of our praying to Him, and that our hardest work begins when our prayer is ended: and this is that, which by the assistance of my God, I shall endeavour to direct you in at this time: and the rather, because many have written and preached much concerning what we are to do, *before* and *in* our prayers; yet few or none that I could ever see or hear of, have handled this great work the soul hath to do *after* prayer.—*To be concluded.*

For the Colonial Churchman.

SHORT SERMONS OF THE LAST CENTURY.

Messrs. Editors,

No remarks of mine, I feel sure, can add force or value to the following extracts. I preface them, therefore, merely with the remark, that your readers are not likely to value them the less for their rarity, nor for their having been selected from authors of the olden time. "You must not be drinking at paltry springs," observes a living writer; "You must spend more of your time at the fountains of English literature." Certain am I, that if I had followed this advice, with the same readiness that I now repeat it to others, I should have become a wiser and a better man. I have altered the arrangement of these extracts; but have not ventured to vary the matter. SIGMA.

March, 1837.

CHRIST the best and only sure Teacher.

What think ye of Christ? 22 Matt. 42.

What think ye of Christ's prophesy and teaching: For, as Christ, He is anointed to be a prophet—

Who teaches like Him? saith Elihu, 36 Job 22.— Other prophets and teachers have no wisdom but what He gives them, but in Him are hid all the treasures of wisdom and knowledge, 2 Col. 5. Other prophets may err, but He teaches *infallibly*: for He is truth itself; full of grace and truth. Other teachers may be confounded, but He teaches authoritatively. He speaks as one having authority, and not as the Scribes. Other teachers may fail in their design, and prove unsuccessful in their work; but He teaches efficaciously. Men work on a capacity, but who but He giveth that capacity? The entrance of His words giveth light. He gives understanding to the simple. His teaching is singularly excellent, from its

1. Ability and fidelity.
2. Its matter—the whole will of God for our salvation.
3. Its manner—from its word and spirit.
4. Its extent—to all sorts of persons and things.

R. Erskine, A. D. 1725.

The profits of Godliness.

Godliness is profitable unto all things, 1 Tim. 1. 8.

As the King of kings is the giver of every good gift, so of riches and honor, and the receiver is obliged to be thankful to the giver. This thankfulness is best demonstrated in his improving these talents to the glory of the giver; to the good and comfort of his neighbours, but the more comfortable advantage is upon his own soul: a spiritual gain of his own soul: a spiritual gain of peace with God, which passeth all understanding and joy unspeakable and glorious. This is Heaven upon earth: conversation in Heaven; having the heart mortified and crucified to the world, and all its riches and honors, which to them are loss and dross, when put in the balance with Christ. 3 Phil. 7. 8. This flows from more than ordinary grace. All the external honor and dignity which the Lord confers, which are good gifts in themselves and not to be slighted, yet they are of infinitely less value than the inward spirit and heavenly graces wherewith the God of all grace beautifies the soul.

R. Edward, A. D. 1683.

Christian Duties.

Let us be careful to observe—first, all the substantial duties of Religion—righteousness, charity, sobriety and godliness, which have been delivered to us by the Lord himself and His holy Apostles,— and secondly, all the ordinances of the Church wherein we live, which are not contrary to the word of God. For so hath the same divine authority delivered, that the people should obey those who are their guides and governors, submitting themselves to their authority, and avoiding all contention with them. as most indecent in itself and pernicious to Religion, which suffers extremely when neither ecclesiastical authority nor ecclesiastical custom can end disputes about rites and ceremonies.

Anon, A. D. 1637.

L I F E .

By Thomas Miller.

Life and friends like seasons pass away;
We slept light-hearted through the blossomed spring,
But scarcely had begun to laugh and play,
Ere full-leaved summer leaped into the ring.
And looking round, she deigned no longer stay,
For solemn autumn came with yellow wing,
And glanced, without a smile, upon our game,
Then fled for aye, and wrinkled winter came.

The Arabians recommended patience by the following proverb—"Be patient, and the mulberry leaf will become a satin."

EXTRACTS FROM THE CORRESPONDENCE

Of the Society for the Propagation of the Gospel in Foreign Parts, for 1836.

From the Lord Bishop of Nova Scotia.

GAY'S RIVER, N. S.

On Sunday, 28th, June the Rev. Mr. Burnyeat joined us from Musquodobit, ten miles, where he had been attending a dying member of the Church. A large congregation, many of whom were not of our communion, were assembled at eleven o'clock. The church (St. Paul's) and its burial ground were consecrated. I endeavoured from the pulpit to explain the reasonableness and usefulness of these ceremonies; and to guard against the error of considering them as mere forms; pointing out the way in which through the Heavenly blessing, they may be made instrumental, as we humbly trust they were, on this occasion, to the glory of God, the honour of His Church, and the salvation of His people. In the afternoon the church was again well filled, and I endeavoured to give such explanation as was necessary of the rite of confirmation which was now to be administered, for the first time, in a place where few were acquainted with its Scriptural origin, and uninterrupted use in the Church; and where many were probably disposed to think lightly of it. Eighteen persons, who had been properly prepared, received imposition of hands, with every appearance of true devotion; and it was my endeavour to encourage their earnestness, and increase their desire to adorn their holy profession of faith in a Divine Redeemer. The attention throughout the whole of the services was very decorous. At their close, a respectable man, advanced in years, begged to introduce himself to me. He was from the north of Ireland, but had been nearly half a century in this country. He recollected to have seen such ceremonies before he came from home; but observed they were strange sights in this place. He told me that he and his family were Presbyterians, but that he could not fail to acknowledge, as he did with much warmth of feeling, his conviction that such services, when duly performed, must be very edifying. He said that many of the congregation, like himself, were not members of the Church of England; but he thought the piety of all must be inflamed, and every heart filled with Christian love, by the scene in which they had been engaged. He concluded, by expressing a hope that I should soon be called upon, for similar services, at Mosquodobit, in which settlement he resided; and begged I would make his house my lodging-place. The rain was now falling in torrents, and I expressed my regret that he must be exposed to it. The kind reply was, that he would willingly encounter it, after the satisfaction he had enjoyed. The people at Gay's River are very anxious to have a resident Clergyman for their settlement and Mosquodobit, ten miles distant. I assured them of my desire to forward their pious wishes, and earnestly recommended exertions, to assist their support.

MAHONE BAY.

Tuesday, July 7.—This day having been appointed for the services at this place, the Rev. J. T. T. Meody, Missionary at Liverpool, the Rev. Joshua Weeks, Missionary at New Dublin, and the Rev. James Shreve, Missionary at Chester, joined us in good season. The day was remarkably favourable, and at eleven o'clock, the chapel was crowded by more than 500 persons, including many respectable members of the church from Lunenburg. The several roads in view from our vessel had exhibited a lively scene, being covered with the people who were flocking to the service. The chapel was solemnly dedicated to God, and I preached to very attentive hearers, many of whom appeared to listen gladly, and with seriousness. I afterwards confirmed eighteen persons, whom I exhorted to patient perseverance, and lively faith, in the course on which they had now voluntarily entered. A large portion of this flock had already been confirmed, as I had been able to make frequent visits to this part of the country, and had several confirmations in this neighbourhood, in the preceding autumn. Most of the inhabitants of this thickly peopled settlement are Germans, and their descendants. Many of them are Lutherans; but pious Lutherans delight to join in the ser-

VICES of our Church. The people here, who receive attention from the Missionary at Lunenburg, are very desirous to have a Clergyman's uninterrupted services; and the congregation is so large, that it is very desirable their laudable wishes should be gratified. They were urgent to retain permanently, the service of the Rev. Mr. Leaver, much of whose time had lately been devoted to them, and they readily entered into a satisfactory engagement to provide a house for him, and at least 500. a year, to be regularly paid. But I was compelled to fulfil an engagement I had made for sending him to Antigonish, where several congregations would have been left without the ordinances of the Church, upon the removal of Mr. White, if Mr. Leaver had not gone thither. I encouraged the people, however, to hope and to pray, that by the blessing of God, some means might be found for supplying them with a faithful shepherd. We left them in the evening, had a very pleasant run to Margaret's Bay, and anchored at a late hour directly under the church.

KINGSTON, N. B.

Sunday, August 2.—We were thankful to be favoured with very a fine day. The people began to assemble from all parts at an early hour; and soon after ten not less than 500 persons were crowded within Trinity Church. I preached an ordination sermon, and admitted the Rev. W. E. Scovil to the order of Priests. The occasion was deeply interesting; the church had been founded and faithfully served by the grandfather of the present candidates for priest's orders, who was cherished in the affectionate and grateful recollection of the people. The father of the candidate, who presented him at the altar, has trodden in the steps of the founder of the Church, and is beloved by his flock. The prospect of similar blessings from the ministry of an exemplary young man, well known to the people, and known to be worthy of his race, engaged their best feelings and hopes. An allusion to the services and the memory of their first pastor deeply affected many of those who listened to it, and prompted their fervent prayers for that blessing which alone can give value to every labour of the minister of Christ. The Lord's Supper was administered to nearly 100 communicants.

After a short intermission, the church was as closely crowded for an afternoon service as it had been in the morning, and my hearers equally attentive and devout: ninety-nine persons were confirmed, and I preached again to animate them to perseverance in their holy course. I afterwards addressed the Church wardens and Vestry, as in other places, and they promised their best exertions for a full compliance with all which the Society required. It is hardly necessary to add that the state of the Church in this Mission is most encouraging.

RICHMOND, N. B.

Here I met a small but attentive congregation, in a very open and unfinished church. I preached, confirmed twenty persons, and addressed them and the congregation. This place is only five miles from Holt, an American post, garrisoned by a field officer's detachment of 200 men. Two officers from this garrison met me at Richmond, with a very polite invitation to dine and sleep at the fort; and a request that I would officiate there, as many of the officers and soldiers were members of the Protestant Episcopal Church, and seldom had divine service except from Mr. Street, whose occasional visits were most thankfully acknowledged. I did not hesitate as to officiating, and if the dinner would not interfere with the service, I readily promised to partake of it; but was sorry my engagements at other places made my return to Woodstock that evening indispensable. My congregation at Holt were very attentive, and they expressed their thanks for the opportunity of attending divine service. Our whole reception was most polite and friendly, and made us regret the necessity for making our visit so short. It was delightful to see the animated regard of the members of the Church, in America, for us as the military surgeon, who is often called, in serious cases, to the sick on our side of the line. He has presented to the church at Richmond all his remuneration for such professional visits. We remained till the day was expended, and then drove more than twelve miles over a wretched road, in a very dark night.

A CHURCH IN THE WILDERNESS.

We proceeded as far as carriages could be used, thirteen miles on the road to Mitamichi: at this point the road to Stanley turns suddenly to the left, through a deep forest, and is at present no more than a bad horse-path (seven miles). The most of our party took this path, I preferred the novelty of a passage on the river in a batteau, and especially on account of the river scenery, which is beautiful for the distance, and sometimes very striking. Our boat was drawn by a horse, who was obliged to travel in the river, with a person on his back, as there is no path on the bank. The river was shallow in general, but the current so strong, that the horse was often in difficulty, although ably assisted by three strong and very active men in the boat, who poled her against the stream, and twisted through the rocks with great skill: the horse, however, was sadly harassed—sometimes he stumbled over rocks hidden by water, and sometimes plunged into holes, from which he could hardly extricate himself. The whole expedition was very interesting, though we did not reach Stanley till some time after dark. We were received with torches and bonfires, which afforded a brilliant light, and gave us an appropriate welcome to this woodland scene. This place has been occupied and improved with great zeal and taste and judgment, as an encouragement to the settlement of the wilderness. The first tree was cut down in August, 1834; 150 acres are now cleared, and a large portion of this cleared land is under crop. The house in which we lodged has been built for an inn; and, like all the other houses and cottages, displays excellent architectural taste combined with economy; the whole is beautiful, and exhibits more encouragement to settle in the forest, than I have ever seen in so early a state of improvement. Mr. and Mrs. Kendal had brought from Fredericton every thing that was necessary for our comfort, and by their very kind attention made this visit to the woods a very delightful part of our excursion. Every thing appeared enlivening, and yet there was a tranquillity that of itself would have infused content and enjoyment. We were as happy with our wooden benches and temporary tables of rough boards, as polished mahogany, or a soft couch could have made us. The people too, gathered round us, and seemed so happy that we could not fail to partake of their cheerfulness. We were not in an unfit frame of mind to close the employment of a busy day, with thankfulness to Him, whose blessing can reach every situation and every condition; and whose presence may as surely be found in the stillest retirement of the few as in the crowded congregation of the many.

Friday, August 21.—The hours here, like all things else, were primitive; and at six, a congregation of sixty persons were assembled, in a shed, which was conveniently prepared for our service. The commendable example of the agent and his family was cheerfully imitated, and all wre on their knees for the humble offering of their prayers. I preached the first sermon that was delivered on this spot, and endeavoured to adapt it to the occasion, and to the place, where, only a few months before our thus assembling, the untamed tenants of the forest were the only occupants. I endeavoured to raise and to guide the hearts and desires of my hearers (through the only way) to that Father of mercies, whose blessing can supply spiritual food in the midst of the wilderness as easily as he can clothe the lily, and feed the raven. I concluded with the beautiful and affecting hymn of Bishop Heber, for the fourth Sunday in Lent, every line of which appeared particularly applicable to my present hearers, and to their peculiar situation. After the service, I baptized a child, the second born in this place; and improved the opportunity for offering serious advice to the parents, sponsors, and friends, who were gathered round them: all appeared to receive it gladly and thankfully.

GREENWICH, N. B.

Wednesday, the 26th August, was the most unpropitious day of my summer labours. It rained most violently. Our only road to the church at Greenwich (eighteen miles), was a bridle path, and much of it ran through a thick forest. We could not advance a mile without being thoroughly wet but there was no avoiding this, and we made up our minds for all the discomfort from which we could not escape. We

were at the church before the appointed time, but the congregation supposing it impossible for me to be there, were not assembled. Between twenty and thirty persons who saw us, followed to the church; but only one candidate of twenty who were prepared for confirmation was present. Remembering that even a few are precious in the sight of Him, whom we were endeavouring to serve, and that his ministers may well be thankful if the word spoken by them should be blest to a single hearer, I treated the few exactly as if the church had been crowded. I preached to them, confirmed the single candidate, and afterwards addressed them all, to encourage zeal in their holy calling, and in their affection for the church. We then proceeded as far as was possible over difficult hills, and a very rough road, in hopes of reaching Capt. Coffin's house, the approach to which we knew was not easy, before the night should overtake us. Capt. Coffin was to have met me in a boat at Greenwich, but this was rendered impossible by the violence of the storm. He has lately commenced his improvements, and at present the only comfortable access to his dwelling, which is on the river Nerepis, is by water. The night was dark, and we lost our way, which would not have been easily found by a stranger in the day. We struggled on, until our waggon, entangled with the stumps of trees, and nearly buried in mud, was immovable. A very kind person who had insisted upon attending us from Coates Hill, after a long struggle disengaged our waggon, but not until the horse had been thrown several times. It was now so dark, that we could not venture to move the carriage. I mounted a saddle-horse which we had with us, and followed what I supposed to be a road through the woods, but in vain; and we made up our determination to remain where we were for the night. Our guide, however, was anxious to make another effort, having heard some distant noise, and he finally discovered the house for which we were seeking. Capt. Coffin sent two men with lights, who took down fences, and guided us to his door, where he received us with a most kindly welcome.

ST. STEPHEN'S, N. B.

Sunday, August 30.—A hot day, after a night of rain. Our morning service was at Lower Mill Town, on the Scudiac (four miles), where another new and creditable chapel has been completed, through great exertions of Dr. Thomson; which he justly considered more important, because a population was rapidly growing, for whom it was most desirable to provide timely means for religious instruction. Many of the people are not members of the Church, but many of them have to choose their religious profession. The neat and well finished chapel (St. Peter's) and its burial-ground were consecrated; nine persons were confirmed; and I preached on all the solemnities of this day, which were probably strange sights to many of my hearers, whose feelings and habits may be estimated from the following fact:—The chapel was crowded by more than three hundred persons, some of whom came from the American side; several of these rose at different parts of the service, put on their hats, and walked out individually, having, probably, had enough of religious exercise. About the middle of the service, the dinner bell rang on the American side, and twenty or thirty persons rose together, put on their hats before they left the pew, and hurried away in a group. We may humbly hope that better acquaintance with the worship of the Church, may be blest to these rough people; as in other respects, so also in leading to more becoming feeling of the decency and order which should be reverentially entertained in the house and in the presence of God. Our afternoon was devoted to the parish church at St. Stephen's where I again preached, confirmed thirty-one persons, and made my usual address upon the present state and wants of the Church, and my earnest exhortation to every member of our communion, cordially to join in the exertions which are required, if the care of his own soul and of the souls of all most dear to him, be worthy of his regard. I had every reason to be well satisfied with the manner in which all I said was received by my hearers. The difference in the behaviour of this congregation from that which we had witnessed in the morning, was also gratifying.

Monday, August 31.—We drove to St. James's parish (six miles), where we found another of Dr.

Thomson's new churches, though not finished, in good forwardness; and it was a pleasing part of my duty, in my visit to this church, to encourage a warm and affectionate people to go on and complete their good work. One hundred and twenty persons were assembled for our service, to whom I readily preached, to exhort them to adorn their profession by a lively faith, and its happy fruit—an holiness and godliness of heart and life. We returned to St. Stephen's in time to meet several persons whom I was desirous to see.

Tuesday, September 1.—We set out, accompanied by a large party, for St. David's parish, seven miles on our road to St. Andrew's, from whence several members of the Church came to meet us at St. David's, and attended our service there. I preached, and confirmed eleven persons, who had been prepared by Dr. Thomson, who has this place under his charge, the extent of which, as will be seen by this Report, is such that I could not refuse his earnest entreaty to allow his son, the Rev. Sedgfield Thomson, to remain as his assistant, with whose help he officiates in five churches, besides occasionally visiting other places.

From the Rev. John Stevenson.

King's College, N. S. Jan. 27, 1836.

My Lord,—I am thankful to Divine goodness for the rapid progress that continues to be made in the cause of religion and civilization along the greater part of the Eastern shore. As the Church is just springing into vigour and order, out of the first rude and lifeless elements of the wilderness, it is still in an incipient and backward state, compared with more favoured parts of the country; but it is steadily and distinctly advancing from year to year, through higher and higher states of improvement. The most striking feature in the occurrences of the past year are preparations for the erection of two new churches, in places which were lately shrouded in almost heathen darkness, and had seen three generations rise and fall without any stated ordinance of Christianity. My first report, in 1832, conveyed a mournful representation of the great destitution of every means of religious instruction; in many parts several years usually transpired without an opportunity being offered of hearing a public prayer or a sermon; a nominal Christianity, especially at the more remote stations, was the natural result—a mere profession, without either understanding its principles, or feeling its practical operations: in very many places, however, the people were exempt from the vices of high civilization, and well disposed to listen to Divine things.

When the spiritual wants of this neglected portion of the Christian vineyard were made known to our ecclesiastical rulers, more efficient means were promptly taken to supply them;—books were liberally distributed—catechists were appointed to perform public worship—Sunday schools were established—and a messenger of the Gospel was more frequently sent to proclaim its glad tidings, to administer the sacraments, and to organize and direct the subordinate system of instruction. A chain of twelve lay-readers and ten Sunday schools now environs the coast, and cooperates, though humbly, yet effectually, with the visiting Missionary in disseminating among old and young that knowledge which maketh wise unto salvation. It has pleased God to bless these humble endeavours “to make His ways known unto them” with cheering success. They have become, as a body, much better instructed in their duty to God and man; and appear to lead more sober, righteous, and godly lives. Between four and five hundred have been prepared for confirmation, and been admitted by your Lordship to that solemn ordinance of our Church. One-third of these have knelt at the table of the Lord. The inhabitants of one settlement have built a small church at considerable expense, chiefly from their own resources; and two other places, with the aid of the Society, are zealously following the example. There is ample field left for the rise of several other churches, and they may be expected gradually to spring up at the different stations as they become ripe for the undertaking.

I look anxiously forward to the time when the churches now in hand shall be completed, and their charge committed to a resident pastor. The place has now arrived at that mature and promising state,

when the labours of the Visiting Missionary should cease, and those of the stationary Minister begin; and I learn with gratitude and delight, that this most desirable consummation is contemplated by our Venerable Society, the blessed instrument, in the hands of Divine Providence, for evangelizing the world. That section of the coast over which my duties usually extend must now contain about three thousand souls, and the population is increasing with astonishing rapidity: nearly three-fourths of the whole inhabitants are already members of the English Church, and every year is adding to the number and swelling the majority, if the present favourable circumstances are properly improved, this, therefore, promises, under the favour of God, to be one of the strongest portions of the Colonial Church.

The poor people, I have no doubt, would contribute to the utmost extent of their means for the maintenance of a Clergyman; but much dependence should not be placed on this source of income—they can barely procure a scanty subsistence for their families, and nothing but the force of necessity would induce a Clergyman to accept of pittance for his services, which, in very many instances, would go to deprive hungry children of their daily bread; but, far be it from us, that the poverty of our flock should preclude them from the blessings of pastoral care! No;—it will give them a stronger claim, I am persuaded, on the attention of that Venerable Society, which is treading in the steps of Him “anointed to preach the Gospel to the poor.” Little, I would charitably presume, are those acquainted with the situation of this country, and the usefulness of that Society, who are endeavouring to destroy its means of Christian benevolence, and to throw upon the people the burden of supporting their Clergy. May God avert such a calamity; it would utterly subvert the established religion, and prove fatal to the spread and the existence of Christianity, in any particular but the name, throughout all the new and poorer settlements.

The shore has received a considerable share of attention during the last year. The whole circuit was performed by the Rev. C. Weeks; and part of it by the Rev. J. Stannage. At three different seasons—Easter, Midsummer, and Christmas, it was visited by myself; passing down and returning nearly upon the same track each time. The latter visit was the first instance in which any minister whatever had attempted to explore these shores in winter, and it was considered altogether an impractical undertaking; this was my own impression; at the same time, it was painful to reflect that so large and deserving a body of our people should be entirely cut off from the ministrations of a Clergyman during the most beneficial period of the year, when the men had returned from their pursuits, to repose with their families, and their thoughts being disengaged from the urgent cares of the world, were more susceptible of being turned upon their spiritual and eternal interests. At the earnest desire of your Lordship, seconded by my own wishes, I therefore resolved “to go forth in the strength of the Lord God,” and make the experiment. Many were the hardships and labours I had to undergo in pervading this pathless and ice-bound coast, amid the severities of a Nova Scotia winter; but they fell far short of the obstacles I had apprehended, and readily gave away before me when they came to be actually encountered. I was wonderfully preserved by Providence, and suffered nothing from the effects of fatigue, or of constant exposure to the inclemencies and vicissitudes of the weather. I was only one day interrupted from duty, and was enabled to observe every engagement with punctuality. In the course of three weeks' actual employment, I visited seventeen different settlements, and performed thirty full services, besides a great variety of other duties. Although my congregations were not generally so large as in summer, I think this visit was, in many respects, peculiarly blessed by God, and rendered one of the most salutary and useful I ever made to the coast.

We commend this whole statement of the spiritual condition of the Eastern shore of this province, to those who would seem to cast the exertions of our Missionaries into the shade, and may probably be surprised to find that “three fourths of the people are already members of the Church,” from whose Bishop and Pastors they have had repeated visits.—Ed. C. C.

“And confessed that they were strangers and pilgrims on the earth.”—HEB. xi. 13.

Thus far on life's perplexing path,

Thus far, thou, Lord, our steps hast led;
Snatch'd from the world's pursuing path,

Unharm'd, though floods hung o'er our head:
Like the ransomed Israel on the shore,
Here then we pause, look back, adore.

Strangers and pilgrims here below,

Like all our fathers in their day;
We to the land of promise go,

Lord, by thy own appointed way:
Still guide, illumine, cheer our flight,
In cloud by day, in fire by night.

Safety thy presence is, and rest

While—as the eagle o'er her brood,
Flutters her pinions, stirs the nest,

Covers, defends, provides them food,
Bears on her wings, instructs to fly—
Thy love prepares us for the sky.

Protect us through the wilderness,

From fiery serpent, plague and foe;
With bread from heaven thy people bless,

And living streams where'er we go;
Nor let our rebel hearts repine,
Or follow any voice but thine.

Thy holy law to us proclaim,

But not from Sinai's top alone;
Hid in the rock-cleft, by thy name,

Thy power, and all thy goodness shown;
And may we never bow the knee,
To worship any God but Thee.

When we have numbered all our years,

And stand at length on Jordan's brink,
Though the flesh fail with mortal fears,

Oh, let not then the spirit sink;
But, strong in faith, and hope, and love,
Plunge through the stream to rise above.

J. MONTGOMERY.

From the London Christian Guardian.

THE PERNICIOUS EFFECTS OF SIR WALTER SCOTT'S NOVELS.

It is matter both of surprise and regret that I so frequently find the Waverly Novels in Christian Families. I am fully aware that they are countenanced upon the ground of their containing much useful historical knowledge, as well as being in a great measure free from the profanity and licentiousness which is constantly met with in novels of the by-gone ages.

As regards the historical knowledge which is to be met with in the Waverly Novels, it is at best but a mixture of ideal fancy and fact, precluding the possibility of the reader, who is unacquainted with history, forming a right judgment between truth and falsehood, and hence, so far from imparting knowledge, they must lead to erroneous impressions. Add to which, I strongly suspect little information is sought for by most novel readers, and that the Narrative is the all-engrossing topic of their thoughts and attention; but granting that knowledge is to be gained from the perusal of such works, how soon it is lost amidst the affecting scenes of the hero of the romance, how soon for instance is all the beautiful topical scenery in Waverly lost sight of in the doleful end of Vicklan Vohr, and in the distressing musings of his sister Flora, who is described as engaged in making his shroud.

Again—it is said by the advocates of novel reading, that the lives of the most profligate murderers, &c. are held up as a warning beacon to others, and hence much good may rise to the reader. But if such is the intention of the author, he takes the most effective means for defeating his views; for instead of representing their characters in the dark and dis-

graceful colours which their conduct calls for, they generally substitute vice for virtue, breach of promise for good faith, and clothe them with so many fancied excellencies, that instead of the reader feeling a just indignation and destination of their crimes, he is led to feel a deep and impassioned interest in their behalf. I appeal to those persons who have read the Heart of Mid-Lothian, Rob Roy, &c. whether such is not the case.

It is true, there is not that licentious spirit in so great a degree in Sir Walter Scott's novels as is to be found in the generality of such publications, but he is guilty of that which (to my mind at least) is as bad—gross misapplications, if not perversions, of Holy Writ. But not only does he pervert sacred lore, but he treats in many instances history in the same manner; he caricatures in the most distinguishing manner honest feeling and religious principle, and would lead many to imagine that those godly men (however some may think them misguided) who fell in the unhappy religious wars in Scotland, were little better than loose fanatics and superannuated fools.

I would therefore desire to raise my voice, however feeble, against the admission of Sir Walter Scott's novels into Christian families, and I do most earnestly entreat of Christian parents who wish to preserve their children's minds in a pure and healthy state, and who desire to keep them “unspotted from the world” and to bring them up in the “nurture and admonition of the Lord,” to beware how they put such works into their hands; as I am well persuaded (alas! by personal experience) that the EVIL EFFECTS arising from the perusal of one novel, counteracts the GOOD EFFECTS of twenty sermons: the novel reader lives in a fancied world of his own, without sorrow and without pain, where all is happiness and peace; and consequently, when REAL misfortune drags him down from his visionary world, and compels him to review things as they REALLY ARE, and reminds him that he is but man, he murmurs against the providence of God, repines at his station, becomes irritated with all around him, neglects the duties which he owes to his God, his country, and to himself; lives in misery, and oft-times dies in woe; and this arises from the mischievous habit of novel-reading.

Christian parents! you may perhaps think this picture is over-wrought, but I assure you it is not; I have had cases come under my own personal observation, in which the above-named fearful truths have been strikingly illustrated; I have known ladies in the highest grade of society, who, from the love of the marvellous, have given themselves up to reading novels, fraught with supernatural absurdities, in which, however, after a time, they have put such implicit faith as to produce in them so great a degree of nervous excitement, that nothing would induce them to go into their own chamber without a servant after dark. Others again I have known whose tempers and habits have been completely ruined by that pernicious habit.

P. S.—I cannot forbear appending the following extract which I have lately transcribed from a highly-esteemed novel—the History of Eleanor was originally begun, some years since, to draw off her mind from dwelling too poignantly on a recent calamity, by endeavouring to lose in the regions of fiction the overwhelming sorrows of real misfortune—it was continued at intervals to amuse the languor of a sick chamber.

Can any thing be more unsuitable than such sentiments as these; when the Almighty calls us by His rod of mercy and commands us “to be still and know that he is God,” we are here taught to refuse to listen to His voice by plunging into ideal scenes. Christians, meditate on these things; it can require no eloquence of mine to show you the awful impiety of such sentiments.

“I resolve,” says Bishop Beveridge, “never to speak of a man's virtues before his face; nor of his faults behind his back;” a golden rule! the observation of which, would, at one stroke, banish flattery and defamation from the earth.—Bishop Horne.

When a man owns himself to have been in error, it is but telling you, in other words, that he is wiser than he was.

YOUTH'S DEPARTMENT.

SKETCHES OF SCRIPTURE CHARACTERS.

No. 4.

DAVID FIGHTING GOLIATH. B. C. 1060.

David—Beloved.

David was able to conquer the giant Goliath, because he looked to God for strength and direction.

Our evil tempers and passions, are more powerful foes to our souls, than the giant was to young David. Remember, that we cannot subdue these our enemies, by our own strength and power. We may however look to the Lord for grace and strength, beseeching him to subdue those evils which beset us, and he will hear us. Jesus said, ‘If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.’ ‘Great peace have they that love the Lord.’—1 Samuel 17. 49.

When call'd to fight, young David took

A few small pebbles from the brook;

And, by a heaven-directed blow,

Soon laid the boasting giant low.

God can our inward foes subdue,

And make us more than conquerors too.

THE PROPHET ELIJAH. B. C. 909.

Elijah—God is my Lord.

Elijah was a faithful servant of God, and very zealous for the honour of his divine Master. He was bold and courageous in rebuking sin; and he was preserved from the power of sinful men, who sought to destroy him.

As for us, we are often very ready to blame others who have done wrong, not so much because they have offended God, as on account of the trouble or uneasiness which their misconduct may have occasioned to us; while, perhaps, we are indulging the same, or worse evil in ourselves.—1 Kings. 17. 2 Kings 1.

When Israel the Lord forsook,

They met Elijah's sharp rebuke.

O may we always sin detest,

But most of all, in our own breast;

Nor dare in others to reprove,

What we ourselves will dare to love.

HEZEKIAH'S SICKNESS AND RECOVERY. B.C. 713.

Hezekiah—Strengthened of the Lord.

Hezekiah was very ill and expected to die. He prayed to God to make him well again, and his prayer was answered. God promised to add to his life fifteen years.

It is most probable that Hezekiah desired to live and be well, that he might be active and useful in the service of God. This should be our constant endeavour, whether in sickness or in health; remembering that to the believer, to ‘live is Christ, to die is gain.’ Are we ready to give up ourselves and all that we have to the Saviour? Do we desire Him to come and dwell in our hearts? (See Rev. iii 20.) 38 Isaiah.

When Hezekiah sought the Lord,

His health was speedily restor'd.

Nothing indeed have they to fear,

To whom the Lord is always near;

In health or sickness, ease or pain,

For death itself to them is gain.

THE PROPHET DANIEL. B. C. 603.

Daniel—God is my Judge.

Daniel prayed to God three times a day, because he felt that he needed grace and strength continually.—Wicked men persuaded the king to cast Daniel into the lions' den, because he prayed to God: but He sent His angel and shut the lions' mouths, so that they should not hurt him; and also preserved him in many other difficulties and dangers. Let us pray that we may be kept from evil, for many dangers and temptations surround us. Christ is the good Shepherd: he will preserve his sheep. We are only safe while He is present with us. ‘Let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith.’ 1 Samuel 14. Ezekiel 14.

Three times a day for heav'nly aid,

To God, the prophet Daniel pray'd.

God heard his pray'r, preserv'd him still,

And kept him safe from ev'ry ill.

In sacred peace their souls abide,

Who in the Lord their God confide.

From Rev. W. Gray's Treatise.

SUMMARY OF REASONS FOR BAPTIZING INFANTS.

1. The command of our Lord to baptize all nations, was as much a command to baptize infants as adults.
2. At the first formation of a visible church, God ordained that infants should be members of it.
3. In making this appointment, he directed that they should be formally admitted to it, by its initiatory seal, just as older persons were, and evinced his deep displeasure when that ceremony was omitted.
4. He afterwards signified, in most express terms, his will that infants should be members of his covenant, and share in its temporal and spiritual blessings.
5. The invariable principle of the Divine Government, under every dispensation, has been to connect infants with their parents in the participation of covenant mercies.
6. In this, as in other respects, the visible church has in all ages been a type of the heavenly church. Why should we destroy the resemblance between the type and antitype, precisely at the period when there is most reason to look for it? Infants in the church from Abraham to Christ, two thousand years—from Christ to the reformation, one thousand five hundred more—out of one small part of it, from the reformation to the end of the world—and then in the whole of it again from thenceforward to all eternity—is there not something inconsistent here?
7. In the New Testament, the language of our Lord, in regard to infants, shews they were to occupy the same place in his church under the gospel as under the law.
8. This conclusion also necessarily results from the fact, that the nature and design of his church have been the same under both dispensations, as well as the covenant upon which that church is founded.
9. The strict analogy between circumcision and baptism shews that the latter should be applied to all that are entitled to be members of the Christian church, infants as well as adults.
10. The language of the Apostles, addressed, and referring to young children in the different churches to which they wrote, shows that these children were baptized members of those churches.
11. St. Paul assumes, as a well known fact, their title to membership, and grounds upon it an argument in regard to the marriage connexion.
12. The practice of the Apostles, in administering baptism to the families of those who were converted to the faith, affords additional evidence that infants were baptized.
13. The practice of the Christian church from the very days of the Apostles down to the time of the reformation, in every country without exception, and among every sect of Christians, has been to baptize infants.
14. Men of learning and celebrity, who lived as near to the apostolic times, as we do to the times of the reformation, declare, they never heard of any, whether orthodox or heretical, who denied baptism to infants.
15. History does not by any means afford so strong an evidence that immersion was the primitive practice of the church, and yet Baptists esteem that evidence a good and valid one in its favour.
16. The design of Baptism, when truly stated, shews that it ought to be administered to infants as well as adults. Whether we regard it as a symbol, an instrument, or a pledge, it is strictly applicable to their case.
17. The arguments, to which our opponents resort in defence of their principles, confirm us in the above conclusion, for they are obliged to deny that the whole Bible should be the standard of reference,—to identify the baptisms of Christ and John which were essentially distinct,—to apply passages of Scripture to infants which only refer to adults—to sever God's visible church into two distinct churches,—to deny the sameness of the Abrahamic and Christian covenant—to reject many plain intimations in the New Testament as to the relation in which infants stood to the church—to maintain an erroneous and contracted view of the design of baptism, and to withstand the overpowering evidence of the universal and constant prevalence of infant baptism, in the Christian church, for fifteen centuries after Christ. Ought the man who desires to act consistently to give up his faith, his church, his communion, for such opinions as these?

INTELLIGENCE.

CELESTIAL PHENOMENA.

On Wednesday evening of last week, January 25, we were again visited by one of those splendid auroras, which excited so much astonishment and admiration, Nov. 13, 1835. It is impossible to give the reader an adequate idea of the splendor of the scene. Fancy cannot paint, nor imagination conceive, nor language describe the magnificent garniture that canopied the heavens with waving folds of crimson drapery, which suspended from a common centre, "pillars of an unearthly size and hue;" and studded the whole with the undimmed twinkle of the brightest stars of heaven. After all that philosophers have written, and poets have sung, nature has presented us with a spectacle, the grandeur and beauty of which, even the inspiration of the muse had never conceived.

The following notice is chiefly taken from a communication in the Daily Herald, of the 27th ult. from the pen, we presume, of Prof. Olmsted.

The aurora first appeared about 6 o'clock, at which time the northern sky was tinged with a delicate hue, not unlike the blush of the fairest dawn, while the east and west were skirted by ill defined columns of crimson light, slowly moving from north to south. At 7, bright corruscations streamed from them towards the magnetic meridian, a few degrees east and south from the zenith, and in ten minutes a corona was distinctly formed in that place. As the twilight receded to the west, it left a dark segment in the south unilluminated, except by the brilliant stars, which seemed to shine with increased lustre, through the blackest clouds of night.

The corona, formed in the magnetic meridian by the junction of the innumerable columns and spindles of light which tended to that point, was thrice dispersed, and thrice re-formed. At 10, there was an apparent cessation of the wonderful phenomena, but in fifteen minutes, it returned with redoubled vigor to the charge. Countless spires of silvery light, rose instantaneous from the banks and pillars, which either skirted the horizon, or hung suspended from the common focus and sheets of vapor, of mingled white and red, moved over, and waved in graceful folds around these massive columns and delicate spindles which filled the back ground in this gorgeous spectacle. Less splendid exhibitions, are said to have appeared at intervals, until 3 o'clock in the morning.

The Magnetic Needle, which was attentively observed by Mr. E. C. Herrick, during this celestial exhibition, underwent extraordinary fluctuations, at one time traversing 45 minutes of a degree, in two minutes of time, and at another deviating a whole degree to the westward from its mean position.

The Barometer, had been unusually variable for some days previous. On the evening of the 21st, between 11 and 12 o'clock, it stood at 28.70 inches; but during the aurora, was at 30.10 inches.

The Thermometer, which in the fore part of the evening stood at 20 degrees above zero, at 10, had sunk to 4.

We learn from the Philadelphia and Baltimore papers, that the aurora was quite as brilliant there as here. At the latter place it caused an alarm and cry of fire, giving sufficient light to enable persons to distinguish each other without difficulty.—*Chron. of the Church.*

BRITISH AND FOREIGN BIBLE SOCIETY.

The Rev. H. D. Leeves, in a letter from Syra, of the 15th of August, thus gratefully announces the completion of the Modern Greek Translation of the Old Testament from the Hebrew.

I am happy to announce to you, that you will receive, by the present mail, the corrected copy of the Twelve Minor Prophets, which alone were wanting to complete the Old Testament in Modern Greek.—When I reflect on this, my heart rises in thankfulness to the Giver of all Goodness and the Father of Lights; whose gracious hand has been over His servants during the period of between six and seven years, wherever they have been engaged in this work; and has at length enabled them to bring it to a favorable conclusion.

It was my earnest prayer, I remember at an early period of my Christian Life, that I might do some

good thing for the Lord, before my departure hence; and I hope I am not presumptuous, in thinking that I find the answer to this my petition, in His having been pleased to lay upon His servant the honour of having aided, in bringing to a conclusion, THE FIRST TRANSLATION OF THE OLD TESTAMENT INTO MODERN GREEK—a work which, imperfect as it doubtless still is, will not fail, under God, of being attended with most important consequences to the Eastern Church. Remember me, O my God! concerning this; and spare me, according to the greatness of thy mercy! which prayer I would offer in behalf of my fellow-labourers also in this work.

Our work, it is true, has been finished amidst much clamor and opposition, and is now by many bitterly spoken against; but may we not look upon this as a token for good? and may not the violence of the hurricane, now raging, make the plant strike a deeper root, and, in the end, bear richer fruit?

Let many prayers be offered up for the Greek Church, at this crisis, by Christian Friends in England—that truth may be brought to light, and many advantages arise out of this present controversy; and that much grace may be given to those who may be called to take part in it.

LIBERALITY WORTH THE NAME.

The members of the Presbyterian Church in Philadelphia, of which Rev. Albert Barnes is pastor, have pledged themselves to support forty young men in their studies preparatory for the Christian ministry. It is beginning to act on a scale of magnificent liberality. It is coming up towards the mark to which the whole Church of Christ must come, before the standard of the cross can be planted upon every hill and valley in pagan lands.

The Queen.—We should be deficient in the duty and loyalty which we owe and sincerely entertain towards our illustrious protestant Queen, did we not record our grateful sense of that beneficial kindness which has prompted her majesty to identify her royal name, her interest, and the best wishes of her heart, with the success of our protestant schools. It is not merely the intrinsic value of the present of her own work made by a Queen of England to this object, although that present alone produced one hundred pounds, but it is the happy association of her name and her influence with that object to which we attach real and merited importance.—*Liverpool Standard.*

Ireland.—An instructive return from the Commissioners of Irish "Church Temporalities," moved for by Sir Robert Peel, has lately been made public. This return shows a debt of nearly 43,000*l.*, incurred by the commissioners for indispensable repairs of churches, and a deficit of about 58,000*l.*, to meet reasonably required additions to the means of carrying on divine worship: in other words, the church income of Ireland has proved on the year about 101,000*l.* less than is necessary for the most frugal provisions of the means of religious instruction to the people. This is a long step from a surplus of 50,000*l.*, promised by Lord Morpeth.

Education in Liverpool.—In this town 12,000 children receive a poor education at the cost of their parents; 13,000 are assisted by private charity in attaining the rudiments of education; 3,700 are taught at Sunday schools; 4,000 of the upper classes attend the superior schools: 32,700 children, therefore, are more or less educated, while there remain 30,000, between five and fifteen years of age, who receive no education at all.—*Atlas.*

Transatlantic Steam Navigation.—The British and American Steam Navigation Company have entered into contracts for the building of vessels. The engines, of 460 horse-power, to be ready to go on board on the 1st of September; and the first vessel to start on her passage the 1st of March following. She is to have capacity for twenty-five days' fuel, 600 passengers, and 800 tons of measurement goods.

Spain and Portugal.—To the troops which went from this country to Spain, grants of the Scriptures, in English, Spanish, Dutch, German, and Catalan, were made, as far as opportunity offered.

Extracts from Archdeacon Wix's Journal.

NEW FOUNDLAND.

March 22, 1836, (Sexages. Sunday.)—There were 14 communicants after morning service at church, and I also administered the sacrament to an aged person, a man of seventy-seven, in his own house, who remembered the French being in Trinity Bay in 1766. I held two full services, baptized two children at church, and one in private. As there was no stove in the church which could be lighted, and the weather was exceedingly cold, we suffered much during the service. After the two services I walked to Dildo Cove, by a church-path made by the people, which is very creditable to the devotional feeling of the settlers. Here the weather detained me at the house of Samuel Pretty, a respectable old planter. It was delightful to hear this old churchman contrast, with gratitude, the spiritual condition of the people in this part of the island now, with what it was when he first came out from Chard, in Somersetshire, sixty years ago:—

'It is bad enough, now, Sir; but then, twelve months and twelve months would pass without our hearing a word of a book, or any talk about a church.' New Harbour and Dildo Cove, are places which present fine scenery to the admirer of nature; yet I learned that, before Mr. Pretty came thither, they had been the scenes of some very savage murders, into which, such was the imperfect state of the magistracy of Newfoundland at that period, no inquiry whatever was made. Indeed, in some parts of the island which I have visited, infanticide, and violence, terminating in death, would scarcely create inquiry now.'

Monday 30.—Called at Brunette Island, twelve miles, at half past two, P.M., and after holding full service to eighteen persons, and baptizing five children, weighed anchor at six P.M. Here we saw the wreck of the Royal Nigger, a fine vessel of the Messrs. Newman, which had run ashore at this place on her way to St. John's, about Christmas last; and which, I regret to say, the people, instead of protecting as they might have done for its owners, had been unprincipled enough to plunder and break up.

Wednesday, April 1.—It did not clear up till ten, A. M., when I started in the Paul Pry sloop, accompanied by Mr. Gallop, and Mr. Thomas Gaden the sub-collector of His Majesty's Customs, who had come on with me from Harbour Briton. I passed Furby's Cove, sending the inhabitants notice of my intention to hold service there in the evening, upon my return; and I proceeded eight miles to Olave's Cove, which I reached before the sloop, in Mr. Gallop's light eight-oared gig, and had assembled the three resident families for service by the time of her arrival:—baptized five children in full service. I was glad to find here a few copies of Bishop Blomfield's Prayers, and some other books of the Society for Promoting Christian Knowledge. A Clergyman in the neighbourhood of Sturminster had sent them out to one of the planters, who had very profitably dispersed them among the settlers around him. How much, under God, do this and similar societies effect towards keeping up a knowledge of Christian doctrine, and Christian requirements in these spiritually destitute settlements! I left this place at four, and got to Furby's Cove by five P.M. I held full service to sixty persons; baptizing fifteen children. The people of this neighbourhood are very warmly attached to the Church of their fathers, and, when asked respecting their creed, say, they belong to 'the good old English religion;' and I believe that, in the main, removed as they are from all social means of edification, some of them really adorn their good profession, although the too general prevalence of spirit-drinking, even among the females, is much to be lamented. When it is considered in England, that the original settlers of some of these places possessed, on coming out to this country, only the common modicum of attainments which fell to the lot of the inhabitants of English villages, before the institution of Sunday schools, it may be conceived, what the third and fourth generations in many such places are likely to be.

Wednesday, April 22.—Off at five, A. M., in a very heavy swell; the wind contrary and bitterly piercing. I reached W. Strickland's, however, at Long Island Harbour, by half-past seven, A. M. There was much 'swish ice' in the Harbour which we left,

and we found much of the same here also. The people, being upon their fishing-ground outside, had seen us go into their harbour, so they returned, on so unusual an event as the entrance of a strange boat to their harbour, and assembled for full service. I had one baptism, and was much pleased with their simple manner of singing. Sir Thomas J. Cockrane, the late excellent governor of Newfoundland, having put into Deer Island, White Bear Bay, while this Strickland and his brother John lived there, found them engaged, as is their custom, in reading prayers to their own and the neighbours' families on the Lord's day; and his Excellency presented him with a fine octavo prayer book, with the stamp of the Prayer Book, and Homily Society. Strickland is very proud of his treasure. When he showed it to me, he begged with much humility, that I would point out to him those parts of the public service which a lay-reader might use in a congregation. 'We never saw a church,' said he, 'or were where a church was, or got any schooling, for reading is hard to be got in these parts; but we taught ourselves, and go through the prayers alternate,' (he and his brother, he meant) 'morning and evening, each Sunday.' I promised to comply with a request which he, and scores similarly situated, made of me, that I would, soon after my return, send round some suitable sermons for his public reading, and I reminded him of the gracious promise of our Lord, that where two or three are gathered together in his name, there he will be in the midst of them. The younger branches of the families of these good men could all read. A reference to the report of the Society for the Propagation of the Gospel, for the year 1830, will introduce the reader to a patriarch of the same name. I found him employed in the same useful way at the Borgeo Islands. His seed, it will be seen, from this description of two of the younger branches of the same stock, are likely to be blessed. At little Bay, close to this place, so plentiful is the fish all the year round, that the women and children cut holes in the salt water ice, and catch great quantities of codfish all through the winter. Left Long Island after service. Three hours cold rowing against nearly a head wind, attended with snow squalls, brought me to Pushtrough, Grand Jervis, upon the main. There I assembled a large congregation in the house of Charles King and his wife, whom I had visited in 1830. Nothing could exceed the joy with which this good pair welcomed this my second appearance among them. The increase of the population in settlements of this description, is most rapid. I baptized twenty-two children here, all of whom had been born since my last visit, and there were some young children besides, who, from the absence of their parents or sponsors, or other reasons, were not now presented for this sacrament. How needful are scriptural schools in these rapidly increasing settlements! A 'New Manual,' which, with some other good books, was in possession of my venerable hostess, was much and deservedly prized by the old lady. There had not been a single instance of mortality in this settlement since my last visit. Engaged a young man of superior education, whom I found here, lately from Jersey, to read to the people on Sundays, and promised to supply him with proper books for the purpose.

Thursday 23.—Although I could not retire to bed until one, A. M. I was up by half-past five A. M., and off by eight, for Bonne Bay, four miles, which I reached by ten. My host here had been thirty-three years in Newfoundland, and had never in that time seen any minister of religion. Full service in the evening, and eighteen baptisms. There was, I regret to state, a case in this settlement, of habitual intemperance in a female.

ANECDOTE.

Sir James Thornbull was the man who painted the inside of the cupola of St. Paul's, London. After having finished one of the compartments, he stepped back gradually to see how it would look at a distance. He receded so far (still keeping his eye intently on the painting) that he was gone almost to the edge of the scaffold without perceiving it. Had he continued to retreat, half a minute more would have completed his destruction, and he must have fallen to the pavement underneath. A person present who saw the great danger the great artist was in, had the

happy presence of mind suddenly to snatch up one of the brushes and spoil the painting by rubbing it over. Sir James, transported with rage sprang forward to save the remainder of the piece. But his rage soon turned into thanks when the person told him, "Sir by spoiling the painting, I have saved the life of the painter. You were advancing to the extremity of the scaffold without knowing it. Had I called out to you to apprise you of your danger, you would naturally have turned to look behind you; and the surprise of finding yourself in such a dreadful situation would have made you fall indeed. I had therefore no other method of retrieving you but by acting as I did." Similar, if I may so speak, is the method of God's dealing with his people. We are all naturally fond of our own performances. We admire them to our own ruin unless the Holy Spirit retrieves us from our folly.—This he does by showing us the insufficiency of our works to justify us before God, and that "by the deeds of the law no flesh living can be justified."—*N. Y. Ch. Intel.*

He who teaches religion without exemplifying it, loses the advantage of its best argument.—*Gilpin.*

We write our mercies in the dust, but our afflictions we engrave in marble; our memories serve us too well to remember the latter, but we are strangely forgetful of the former.—*Bp. Hall.*

For the Colonial Churchman.

ON CHRISTIAN POLITENESS IN CHURCH.

"BE COURTEOUS."

Such will all be who have the spirit of Christ. It has often been remarked that *that* spirit tends to polish the outward, as well as to sanctify the inward man,—to make those meek and gentle and kind in their behaviour, who were naturally the reverse.—And if there be one place more than another where christian courtesy should be conspicuous, surely it ought to be in the House of God. There is reason to fear, however, that sometimes its exercise is forgotten. I speak not of that courtesy which we sometimes see there, but which is most unseemly in the House of Prayer—the smiles and the bows which are exchanged as people enter or leave it—the '*how do ye do's*'—the shaking of hands—and how is Mrs. B. to-day and all the little ones?—or such leanings over pews as we see as soon as the service is over, with the audible whisperings of '*how dreadful cold the Church is to-day!*'—'*what a long sermon we have had!*'—'*what a beautiful bonnet Miss G. has on!*'—is the packet coming? &c. These things seem to betray ignorance that the '*Lord is in this place,*' and the sooner such courtesies are stopped the better. In solemn silence should we rise from our knees when the service is ended, after asking the Divine blessing on what has been said, and the Divine forgiveness for what has been amiss; and in silence retire from the presence of the great Jehovah—pondering on His word that has been read and preached in our ears.

But by the exercise of christian politeness in the Church, to which I allude, I mean that attention to the accommodation of others, especially of strangers, which is so becoming, but the absence of which is sometimes complained of in our congregations.—How painful it is to see a stranger enter a church and stand in the aisle, or walk slowly through it, vainly hoping for the christian courtesy of seeing a pew door opened to receive him and enable him to join in the worship of God. Still more painful is it to see owners of pews so tenacious of their property as to turn out those who may have ventured to enter in where a vacant seat appeared, and either drive them from the church, or leave them to beg from door to door for the charity which they have denied. Surely it cannot be considered how thereby the feelings of a fellow christian are wounded; it cannot be remembered that God is no respecter of persons, and that He is the owner of every pew and of every owner, and cannot be pleased when the humblest worshipper in His courts is refused a place there. It cannot be considered that in driving persons from our pews we may be driving them from the last opportunity they would have had of hearing that Word which is able to save their souls.—If the heart is filled with the right spirit, will we not give up our

own seat and look for accommodation from a friend, or even stand in the aisle ourselves, rather than hurt the feelings of the meanest brother or sister, or be the means of depriving them of an opportunity of Divine worship, which may be their last, and must be of great importance to their salvation. Let not such a reproach be cast upon any Churchman as that he will not 'take the stranger in' when he comes among us and would say Amen to our prayers. Let churchwardens and vestrymen consider it their special duty to see that none are sent away while "yet there is room," but rather that God's house be filled with guests. And let every member of a congregation vie with his neighbour in such courteous attentions as these, which are so grateful to those who receive them, so pleasant to the eye of the beholder, and assuredly are well pleasing to the Lord above us.

THEOPHILUS.

To the Editors of the Colonial Churchman.

Gentlemen,

You will permit me, I hope, to correct a very strange mistake which has been committed in No. 5 of your paper (26th January last) in one of your selections from other Journals. I allude to an extract, in which, as a proof of Dr. Johnson's prejudice against Scotland, a severe remark of his upon Lord Lyttleton is quoted, as if that excellent and pious man had been the person who employed Mallet to publish after his death, an infidel work that he was himself afraid to publish in his lifetime. Lord Lyttleton, it is well known, did not die an infidel, if he ever was one; and your No. 15 of the 16th June last, published some facts about him, which though only in some degree warranted by the facts of his life, should have saved him from having an anecdote fastened upon him that related to a very different person, the truly infidel Lord Bolingbroke. He it was that left the legacy to Mallet to publish his posthumous infidelity, and of him it was that Johnson pronounced in one of his vehement bursts of noble moral indignation—"Sir he was a scoundrel and a coward; a scoundrel for charging a blunderbuss against religion and morality,—a coward, because he had not resolution to fire it off himself, but left half a crown to a beggarly Scotchman to draw the trigger after his death."—(See Boswell's Life of Johnson, vol. 1. March, 1754.)

I would also observe, though this is comparatively a trifling point, that the great moralist's prejudice against Scotland is by no means a prominent part of the anecdote. The "beggarly Scotchman" is but a passing hit;—an Irishman would probably have been hatched in as readily, if he had been equally guilty.—But my object is something more than merely to correct an anecdote which you (or your scissors) have found in some other publication—I wish further to advert to a former notice in your paper of the 16th June last, (No. 15.) of the same Lord Lyttleton, and his friend Gilbert West; and to an anecdote in your 13th No. of the 19th May preceding, respecting Dr. Johnson,—in both of which instances the truth of Biography has been sacrificed, as it appears to me, to the propagation of what was once called a *pia fraus*. I shall only at present speak of Lyttleton and West, reserving the goodly story about Dr. Johnson for a separate stricture. But in either case I need not say that in my observations on these selections, made by you from works of some nominal authority, I do not impute blame or neglect to you.

The story respecting Lyttleton and West, is related on the authority of the Rev. P. T. Biddulph. It is said in this anecdote, that Lyttleton and West having imbibed principles of infidelity, determined to expose the falsehood of the Bible;—and that they sat down to their work full of prejudice and contempt for christianity,—West chusing for his point of attack, the resurrection of Christ,—and Lyttleton, the conversion of St. Paul; but that in executing their infidel work, they each became converted to the truth of christianity, and that their published works in defence of the resurrection of Christ, and the conversion of St. Paul, are the results. Now, if I doubt and dissect this story, it is only because I have seen in a pretty close and shrewd observation of the world, that in religious matters especially; more harm than good is done by these stories of conversions, which are inconsistent with known facts. Let us see the extent of Lyttleton's infidel principles. In the first place, that he received a religious education from his excellent father, no one will doubt who reads that father's affecting letter to him, on the publication, in 1747, of his work on the conversion of St. Paul, he being then only 38 years of age—"May the King of kings," says he, "whose glorious cause you have so well defended, reward your pious labours, and grant that I may be found worthy, through the merits of Christ, to be an eye witness of that happiness which I do not doubt he will bountifully bestow on you. In the mean time I shall never cease glorifying God, for having endowed you with such useful talents, and giving me so good a son."—Lyttleton entered into active political life at 22, and was deeply engaged in the strenuous contests which, after 14 years, ended in the overthrow of Walpole in 1744; after which

period, he became and continued a member of the Government, until after the publication of his work on the conversion of St. Paul. It would therefore seem, *a priori*, a strong probability, that immersed as he was in political affairs, his impressions against religion, could not have amounted to more than those loose and rambling opinions which a gay man of the world, will often allow to gain a place in his mind.

But speculation and probabilities may here be laid aside for certainty. Johnson's account of the matter is this—"He had in the pride of *juvenile confidence*, with the help of corrupt conversation, *entertained doubts* of the truth of christianity; but he thought the time now come" (1744, he being then only 35 years of age) "when it was no longer fit to doubt or believe by chance, and he applied himself seriously to the great question:—his studies, being honest, ended in conviction. He found that religion was true; and what he had learned, he endeavoured to teach (1747) by *Observations on the Conversion of St. Paul*." We are to remember, that Johnson was the contemporary of Lyttleton from a very early stage of the political career of the latter; and though the biographer in the early part of his career in London had no opportunities of intercourse with Lyttleton, he must not only then, but more especially during the latter years of Lyttleton's life, have had great opportunities of being acquainted, through his extensive literary connections, with the circumstances of the life and opinions of a man so eminent, even in literature, as Lyttleton. But, to crown all, we have Lyttleton's own testimony on his death bed, as reported by his physician, (Dr. Johnstone,) to whom he said, "When I first set out in the world I had friends who endeavoured to shake my belief in the christian religion;—I saw difficulties which staggered me; but I kept my mind open to conviction. The evidences and doctrines of christianity, studied with attention, made me a most firm and persuaded believer of the christian religion. I have made it the rule of my life and the ground of my future hopes. I have erred and sinned, but have repented,—and have never indulged any vicious habit." Yet this man, who merely saw some 'difficulties' in christianity—who never went into any vicious practices, but kept his mind 'open to conviction' while he doubted, is the man who had so imbibed principles of infidelity, according to the reverend anecdotist, that he sat down in concert with another infidel to prove to the world that the Bible was a *cheat*. I believe I need not say a word more to demolish this part of the *pia fraus*. In my next, I will expose it as it respects the other party, Gilbert West.

VINDESORIENSIS.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, APRIL 6, 1837.

"THOU SHALT NOT COVET."—It is to be feared that in this enlightened age this old fashioned precept is forgotten too much in public matters as well as by individuals.—Witness the attempt in the old country to rob the English and Irish Church, and divide the spoil among all denominations; and the outcry in this province against large salaries, and especially against the few privileges which the government of the country has attached to the Established Church. Witness also the contests in Canada respecting the Clergy reserves, and the itchings now manifest in this province to hash up the Glebe and School lands, and call in the numberless Dissenting bodies to fatten on the dish. We see a very pretty specimen of this in a petition lately presented to the House, respecting the College lands in the neighbourhood of Antigonish, which the petitioners modestly submit to the tender mercies of the Assembly, as a very nice morsel to help out the banquet that is preparing. There would be as much justice in the measures asked for by the petitioners, as in a demand from the Episcopal congregations to have such lands as the Dissenters may have acquired by purchase, gift, or otherwise, equally divided amongst all denominations. And as to the honesty of the affair, it would be about equal to that of a poor man who would take from his neighbour's wood pile because it was larger than his own. We are thankful that the land is not yet ruled by our Parliament, and therefore we do not apprehend at present much success to these reforming attempts at spoliation. The unimproved condition of the College lands is another question, and the sooner that stumbling block is removed, the better for all parties. We believe, however, that we can comfort our kind friends in that quarter, who are so anxious for the improvement of the country, by the assurance that the Governors of the College are doing all

they can to render them available, according to the design of the Royal donor.

In the Times of the 28th ult. some very excellent observations may be found under the signature of SELMA, with regard to Church and School lands, and other matters in which the interests of the Church are concerned; and we recommend that whole communication to the attentive perusal of our readers, and also of "as many as have evil will at our Zion." The previous letters of the same writer are likewise highly deserving of notice.

IRVINGISM IN CANADA.—We understand that the Rev. Mr. Burwell, lately a missionary of the Society for the Propagation of the Gospel at Bytown, U. C. has resigned his church employment, upon a pretty broad hint (which in tenderness was delayed rather long) that his doctrines as the disciple of Irving not being those of the Church, he had better look out for a more congenial atmosphere in which to indulge his vagaries. Mr. B. is said to be appointed one of the *Angels* of the western church, with an income nearly equal to what he has left. His angelic appointment is derived from a brother 'angel' sent out from England by Mr. Drummond the banker and other Irvingites there, in the capacity of "*Apostle of the Western inspired Church*." What a commentary on the "March of intellect," is the profound absurdity of these raving enthusiasts, which yet finds encouragement among those calling themselves *reasonable men*!

CHEAP CHURCH.—Under this heading in a late number of the Missionary, a very judicious paper published at Burlington, New Jersey, we find some remarks respecting a new Church at Middletown in that diocese, together with a particular account of the cost,—and as cheapness in the erection of churches is a very important matter in these times, we transfer the substance of these statements to our columns.—The building is said to be 28 by 42 feet—seats 2½ feet wide, 2 ft. 10 inches high—aisles 3 feet wide—chancel 10 by 11 feet—vestry room 6 by 11 feet—tower 8 feet square—windows, 16 lights to the sash, glass 8 by 10—elevation to the eaves 19 feet. This church is stated to accommodate 300 persons,—to be painted inside and out, with a bell and clock,—the desk and pulpit hung with silk velvet,—the chancel carpeted and cushioned, and all for the small sum of £325. Some of our Nova-Scotia churches with less furniture and fewer sittings, have cost four times the amount.

A plan of this church, which Bishop Doane styles one of the neatest in the diocese and a pattern for all, was sent us with the Missionary, and may be had by any that desire it.

FUNERALS.—A meeting of such persons as consider some alteration desirable in the present mode of conducting funerals, is requested at the National School-house, on Friday evening next at 7 o'clock.

Bibles, Testaments and Prayer Books, and other religious Books and Tracts, may be had at the Depository of the Lunenburg District Committee of the Society for Promoting Christian Knowledge, at the store of Messrs. Gaetz & Zwicker.

MARRIED.

In this town, on the 29th ult. by the Rev. J. C. Cochran, Mr. John A. Jenkins, of Windsor, to Catharine, daughter of the late J. N. Oxner, Esq.

DIED.

In this town, since our last, Augusta, infant child of Dr. E. Bolman, aged 6 months.

On the 31st ult. Mr. Philip Rudolf, aged 69 years. Yesterday, aged 11 years, Elizabeth, daughter of the late Lieut. R. Aitken, R. N. and grand daughter of the Rev. R. Aitken, late Rector of this parish.

At Martin's River, Mary, daughter of Mr. Geo. Langille, aged 20 years.

At Halifax, Amelia, wife of J. W. Johnston, Esq. his Majesty's Solicitor General.

POETRY.

PALESTINE,

By Bishop Heber.—*Concluded.*

There Gaul's proud knights with boastful mien advance.

From the long line, and shake the cornel lance ;
Here, link'd with Thrace, in close battalions stand
Ausonia's sons, a soft inglorious band ;
There, the stern Norman joins the Austrian train,
And the dark tribes of late reviving Spain ;
Here in black files advancing firm and slow,
Victorious Albion twangs the deadly bow :—
Albion,—still prompt the captive's wrong to aid,
And wield in freedom's cause, the freeman's gener-
ous blade !

Ye sainted spirits of the warrior dead,
Whose giant force Britannia's armies led !
Whose bickering falchions, foremost in the fight,
Still pour'd confusion on the Soldan's might ;
Lords of the biting axe and beamy spear,
Wide conquering Edward, lion Richard, hear !
At Albion's call your crested pride resume,
And burst the marble slumbers of the tomb !
Your sons behold, in arm, in heart the same,
Still press the footsteps of parental fame,
To Salem still their generous aid supply,
And pluck the palm of Syrian chivalry !
When he from tow'ry Malta's yielding Isle
And the green waters of reluctant Nile.
Th' apostate chief—from Misraim's subject shore
To Acre's walls his trophied banners bore ;
When the pale desert mark'd his proud array,
And Desolation hop'd an ampler sway ;
What hero then triumphant Gaul dismay'd ?
What arm repell'd the victor renegade ?
Britannia's champion !—bath'd in hostile blood,
High on the breach the dauntless seaman stood :
Admiring Asia saw th' unequal fight.
E'en the pale crescent blest the christian's might.
O day of Death ! O thirst, beyond controul,
Of crimson conquest in th' invader's soul !
The slain, yet warm, by social footsteps trod,
O'er the red moat supplied a panting road ;
O'er the red moat our conquering thunders flew,
And loftier still the grisly rampire grew.
While proudly glow'd above the rescued tower
The wavy cross that mark'd Britannia's power.
Yet still destruction sweeps the lonely plain,
And heroes lift the gen'rous sword in vain.
Still o'er her sky the clouds of anger roll,
And God's revenge hangs heavy on her soul.
Yet shall she rise ; but not by war restored,
Not built in murder—planted by the sword,
Yes, Salem, thou shalt rise ; thy Father's aid
Shall heal the wound his chastening hand has made ;
Shall judge the proud oppressor's ruthless sway,
And burst his brazen bonds, and cast his cords away.
Then on your tops shall deathless verdure spring,
Break forth, ye mountains, and ye vallies, sing !
No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn ;
The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
E'en now perhaps, wide waving o'er the land,
The mighty Angel lifts his golden wand ;
Courts the bright vision of descending power,
Tells every gate, and measures every tower ;
And chides the tardy seals that yet detain
Thy lion, Judah, from his destin'd reign.
And who is He ? the vast, the awful form,
Girt with the whirlwind, sandal'd with the storm !
A western cloud around his limbs is spread,
His crown a rainbow, and a sun his head.
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land ;
And hark ! His voice amid the thunder's roar,
His dreadful voice, that time shall be no more !
Lo ! cherub hands the golden courts prepare,
Lo ! thrones are set, and every saint is there ;
Earth's utmost bounds confess their awful sway,
The mountains worship, and the isles obey ;
Nor sun, nor moon they need,—nor day nor night ;
God is their temple, and the Lamb their light ;
And shall not Israel's sons exulting come,
Hail the glad beam, and claim their ancient home ?
On David's throne, shall David's offspring reign,
And the dry bones be warm, with life, again.

Hark ! white-rob'd crowds their deep hosannas raise,
And the hoarse flood repeats the sound of praise ;
Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong ;—
" Worthy the Lamb ! omnipotent to save,
" Who died, who lives, triumphant o'er the grave !"

MISCELLANEOUS.

THE DAUGHTER.

Let no father impatiently long for sons. He may please himself with the ideas of boldness and masculine energy and moral or martial achievement, but ten to one he will meet little else than forwardness, recklessness, imperiousness, ingratitude. " Father, give me the portion that falleth to me," was the imperious demand of the profligate prodigal, who had been indulged from his childhood. This case is the representation of thousands. The painter that drew that portrait painted for all posterity. But the daughter—she clings, like the rose-leaf around the stem, to the parent home, and the paternal heart; she watches the approving smile, and deprecates the slightest shade on the brow; she wanders not on forbidden pleasure grounds; wrings not the hearts at home with her doubtful midnight absence; wrecks not the hopes to which early promise had given birth, nor paralyzes the souls that doats on this its chosen object. Wherever the son may wander in search of fortune or pleasures, there is the daughter within the sacred temple of home, the Vestal Virgin of the innermost sanctuary, keeping alive the flame of its domestic affection, and blessing that existence of which she is herself a part.—*Journal of Commerce.*

But the dove found no rest for the sole of her foot, and she returned into the ark—*Genesis viii. 9.*

In vain did the dove seek for a resting-place on the earth, for it was covered with water. She tried, but failed; and then returned into the safe ark, whose door was open to receive her. And where shall I find rest? Not in the world, for it is covered with troubled waters—not in myself, for "in me dwelleth no good thing." It must be in CHRIST. He is the true ark. He whispers to me in the gentle voice of encouragement and mercy, "Come unto me, and I will give you rest." This is the only true rest for a Christian: this is "the rest which remaineth for the people of God;" a rest begun here on earth, but perfected in heaven, when those who "die in the Lord" shall for ever "rest from their labors."

Oh! that I may have grace given me to day to hear the Saviour's voice, lest to-morrow he swear in his wrath that I shall never enter into his rest!—*Penny Sunday Reader.*

ON TAKING OUT YOUR WATCH DURING SERMON.

This is no small exploit. There are many advantages arising from it. In the first place, it will be known that the man has a watch. In the second place, he will show that the sermon has not very much affected him. Thirdly, it will be a modest hint to the minister that he has preached about long enough, and should bring his sermon to a close. Fourthly, it will take up a portion of the time and attention, so that a part of the sermon, certainly, (if not the whole,) will pass by the man as the idle wind, and be lost. Fifthly, it will show what estimate the man puts on the message of grace. Sixthly, it will abstract the notice of others around, and turn away their attention from the message in like manner. Seventhly, it is an act very much in harmony with a passage of Scripture: "When will the new moon be gone, that we may sell corn; and the Sabbath, that we may set forth wheat?" Amos 8:1.—*Essex Register.*

TIME.

Consider each day as a blank leaf which you are to fill up for eternity—is a sentiment which in substance we have seen several times expressed. 'Tis full of meaning. A blank leaf upon which we are to write, rather upon which we are every day writing, characters for eternity. Life passes; childhood, youth, manhood, old age press hard one upon another. Every hour will set down something, something that will enhance or diminish our happiness hereafter. Pause, reader, and reflect! Thou art not writing characters in the

and; but in the book of God. Thy whole life is but a book, a kind of day book, which is constantly filling up; all which is herein written is carefully transcribed in to the book of God—and before assembled worlds, in the presence of angels and the justified, every thing is to be revealed. What is done in life, all thy words, thoughts, actions, are sketched, in the book of remembrance, and no bad act can be blotted out but by the blood of CHRIST. Many have lived away the summer of life, little heeding this, filling up leaf after leaf with—what they will dread to see unfolded in the appointed day. By these be thou warned; shun the rock against which others have dashed. To day thou hast filled up another leaf. It is written and cannot be rewritten! What canst thou do? This only—Away thee to the Throne of Grace, and implore divine aid, that thou mayest fill out the remaining leaves of thy little volume with such characters as thou shalt delight to see written to thy name when the LAMB shall open the book for judgment.—*Morning Star.*

IDOLATROUS WORSHIP IN INDIA.

At the meeting held on Wednesday at the East India House, Mr. Poynder, in bringing this subject before the court, gave many extracts from books written on the subject, as well as from letters received from the most authentic sources, detailing the horrible practice witnessed at the idolatrous processions. He said there appeared to have been some misunderstanding with respect to his motion: the object of it was not that temple worship should be extinguished, but that temple tribute should be abolished. The Abbe du Val had described the idolatrous processions as made up of priests and prostitutes, and said that whenever he witnessed them, he had before his eyes what he could alone conceive to be an image of hell. The revenue collected at the four principal idolatrous temples, namely, Juggernaut, Allahabad, Gua, and Trapotty, in the last 22 years, amounted to not less than £1,518,986: and after paying, as the hon. proprietor stated, priests and prostitutes, the latter being engaged at all festivals of the kind, a net profit of about £1,200,000 was left. The hon. proprietor concluded by calling upon all to support him in putting down the odious tax. Mr. Marryatt seconded, and Sir J. R. Carnac, the Chairman, and a number of the proprietors, supported the motion, which was carried unanimously.

A Christian may be concerned to act in character, and adorn the profession of the Gospel, without any imputation of vanity, and opportunities, though in obscurity and retirement, will not be long wanting. The late pious John Newton is said to have endured a very severe operation without a groan. The operator expressed surprise at his fortitude. "Why, sir," said he, I have preached some years from my pulpit about divine support, and shall I live to negative all by my cowardice?" Great and trying occasions, which attract the eyes of all men, rarely occur; but every good man frequently finds something to exercise his faith and patience. "Perhaps," says Mr. Cecil, "it is a greater energy of Divine power, which keeps the Christian from day to day, from year to year, praying, hoping, running, believing, against all hindrances, which maintains him as a living martyr, than that which bears him up for an hour in sacrificing himself at the stake."

He who sacrifices religion to wit like the people mentioned by Ælian, worships a fly, and offers an ox to it.—*Bishop Horne.*

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