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# THE COLONIAL CHURCHMAN.

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

VOLUME III.

LUNENBURG, N. S. THURSDAY, FEBRUARY 8, 1838.

NUMBER 6.

For the Colonial Churchman.

## EVENING MEDITATIONS.

"Evening points emphatically to those future and invisible issues, to which all human labours should be subordinated."

The light of the departing day  
Now gently shrouds itself away—  
The glowing tints around the sun  
Tell that its wondrous race is run.  
Nature her "sober livery" wears,  
Calm then, my soul, thy doubts and fears,  
And dwell on that eternal day,  
Where neither grief nor care can stay.  
Let meditation mount her throne,  
And bid each earthly thought be gone ;—  
Holy and solemn themes now cherish,  
And cause each wayward thought to perish.  
Examine well thy state, and ask,  
How thou perform'd'st each holy task ?  
Humbly seek pardon from above,—  
Apply to Him—the God of love.  
Now that the shades of Evening fall,  
Thy acts, thy thoughts, thy hopes recall.  
If good—pray that they come again ;  
If ill—seek Grace to check—restrain.  
Give cheerful thanks, for good God sends  
His word—food—raiment—comforts—friends ;  
Meekly submit when He reproves ;  
For He doth chasten whom He loves.  
How must my murmuring sighs appear  
To Him who judged will be clear ?  
If husband—master—I should be—  
A priest in mine own family ;  
To teach them well, not that which blinds,  
But offer wisdom to their minds.  
A Saviour, risen for us on high,  
A gracious God—such themes supply.  
Let him who doth such lessons teach,  
Take care his words and actions preach ;  
And then, when day and night are gone,  
He will surround his Maker's throne.  
January, 1838. SIGMA.

For the Colonial Churchman.

Messrs. Editors,  
In the last number of your useful paper, I noticed with pleasure your remarks upon Christmas Decorations, and the praiseworthy attention of the members of St. John's Church, Lunenburg. The custom of ornamenting churches with flowers and branches was very early prevalent, as is noted and commended by Augustine and Jerome.\* The interesting customs of the earlier and purer ages of the church are in this our day too lightly thought of by many, and but seldom referred to, by those whose fondness for change, induces them oftentimes to attempt to cast in the shade the practice of ancient times. To me, however, the usages and customs of earlier and better days are particularly pleasing ; and not among the least so, is the one of placing in the church of Christ at this season, "the fir tree, the pine tree, and the box together, to beautify the place of His sanctuary"—Isaiah, 60 c. 13 v. On this subject, in a late number of the New York Churchman, are the following remarks :—"A word for the old evergreens  
\* Bingham's Origines Ecclesiasticæ, Brief view of, by Rev. C. S. Henry.

of Christmas. Long may it be before they are vanished from our houses and churches. Their freshness seems to us a token of a heart unchanged from youth and the early virtues of life, by the cold barren principles of the world and age. They bloom the more verdant from the very desolation of winter that surrounds them. They are appropriate in themselves to the sacred festival of Christmas, and bear witness in their living hue, plucked from the snows and lifeless woods, of a life and immortality brought to light on this day. They are consecrated to the pious purpose of honoring a christian temple by that incident in the life of our Saviour when on His entering into Jerusalem, multitudes cut down branches from the trees, and strewed them in the way. The walls of the church should be well and warmly covered ; not as we have seen them of latter years, scantily sprinkled here and there with a single sprig or a poor plucked branch in the window, emblems of a careless and indifferent piety, but carefully arranged round the pillars, the chancel, and the altar. On entering a church clothed in this manner, at this season, piety naturally assumes a warmer expression, and devotion cannot be lukewarm, or the very leaves would upbraid us. Churchmen should love and honor this custom of pious antiquity, in the church which is now intrusted to their keeping. We have too few relics of the early days." As many at first thought may consider the custom of dressing churches at Christmas, an unmeaning custom, I therefore send you for insertion an address on the subject, taken from a religious periodical of 1823.\* This will shew the propriety of the custom—a custom, I trust, that will never be neglected ; and how very appropriate such emblems are of the church of God which has stood from the foundation of the world, and like them (notwithstanding the cold blasts of opposition) will forever flourish !—Well is it, however, for us ever to remember, as you justly observe in your concluding remarks, that the best decoration is "the clothing the soul in the spirit of holiness," which sentiment brings to my mind a verse from one of Bishop Heber's hymns on the Birth of Christ—

Vainly we offer each ample oblation,  
Vainly with gifts would His favour secure ;  
Richer by far is the heart's adoration,  
Dearer to God ARE the prayers of the poor,  
SAMECH.

## DEVOTIONAL.

"Thou hast commanded us to keep thy precepts."—Psalm 119. 74.

The psalmist here begins to direct his address to his God, and call to mind those obligations to obedience, in which he felt his own happiness most nearly concerned. For even under that dispensation which gendereth to bondage, much encouragement was connected with the command to keep the Lord's precepts diligently. "O that there were such a heart in them that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever." But surely we, under a dispensation of love, can never want a motive for obedience ! Let the daily mercies of Providence stir up the question—"What shall I render to the Lord ? Let the far richer mercies of grace produce a "living sacrifice" to be "presented to the Lord." "Let the love of Christ constrain us." Let the recollection of the "price with which we were bought," remind us of the

\*The address shall appear hereafter.

Lord's property in us, and of our obligation to "glorify Him in our body and in our spirit which are His."

Let us only "behold the Lamb of God"—let us hear his wrestling supplication, his deserted cry, his expiring agonies—the price of our redemption: and then let us ask ourselves—can we want a motive ?

But what is the scriptural view of evangelical obedience ? It is the work of the spirit enabling us "to obey the truth." It is the end of the purpose of God, who hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love.

It is the only satisfactory evidence of the sincerity of our profession ; then let me make the inquiry in the morning—what is the work appointed for the day ? "Teach me thy way, O Lord ; I will walk in thy truth : smite my heart to fear thy name." Let me maintain an anxious and watchful spirit, that in my daily business I may be employed in the Lord's work. Let a guard be set upon my thoughts, my lips, my temper and pursuits, that nothing may hinder me, but rather every thing assist me, in "keeping the Lord's precepts diligently."

Let there be a trading for Him, with all the talents entrusted to me. What is the reason that I ever find the precepts grievous to me ? Is it not that some indolence is indulged, or some "iniquity regarded in my heart," or some principle of unfaithfulness operating to divide my service with two masters, when I should rather be conflicting with besetting hindrances, and seeking to overcome them all, in following the Lord fully. Oh ! for the spirit of "simplicity and godly sincerity" in the precepts of God ! Oh ! for that love, which is the mainspring of diligence, main and constant, taking the place of every other motive in leading me on in the service of God. Oh ! for a large supply of the "wisdom which is from above," and which is without partiality and without hypocrisy."—Rev. C. Bridges, M. A.

## SELECT SENTENCES.

A mere professor of religion is like a butterfly, all surface—if the breath of heaven breathe upon it, it is driven hither and thither; but the Christian is like the dove, a strong-pinioned bird. She may meet the thunderstorm in her course, but she is determined to persevere ; she will tack about, and give even the winds and the tempest to know she has a nest—that it is her home—that her heart is there, and she must reach it.

Christ.—To be without God—without Christ—is more, and infinitely more, than to be without any or all outward good things.—Traill.

The best Fountain.—I never found any fountain to supply the wants of my soul, till my Saviour revealed Himself to me. Until that happy time I was a stranger to real happiness.—Evans.

The one thing needful—

The spring of the regenerate heart—

The pulse—the glow of every part—

Is the true love of Christ our Lord,

As man embraced, as God adored.—Keble.

True riches.—Thy blessing, Oh ! Saviour, makes an estate not competent only, but rich. Thou art the bread of life—all in all.—Bp. Hall.

'After all my readings,' said SELDON, 'nothing now remains to comfort me; at the close of life but this, "CHRIST JESUS came into the world to save sinners." To this I cleave: and herein I rest.'

## ON PRAYER.

Prayer is the soul's sincere desire,  
Utter'd or unexpress'd,—  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear,—  
The upward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of speech,  
That infant lips can try;—  
Prayer the sublimest strains that reach  
The Majesty on high.

Prayer is the christian's vital breath,  
The christian's native air,—  
His watchword at the gates of Death—  
He enters Heaven with prayer.

Prayer is the contrite sinner's voice,  
Returning from his ways,—  
While angels in their songs rejoice,  
And cry, behold he prays!

In prayer on earth the saints are one,  
In words, in deeds, in mind,—  
When with the Father and the Son  
Sweet fellowship they find.

Nor prayer is made on earth alone,  
The Holy Spirit pleads,  
And Jesus on th' Eternal Throne  
For sinners intercedes.

Oh! Thou by whom we come to God,  
The life, the breath, the way;—  
The path of prayer thyself hath trod,  
Lord teach us how to pray.—*Selected.*

## THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, FEBRUARY 8, 1838.

OUR FATHERS, WHERE ARE THEY?—We have lately seen a list of the Clergy in Nova Scotia, in the year 1788, who signed the address to the first colonial Bishop, and we subjoin their names here. Their places know them no more,—their race is run, and they have gone, with their venerable head, to render their account to the Great Shepherd and Bishop of souls. While we who now feed the flocks which once were fed by them, should take heed to ourselves and to the sheep of Christ committed to our charge, and anxiously watch for them as those who must give account,—we cannot but rejoice at the same time at the great increase of labourers since the period referred to above, inadequate though it still be to the wants of the vineyard.—In place of *eleven* watchmen then upon the walls of our Zion, we now have *thirty-eight* in Nova Scotia alone. Here are the Fathers of the Nova Scotian Church:—

Mather Byles, D. D., Wm. Walter, D. D., Joshua W. Weeks, Roger Viets, Bernard Michael Houseal, John Wiswall, Richard Money, John Eagleson, Wm. Ellis, John H. Rowland, Thomas Shreve.

PAROCHIAL STATISTICS.—We observe in the 'Church,' published at Cobourg, U. C. statements frequently given by the clergy of the different parishes, of the births, deaths, marriages, and other matters relating to them. We shall be glad to receive similar items of intelligence from our brethren in this Diocese, which when afterwards collected in one tabular statement, would afford a complete synopsis of the state of the Church at large. We subjoin the notitia parochialis for Lunenburg in the year 1837:—

Baptisms 106, marriages 20, burials 46, communicants 240. The Chester notitia stands thus—Baptisms 81, marriages 20, burials 10, communicants 172.

ST. MARGARET'S BAY.—We understand that the Rev. John Stannage was enabled to collect a small sum of money among his friends while in Jersey, with which he is now endeavouring to establish schools and places of worship in the destitute parts of his mission.

At a meeting of the inhabitants of the head of St. Margaret's Bay, held on the 18th December last, it was resolved to build a School-house in that settlement, 18 feet by 24, to be also used as a place of worship, where the service of the church and printed sermons shall be read on Sundays by the teacher, under the direction of the minister; and which building shall be called "Filleul's School," in honour of the family who have done most towards it.

The people of Hagget's Cove and Boutilier's Point in said bay, also met on the 5th inst. and encouraged by the help promised them, agreed to erect a school-house at the head of Boutilier's Cove, 24 feet by 30, to be also used as a place of worship like the other. These schools and places of worship promise to be of great use in this extensive Bay; and it is greatly to be desired, that all the other places in the same mission which are destitute of schools, &c. could be supplied with them.

In the same parish, we are happy to hear, a collection in aid of the Diocesan Church Society was made, which brought several pounds, notwithstanding the poverty of the people arising from the failure of the fishing upon which they principally depend.—*Communicated.*

SYDNEY, C. B.—We are happy to find that a movement in behalf of the Church Society, has been made in this ancient town, the particulars of which we cheerfully record as below:—

## ST. GEORGE'S CAPE-BRETON COMMITTEE OF THE DIOCESAN CHURCH SOCIETY OF NOVA SCOTIA.

On Saturday the 6th January, being the Festival of the Epiphany, a meeting was held in the church immediately after Divine service, for the purpose of forming a Church Society, pursuant to a requisition signed by several parishioners; when, the meeting being opened with prayer, an Address was delivered by the Rector, at the close of which the following resolution was

Moved by Rev. C. Ingles, seconded by Hon. W. Ouseley, That it is the opinion of this Meeting, that some steps should be taken to procure for the Church in this place, the benefits to be derived from *union and system*; and in order to obtain such benefits, as well as for purposes to be hereafter specified, that a Committee of the Church Society be forthwith formed in Sydney, to cooperate with the Diocesan Church Society in Halifax, and that a Committee is hereby formed accordingly.

The following Officers were then elected—

## PATRON.

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

## PRESIDENT.

The Rector of the Parish,

## VICE PRESIDENTS.

Hon. E. M. Dodd.

Hon. W. Ouseley.

## SECRETARY AND TREASURER.

W. Y. Porter.

## STANDING COMMITTEE FOR THE PRESENT YEAR.

Rev. O. S. Weeks,	Samuel Rigby, Esq.
C. E. Leonard, Esq.	G. A. Haliburton, Esq.
P. H. Clarke, Esq.	J. L. Hill, Esq.
J. Bourinot, Esq.	J. Clarke, Esq.
E. Sutherland, Esq.	

The following Rules were then adopted—

I. The name of this Society shall be "The St. George's Cape Breton Committee of the Diocesan Church Society of Nova Scotia."

II. The Bishop of this Diocese shall be requested to be

the Patron of this Committee, and the Rector of the Parish its President. And besides, there shall be two or more Vice Presidents, a Secretary, and a Treasurer.

III. Every member of the church contributing annually any sum *in advance*, however small, shall be a member of this Committee; and the payment of Ten Pounds at one time, shall constitute a person member for life, without further charge.

IV. There shall be a Standing Committee consisting of the Officers, and as many other Members as shall be deemed expedient to choose at each annual meeting. Five of the Standing Committee to form a Quorum, with one or more officers, provided the President or one of the Vice Presidents be present.

V. Every member may devote his or her contributions either generally to the objects embraced by the Society, or especially to any particular one, which funds shall be scrupulously applied according to the intentions of the donor under the direction and by the agency of the Standing Committee, who shall lay a report of their proceedings before the General Meeting twice a year.

VI. There shall be a general meeting of the Committee in the first week in January, and another in the first week in July in each year, of which timely notice shall be given.

VII. The Objects of this Committee shall be as follow—

1. Supplies of Religious Books and Tracts, from the stores of the Diocesan Society.
2. Missionary visits to neglected and destitute places under the direction of the Bishop.
3. Upholding in every proper way, the COLLEGIATE ESTABLISHMENTS AT WINDSOR.
4. Aid to poor and deserving young men designed for the Ministry of the Church, and prosecuting their studies at the above named Institutions.
5. Aid to Sunday and other Schools conducted on the principles of the Established Church
6. Encouragement to the instruction and training of respectable Teachers for Sunday and daily Schools.
7. Assistance to the erection or enlargement of Churches and Chapels, belonging to the Church of England, in particular and extreme cases.
8. Conversion or instruction of the heathen; contributions for which object will be forwarded through the Diocesan Society, to the Society for the propagation of the Gospel in Foreign Parts, which will strictly appropriate the amount according to the purpose of the donor.

VIII. The meetings of this Committee shall be opened and closed with the prayers used by the Diocesan Church Society.

It was then moved by the Hon. W. Ouseley, seconded by P. H. Clarke, Esq.

That a report of the proceedings of this meeting be transmitted to the Editors of the Colonial Churchman, for insertion in that publication.

Moved by the Hon. E. M. Dodd, seconded by C. E. Leonard, Esq.

That the thanks of this Meeting be given to the Rev. the Rector for his conduct in the chair.

The meeting was closed with prayer.

In conclusion, it is proper to state, that the meeting, although not large, was exceedingly harmonious and delightful; and we trust that the humble commencement made this day, may be (D. V.) the foundation of a flourishing Branch of our excellent Church Society.

W. Y. PORTER, Secretary.

Sydney, C. B. January 6th, 1838.

## LIST OF MEMBERS.

1. Contributing for general purposes,
 

Rev. Charles Ingles, . . . £1	0	0
G. A. Haliburton, . . . . .	0	5
Mrs. Ingles, . . . . .	0	5
Mrs. Porter, . . . . .	0	1
	3	
2. Contributing towards missionary purposes, pursuant to the 8th object in Rule 7,
 

Rev. C. Ingles, amount of two collections in the year
---

1835 and '6, on account of the Society for propagating the Gospel, and applied to missionary purposes, £3 7 2

James Spencer,	0	4	3
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3. Contributing locally towards the repair of the church in Sydney, pursuant to object 7 in Rule 7,

James Wagner,	£0	10	0	E. M. Dodd,	£0	10	0
P. H. Clarke,	0	10	0	W. Y. Porter,	0	5	0
F. Sutherland,	0	10	0	W. Ouseley,	1	0	0
J. Bourinot,	0	7	6	Thomas Jost,	0	10	0
J. L. Hill,	0	5	0	C. E. Leonard,	0	10	0
J. Clarke,	0	5	0				

ADDRESS,

Delivered by the Rev. C. Ingles, previous to the formation of the St. George's Cape Breton Committee of the Church Society.

Experience, as well as just reasoning, teaches us that nothing is more detrimental to the prosperity or beneficial influence of any institution than the disunion of those who compose its members. We are taught by the highest authority that "a house divided against a house is brought to desolation," and as this maxim is true when understood as relating to political governments, military operations, and even private societies, so it is also applicable to ecclesiastical establishments;—to every branch of that divinely constituted body, the Church of Christ. The object which that holy institution has in view, viz.—that of promoting the religion of its Founder, and the salvation of mankind, will be more or less successfully advanced in proportion to the harmonious and united exertions of its various members. Union of sentiment therefore, or if that cannot be completely attained, union of action, among the friends of the Church in the several congregations throughout the Archdeaconry must be considered as highly desirable and expedient.

It is a most interesting and important question, interesting I would fain hope to us all, what is the present state of our church in this point of view? Recent events, I think, will enable us to assert that for the most part a commendable unanimity prevails. A good feeling does exist, and is increasing towards its institutions. In our opinions respecting the truth and importance of the christian religion, in our sentiments on church government and church discipline, in an acknowledgment of the excellence of our Liturgy and of the temperate character of our Articles, we are for the most part agreed. It is desirable that the same unanimity should obtain among individual members; that they should feel a common interest in her concerns. It has been observed, that attachment to the Church as a Society—that is not to her ministers alone, but to her principles, her formularies, her communion—has nearly vanished. The religious feelings of churchmen have need to be roused to a sense of her peculiar excellencies and her peculiar claims on their regard. Assured of the stability of the rock on which she stands, sufficient care has not been taken of the outposts. Each one has been contented to yield the guardianship of these to his neighbours. Thus for the most part all combination as a Society has been neglected. It is true that we meet together in the house of God, we unite in the same confession of sin, and in the same prayer for pardon; we profess the same belief, and unite in a petition for common blessings; but here our church-union ends; it is not carried, as it should be, into the world; it does not shew itself in Society. I could almost venture to assert that we have even been studious to avoid such an appearance from the fear, perhaps, of being thought contracted and illiberal. I would not on any account be thought to contract the bonds of charity; I would have every churchman consider each fellow-creature as his neighbour; I would have him to the utmost of his ability pour in the balm of consolation to all who need it without regard to religious opinion, sect, or estate; I would have him esteem each man as his brother;—but this charity should not compromise one single principle of the churchman. We live under a constitution that gives every man liberty of conscience in matters of religion, and such we avowedly claim for ourselves, without the slightest wish to infringe on that of others; at the same time I

would most strenuously assert and maintain our own. How is this to be done, but by visible ostensible union—a union that may be felt by ourselves and witnessed by others. To promote this visible union is the object of the Society which has been formed in Nova Scotia; and though our numbers here may not at once bear so large a proportion to our population as could be wished and expected, yet it may with confidence be asserted, that of late years attachment to the church, even here, is on the increase; and nothing is wanting to prove it but the visible cooperation of its members. Every individual therefore, whatever be his rank or station in society, or whatever be his means, is affectionately invited to let appear to all men the interest he takes in what concerns his church. Although contributions from such as are able and willing to afford them, are highly desirable and absolutely necessary to carry into effect many of the objects of this Society, yet it must be impressed on the minds of all that there is another and a higher object in view, and which contributions however large will never be able to effect—that object is the communion, the fellowship, the interchange of feeling, which each member may and ought to hold with every other.

SUMMARY.

Some of our subscribers have expressed a wish that we should give more of the news of the day; but we have not made this our constant practice, because the most of our readers are in possession of such intelligence as we could give, long before they receive the Colonial Churchman.—And besides, we have thought that it would be a departure from the province of a religious paper to occupy much of our space with secular matters. We shall, however, as heretofore, occasionally give a brief abstract of interesting intelligence.

From England, her Majesty's ship Inconstant, arrived at Halifax, brought news to the 4th ult.—There was much bustle in the naval and military circles in consequence of the revolt in Canada; and upwards of 5000 men, with several ships of war, were under orders for Halifax. Probably subsequent advices of the suppression of the rebellion, would lead to a countermand of these orders. Sir Henry Hardinge is said to be appointed Governor General of Canada, and Sir George Arthur, Governor of the Upper Province.

We are happy to say that all was quiet in Lower Canada at the latest dates, and little probability at present of a further outbreak. Navy Island has been evacuated by the banditti lately planted there; and it is now stated that a more formidable demonstration on the part of the Americans, in favour of the Upper Canada rebels, has taken place at Detroit. We will look with anxiety for the measures to be taken by the British Parliament, for restoring tranquillity to Lower Canada. There is little hope of this, unless the French institutions and laws be put aside, and the province be made essentially a British colony.

The cholera is said to have broken out at Waterford.

At home, we find our Legislature in session since the 25th ultimo. The Governor's speech states the Revenue to be greater than last year, and recommends attention to the state of the Militia. Nothing is said of Education, which must now engage the consideration of the Legislature, as the present School Act is about expiring.—We hope the principle of assessment, the only sure basis of an efficient system of general instruction, will be adopted under the new enactments.—Important despatches from Lord

Glenelg, have been communicated to the Assembly by the Lieutenant Governor, and published at large in the Novascotian.—Her Majesty's government propose to give up to the Assembly, the entire controul of the whole public Revenue arising within the Province, amounting to about £9000, (and stated to be on the increase,) on condition of their granting a permanent Civil List of £8000 per annum. All the despatches breathe an ultra-liberal spirit, especially touching religious distinctions. So anxious does his Lordship seem to inculcate the modern style of liberality here, that it would appear less offensive to have Legislators of no religion at all, than of the Established Church,—sentiments which find their echo in the chamber below, where we find some members sneering at any prayers at all, and others turning the office of the minister into ridicule.—The Assembly in general, however, have shewn themselves sensible of their error of last year, and have voted, not for one Chaplain, but for five!! Why they should stop at that number does not appear, since there are at least four or five denominations yet in Halifax, whose ministers might claim an office now declared free to all. It appears that the Roman Catholic priest has declined the honor, and the partnership.

SEAMEN'S SCHOOLMASTER.—The Episcopal Recorder has the following item:—The lords' commissioners of the Admiralty being anxious to extend the advantages of education to the petty officers, seamen, mariners, and boys of the fleet, are pleased to authorize one additional rating of first class petty officers in every ship of Her Majesty's navy to be called "Seamen's Schoolmaster." The person to fill this rating is to be entered or selected by the commanding officer of the ship, with the approbation of their lordships.—*Epis. Rec.*

The Rev. Fitzgerald Uniacke and lady, sailed on Monday in the Ship Halifax, for Liverpool, G. B.

THERMOMETER

At Lunenburg, marked at noon— northern exposure.

	Average.	Maximum.	Minimum.
October 1837.....	47½	54	38
November.....	42½	55	38
December.....	31½	47	20
January 1838.....	34½	49	18

The mildness of the winter thus far has been unprecedented. No sleighing, except for a few days in the beginning of December, and cattle grazing on the fields in January as in the autumn.

AGENTS.—I. H. DeVeber, Esq. of St. John, N.B. has kindly offered to act as Agent for the Colonial Churchman at that place.

Rev. Mr. Hudson, at Miramichi.  
Charles Desbrisay, Esq. at Charlotte Town, P. E. I.  
Mr. B. K. Dodge, at Granville, N. S.

Subscribers who are in arrears, will do a favour and an act of justice at the same time, by making EARLY PAYMENT to the Printer.

MARRIED:

At Guysborough, 18th ult. by Rev. Mr. Leaver, Rev. C. J. Shreve, Rector, to Harriet, eldest daughter of Robert Hartshorne, Esq.

DIED.

At Sheet Harbour, January 7th, aged 25 years, Mrs. Anne Corner, daughter of Mr. Wm. Geddes of that place. She has left four children and a disconsolate husband to lament their loss.

At Demerara, 18th December last, aged 30 years, Capt. Henry Pernette, of the barque John Porter, and Intely of this place, eldest son of John Pernette, Esq. La Have, leaving a widow and two young children, and many relatives to lament his loss.



From the Christian Guardian.

MEMOIR OF THE REV. SAMUEL KNIGHT.

But, though for the most part favoured with much inward cheerfulness and serenity, he was not without intervals of gloom and discouragement. On Sunday 6th of March he experienced great depression of spirits. Through the mercy of God, he had enjoyed much near and holy communion with Him, at various seasons, from the commencement of his illness; and had been looking forward to this Sabbath as a time when, in the stillness and solitude of his sick room, he might approach the throne of grace with more delight than ever; but God had been pleased to disappoint his earnest desire. To use his own words; "he had hoped to mount higher than ever, but God had seen fit that he should sink lower."

This painful experience, however, was soon succeeded by a happier state of feeling; and as his health began progressively to improve his anxious friends again ventured to cherish the hope that his valuable life might yet be continued a few years longer. But such does not appear to have been his own impression; he remarked 'I do not look forward to years; it is perhaps more than enough to calculate my future life by months;' and he habitually spoke of himself as one whose time was far spent, and whose days upon earth were drawing fast to a close. An excursion into the East Riding of Yorkshire, for a few weeks, proved very beneficial to him; and as the summer months passed away not only without any accession of illness, but even in the apparent enjoyment of moderate health, it was not possible wholly to abandon the hope of a still more perfect restoration. About the commencement of November, however, these flattering appearances were withdrawn. And in the following month, he was seized with a difficulty of breathing which several times obliged him to rise and sit up two or three hours during the night. 'On one of these occasions,' observes his daughter, 'he sent for us to his room. We found him seated by the fireside, and breathing with great pain and difficulty. He received us with much affection, and said he had sent for us because he was now convinced what must, ere long, be the termination of his illness, and feared less we might not be sufficiently aware of it. He then proceeded nearly in these words: 'I know that, under such circumstances, you will be desirous to learn what is the state of my mind, and with what feelings I contemplate the near approach of death. All my trust is in the promises of the Gospel, which I have found sufficient to sustain the soul in the severest trials; and I thank God there are seasons when I am enabled to rejoice in its consolations as unspeakably precious. But this is not always the case; for sometimes I am depressed under a consciousness of sins which, if you can read my heart, would almost make you ashamed of your father. But, even then,' he added with great solemnity, 'I know no refuge but the cross of Christ; even then, I'll seek no where else—Oh no—I'll seek no where else;' repeating these last words several times, with peculiar energy. He spoke of the anxieties and support which he had experienced in his ministerial course; regretting that his labours had not been more generally useful, and especially charging himself with not having sufficiently improved his opportunities of social intercourse to the religious edification of his people. He expressed much solicitude for the spiritual welfare of his parish, and lamented the want of a more lively spirit of devotion and zeal among us, praying that a reviving influence might be poured out from above when his place upon earth should know him no more. He gratefully acknowledged the many temporal mercies which had been blended with his affliction; especially an exemption from violent pain, and the happiness he had enjoyed in his domestic circle. He referred, in the most affectionate and gratifying terms, to his absent sons, and fervently thanked God for the uninterrupted harmony which had ever subsisted in his family, and which, above every other worldly consideration, softened the pain of separation; adding, not only with cheerfulness but even with animation. 'We have often sung the 133rd Psalm together; and if you were all around me I should like to hear it sung again.'

'On Sunday the 24th of Dec. his disorder had assumed so formidable a character that it was deemed right, without delay, to communicate his imminent danger to the absent members of his family. To those immediately around him he spoke with seriousness and composure of his approaching dissolution—'The time of separation is come; we have long known that it could not be far distant, and I trust it does not find us altogether unprepared; God is our refuge and strength.' He requested to have a few verses of 73rd Psalm read to him; and dwelt, in a manner entirely his own, on the first word in that Psalm "Truly," as conveying much meaning. 'The mind of the Psalmist had been greatly perplexed by apparent irregularities in the Divine Government, the design of which he could not comprehend; but notwithstanding all his doubts, he was compelled to arrive at the conclusion, that truly, that is, after all, God is good to Israel; to his own people a faithful unchangeable God.' In this confidence of the Psalmist he seemed to find strong support. At his own request, the 11th and 12th verses of the 3rd chapter of Prov. were read to him, when he spoke, with great earnestness and animation, of the spirit and conduct which should mark the Christian in a season of affliction; observing that, 'on the one hand, he is not to be indifferent to the chastenings of the Lord, as if they were not sent for his instruction, and designed to produce beneficial effects upon his mind; neither, on the other hand, is he to faint under them, as if God had withdrawn his lovingkindness and compassion from him.' During this day his strength diminished so rapidly as to give rise to the apprehension that his departure was at hand. He complained much of the deadness of his feelings, and his inability to collect his thoughts for meditation and prayer; and then added, with hands and eyes raised to heaven, and with a solemnity of manner never to be forgotten 'I am going to die! Oh awful thought!' But the cloud which was permitted, for a season, to cast a gloom over the mind was shortly dispersed, and that tranquility restored which, with few interruptions, he enjoyed to the latest moment of his life.

As his complaint frequently varied, so there were intervals in which (to himself at least) he appeared almost free from disease. On one of these occasions he observed, to some of his family who were sitting with him, 'My feelings are not those of a dying man, though my judgment tells me that I am one.'

The general frame of his mind was tranquil and composed, evincing a cheerful resignation to the will of God, and an entire acquiescence in the divine dispensations in reference to the final result of his present afflictions, but there were occasional seasons when his composure was disturbed by a prevailing desire to be again raised from the bed of sickness. If, however, at any time, this desire for the protraction of life obtained, in the bosom of our beloved parent, a predominance over that willingness he had frequently expressed to depart and be with Christ, it was soon entirely withdrawn; and as he approached the confines of the grave, it furnished matter of gratitude and consolation to his family to be assured that he contemplated, with a holy satisfaction, and in the humble confidence of faith, the great and solemn change which awaited him. 'I had rather go than stay,' was the language in which he repeatedly expressed the subsequent state of his feelings.

'On the evening of Christmas day,' says his son, 'my brother and myself arrived at Halifax, where we had the melancholy satisfaction of continuing until we had performed the last offices of filial duty and affection over the remains of our honoured parent. For some hours after our arrival he was composed and tolerably collected; but in the course of the following day delirium came on, and, with occasional intermissions, continued till within two or three days of his death. During this trying period it was consolatory to his friends to be enabled to trace the habitual influence of religion upon his mind. In the midst of those imaginary evils with which, at times, he fancied himself to be thickly surrounded, he made the Lord Jehovah his refuge; the soul appeared, without an effort, to find its wonted resting place; and, the eye of faith seemed unconsciously to fix on the great Object of the Christian's confidence. In his lucid intervals he manifested the same spirit which had marked the previous stages of his illness; a sense

of the supreme importance of eternal things, deep humility before God, and a simple reliance on the Redeemer's merits. On one occasion he was overheard to pray fervently in the following words—'O Lord Jesus, who dost hear and save the thief upon the cross, thou hast often heard my prayers; hear them now, and save me a wretched sinner.' To a member of his family he shortly afterwards observed, with profound seriousness, 'God is just; and I would bear this testimony if I were in hell.' He several times expressed a wish to see some of his clerical friends, whom he mentioned by name; and on their being introduced into his room, seemed much gratified by their visits. To one, whose sermons he had been accustomed to hear with peculiar satisfaction, and who was deeply affected at the interview, he gave his parting benediction with unusual earnestness: and to another, who had kindly come from a distance to see him, he thus addressed himself, with great energy and feeling; 'My dear friend, do you believe that you and I are planted together in the likeness of Christ's death—I mean so planted together in the likeness of his death, that we shall be also in the likeness of his resurrection?'

'In the evening of Thursday the 4th of January, he sat up in his chair somewhat more than half an hour. On this occasion he appeared more collected than he had been for many days. He had, throughout his illness, evinced much satisfaction in hearing portions read to him, at different times, out of the Greek Testament: and he now requested some of us to read from the original, a few verses in the 15 chapter of 1 Corinthians, beginning with the words, "Now is Christ risen from the dead," &c. On each of these passages he made two or three appropriate observations; but being sensible, as he endeavoured to proceed, that he was using exertion beyond his strength, he was persuaded to desist from any further remarks, and permitted the book to be closed.

On the evening immediately preceding that of his departure, his thoughts continued intently fixed on sacred subjects.

His strength was now rapidly declining, and towards evening his sufferings, from oppression at the chest and difficulty of breathing, became greater than they had ever been before. He then said to his assembled family 'The end is come'—'It is hard work to die.'—'Oh! for victory over pain; victory over sin; victory over death.' As soon as he recovered breath, after the exertion of speaking, he raised his eyes to heaven and said, 'O blessed Jesus take me to thyself.'

'On Sunday morning he appeared comparatively easy, and inquired, with his natural cheerfulness, after the family of an absent friend. He observed to one of my sisters, 'My dear, I do wonder how you have all been supported through this trying scene; but God has been your helper.' He expressed a wish, likewise, to see his two curates, and inquired what success had attained their labours among the soldiers in the barracks; thus manifesting, to the very last, an anxious solicitude in behalf of the spiritual welfare of others. At half after ten his attentive and sympathizing physician, Dr. Kenny, paid his last visit. His usual inquiries respecting the state of his patient were, on this occasion, superseded by a silence which was too well understood by all present; and on retiring from the room, it became his painful duty to inform us, that our beloved relative was in the act of dying! This intelligence sounded like the midnight cry, "Behold the bridegroom cometh;" and it then only remained that we should assemble in mournful silence, around his bed, and await the solemn event. Already the bitterness of death was past. There was no distortion of features, or convulsive effort, to distress our feelings; but all was peace and tranquillity; the veil of immortality seemed to be drawn aside, and we were prepared to exclaim, with the prophet's servant, "My father, my father, the chariot of Israel and the horsemen thereof!" A few expressions dropt from the lips of the departing saint, during these moments of suspense, which indicated that, on his part, a communication was rapidly opening with the upper world: 'All is ready;—they are waiting;—I see Jesus.'—We knelt down beside him to commend him, once more, into the hands of God; and at the close of each petition he distinctly and fervently pronounced the

word "Amen." Shortly afterwards, the powers of articulation entirely failed; and at half after one his happy spirit was gently dismissed from the burden of the flesh, and found its long-sought rest in Emmanuel's bosom!

On the following Friday evening, the earthly remains were conveyed to the tomb, amidst a large concourse of weeping spectators; and on the following Sunday an interesting sermon was preached by the Rev. William Carns Wilson, who had formerly been one of his pupils, and who, having resided for twelve months in his house, was fully competent to bear testimony to his character, as a minister and as a Christian. While his character was briefly summed up in the following expressive paragraph which appeared in a provincial paper.

"In the character of this excellent man were united every quality formed to endear him to his family, his friends, his congregation, and his parishoners. Endowed with a penetrating judgment, and with deep piety—an able scholar, and a sound divine—he was well qualified to state the peculiar doctrines of the Gospel in a clear and convincing manner, to his hearers, and to enforce upon them the various duties which those doctrines inculcate. His talents were such, that when his discourses were extemporaneous (which they usually were on his lecture evenings) he was heard with equal profit and attention; and greatly privileged did his congregation feel themselves to be, whilst listening to his instructive and affectionate addresses. Nor was there a duty connected with his ministry in which he was not diligent and exemplary. In the circle of his family he was the unfailing source of their highest pleasures. Possessed of a mind intelligent on almost every subject, and cheerful in his temper, he was an interesting and entertaining companion; and though he was attentive to the observations of others on the topic of conversation, he was always felicitous and original in his own. In the delicate and valuable offices of private friendship, he was ably furnished, and always disposed to render every assistance, when it was solicited. He was truly a 'lover of concord,' and in the large parish over which he presided, peaceableness of disposition, and the humanity and benevolence of his heart will long be remembered."

Concluded.

#### ON ICEBERGS.

"They that go down to the sea in ships, and exercise their business in great waters, these men see the mighty works of the Lord, and his wonders in the deep." While, however, the dangers from winds and storms are often adverted to, few persons are aware of many other perils to which navigators are exposed. Among these, not the least dangerous are those which arise from Icebergs, of which we have the following narrative of facts from the pen of an Admiral:

"Those immense masses of ice that are formed in the northern seas, and which occasionally breaking loose, are borne on the waves into southern latitudes, are generally known by the name of icebergs, and are very dangerous to navigators, more so than rocks; for if a vessel strikes upon the latter, there is support generally afforded to the wreck, which allows the crew time to use such means for their escape as the nature of the coast may admit of, but these icebergs yield none. They are computed in general to exhibit only one-third of their real bulk above the water: that part which is concealed extending in an irregular shape in all directions, and slanting downwards to the base. Thus, when one of them has struck a ship, it being impossible that it should uphold her for a moment, being not only a hill of glass, but a wall, on all sides, but also perpetually in motion. At one particular season of some years the icebergs come down in great numbers, and obstruct the passages on the North American coast, endangering the vessels considerably. They appear in every form, and of all sizes; some scarcely exceeding the dimensions of a small cottage; others appearing as the ruins of a large town; and others again of an extent that cannot be easily calculated, sometimes miles in length, and of a tremendous height. Not unfrequently, a ship is caught between two of them, that are hurled

against each other by the impulse of the waves; in which case it is generally lifted out of the water, and either crushed by the violent compression, or plunged again into the sea by the parting of these strange and terrible masses. I have seen them off the coast of Newfoundland, tossed upon the billows, and looking so exceedingly beautiful that I should have wished for their nearer approach, if not aware how perilous it would be to our vessel. How mercifully does the Lord reject our inconsiderate petitions! How often do we long for those things which, if granted, would be our destruction, and murmur at those dispensations to which we may perhaps owe the safety both of our bodies and souls?

I met at sea with a gentleman who had experienced a most wonderful and providential escape when entangled among the icebergs; I will relate it, as nearly as my recollection of his narrative will permit.

He was a captain of a merchant vessel, that traded between the eastern and western shores of the Atlantic. It had often been his lot to take out missionaries, the messengers of God to the perishing heathen, who bore the glad tidings of forgiveness and peace to ruined man; and probably it was from the teaching of these missionaries, that the captain had become so well acquainted with the glorious truths they were sent forth to proclaim; he certainly appeared a very pious man; and in the attention he paid to the souls, no less than to the personal advantages of his crew, there was good evidence that his was a living faith, glorifying God in the fruit which it bore.

His vessel had made her last voyage from England to the West Indies; thence she took out a cargo and some passengers for North America; but on the way thither, was overtaken with a dreadful storm, sprung a leak, and would inevitably have sunk, with all on board, had not the Lord mercifully heard the prayers of the poor destitute people, and given them strength to exert such persevering efforts as kept the ship afloat until they could put into the port of Halifax and repair the injuries she had sustained.

Once more the vessel sailed, but without any passengers. They could not await the slow process of refitting her; and therefore they providentially took their departure in another, by which they arrived safely at the point of their destination.

It was now the season when icebergs began to accumulate in those seas: and an unusual number had already been observed about the coast.

To pass up the river St. Lawrence was the captain's object; and he proceed in that direction, but was driven out of his course by adverse winds. After a long time he found himself in the bay of Gaspé, and every hour the icebergs became more numerous around him.

Very thick weather came on; he proceeded cautiously, for the danger was most appalling: to which side soever he turned, icebergs met his view, rising in grotesque shapes, rendered yet more strange by the effects of a constant fog, and frequently clashing against each other with a noise like thunder, destroying one another by the violence of the shock, and threatening immediate death to the trembling mariners, who cautiously guided their vessel through the mazes of these terrible rocks of ice, continually moving as they were from place to place.

The captain now felt the consolations of that religion which he had made his delight in the season of prosperity: he had never neglected, while gliding over smooth seas before a favourable wind, to direct the attention of his men to that book which now yielded the sweetest support to their drooping spirits. He had regularly assembled them to address the Lord in prayer, at every period of their voyage; and now they could approach the throne of grace, as those who well knew the way of access, and plead for the compassion of a reconciled father in Christ Jesus. They had not turned away or refused to hear his call in fairer times, and now they had no reason to apprehend that he would hide his eyes from their supplications, or mock when their fear was come upon them.

It was at day break one morning that their awful situation became fully known to them: all that day and night, and the following day, the captain remained upon deck, at the wheel, by which the rudder is governed, steering his ship through the frightful icebergs that enclosed it on every side. Another night

came, and their danger only appeared more imminent: another day passed, and still the captain never left the deck.

There seemed, to the eye of reason, no possibility of escape; to proceed—to return—to be stationary, were alike perilous; but what cannot the eye of faith discern to encourage the believer, who "endures, as seeing him who is invisible," while the hand of a tender father is directing his course, and the watchful look of everlasting love surveying him?

The captain knew it was his duty to use every effort for the preservation of his own life and that of his men; he therefore worked diligently, and left the event to God. He ordered the boats to be in readiness to be launched in a moment; and a small stock of provisions laid up in each. Towards dawn on the third day, he was aware that a very large and dangerous iceberg threatened to cross the only place they could pass along, and he was doubly watchful: the faint gleam of the morning, reddened by its passage through the fog, appeared to tip with fire each huge mass of ice that lay piled around them; and the more distinct the scene became, the more evident was their exceeding danger. They proceeded—the iceberg came rolling towards their course—the captain hoped to evade it, by a dexterous movement of the rudder, but in vain. With a force that stunned every person on board, the keel of the vessel struck on the base of the iceberg, for a moment became stationary, and then began rapidly to fill with water.

What an awful moment was that! Eternity seemed about to open upon their view; and to them it was as if the angel had proclaimed that there should be time no longer.

The boats were cut loose instantly—the sailors dropped into them, and the captain saw nine of his men in one of these diminutive vessels and five in the other, before he, the last who left the ship, entered the smaller boat. When he did so, the deck of his fine brig lay lower than the edge of her little boat, and instead of descending, he had even to ascend into the latter: they pushed off, and in a few seconds nothing but the top of the masts remained above the water: an instant longer, and they too were gone.

If the situation of the mariners had been terrible, when in their good sheltering ship, what must it now appear, exposed in two puny boat that scarcely bore them above the surface of the ocean? What helpless objects were they now, surrounded by the towering icebergs, one of which could have easily borne down a thousand such boats in its way?

They looked up, and perhaps saw the overhanging edges of two such frozen crags meeting above their heads, as if combined for their destruction: they felt the grating of their little keels upon their bases beneath the water; and still the fog prevented them from beholding any objects but those that immediately surrounded them. To hoist a sail was impossible; all they could do was to row cautiously along the direction of the land, as they hoped at about eighty miles distance.

I asked the narrator what was his feeling when he stepped from his sinking ship into the boat: his reply was short but comprehensive, "I felt that I was in the Lord's hands."

Such is the blessed privilege of the Christian, while his surest earthly prop is gliding from beneath him, while his enemies are mighty and increase on every side; yea, while perhaps the mists of doubt are suffered to hang upon his mind, and to cloud the evidence of his faith; still, in the utmost extremity, he feels that he is "in the Lord's hand." And there he can willingly remain, for his mercies are great. The true believer may be parted from all that promises him rest and security on earth; but this is his comfort; nothing can separate him from the love of God, which is in Christ Jesus our Lord.

The sailors now toiled in their boats through the icebergs in the bay of Gaspé; and new as was their present most fearful situation, the mercies of God also are new every morning to those who trust in him. They could look back upon their former perils, and, in the language of the Apostle, cheer each other by the mention of him, "who had delivered them from so great a death, and doth deliver, in whom they trusted that he would yet deliver them." There were among them some who had a confident assurance that, through Christ, they were delivered from a

much greater death than that of the body; and, in this confidence, they knew that to live was Christ, to die was gain; and that in all that could befall them, they were more than conquerors through him who loved them.

The Lord's hand was not shortened; they continued to pass unharmed all that day, through the icebergs, thus resembling the church, the company of the faithful people, against whom the gates of hell shall not prevail, and whose enemies are continually driven back when just prepared to swallow them up. Resembling also the individual believer, who, in the strength of the Lord, and relying solely upon him, yet diligently and warily works his own way through the legions of spiritual foes that overhang his path, and steadily proceeds towards the one object he has in view, the haven of rest. It is yet invisible to his sight, but he knows where it lies, and by the compass of God's word he can easily satisfy himself that he is steering thitherward.

When night came on, the hearts of the poor mariners could not but droop. It was summer; but the air was rendered cold by so much ice, and the icebergs becoming less numerous, had room to dash about more freely. Providentially, the weather was very calm; they committed themselves to the special guardianship of Him to whom the night is as clear as the day, and sung as they were accustomed, a hymn of praise.

Morning came, and most welcome it was: for under the cheerful ray they beheld a long line of coast stretching before them, crowned with groves and smiling in all the beauty of rich vegetation. How refreshing to the eye, how invigorating to the spirits of the exhausted mariner. Very little ice remained in sight; just enough to remind them that they were not quite safe until they could gain the land, and to induce them more eagerly under a full press of the canvass, that they now hoisted, to enter the clear harbour that opened before their view; where they arrived, without having sustained the slightest injury to their persons or health, and found every want liberally supplied by the compassionate hospitality of the inhabitants.—*Chr. Guardian.*

#### DIRECTIONS FOR VISITING THE SICK.

1. In your arrangements for visiting and relieving cases of sickness among the poor, be always on your guard against imposture. Go forward freely and openly to the relief of suffering wherever you find it, but be constantly awake to the probability that you may in any case be deceived. Nothing surpasses the readiness with which the vicious poor resort to a feigning of sickness and suffering in order to procure undeserved charity, unless it be the adroitness with which they carry their wicked schemes into effect. Sometimes the disease is entirely a fabrication, and sometimes a little reality is made the basis of long continued indications of suffering. In fact, we often, by our own indiscreet and profuse benefactions to a sick family, actually produce such a state of things, that recovery would be a calamity. We place them under a strong temptation to dissemble, and the lesson once learned is not soon forgotten.

2. Be still and delicate and gentle in all your intercourse with the sick. In fact, the same principle, in this respect, applies to moral and physical treatment. That attendant will do most towards promoting recovery, who can carry the required measures into the most regular and complete effect, and yet in the easiest and gentlest manner,—the one who can open and shut the door most quietly, and arrange so as to have occasion most seldom to do it at all; the one who can replenish the fire so as least to attract the patient's attention, and give the fewest directions in his hearing, and have the medicine or the drink at his lips at the proper time with the least bustle of preparation; the one who walks softly, whose tones are gentle, whose touch is delicate, and whose countenance exhibits an expression of cheerful repose:—such an one is most successful in soothing and quieting the sensitive susceptibilities of acute disease, and facilitating the sanative influences which medical skill, conjoined with the spontaneous efforts of nature, have diffused through the frame.

3. Be frank and open with the sick. Gentleness

and delicacy must never be allowed to degenerate into indirectness and artifice. Be open, and frank, and honest, in all you do. This is the only safe principle, in fact, in all modes of religious influence. If you want to pursue a course which shall do the least good, and give the greatest offence, your wisest way is to adopt a system of manoeuvring hints, and inuendos. When we attempt to convey secret reproof or instruction by the language of indirectness or insinuation, in order to save offence, we lose our labour if we are not understood, and we give offence in the most awkward and unpleasant manner possible, if we are.

4. While we are plain and direct in dealing with the sick, we must remember their weakness, and not exhaust them by such a course as shall force them to active effort in our intercourse with them. So far as intercourse with us is concerned, the more passive we leave them, the better. Every exertion, mental or bodily, fatigues them. Forming a mental conclusion on the most simple point is often a burden.

5. We must remember that it is not alarm or agitation, or the giving up of theological errors, or perceiving new theological truth, which can prepare the soul for death;—but a change of heart. This alarm or agitation, or this change of theological opinion, may often be, especially in cases of health, the antecedent step; and the labours of the preacher may often be directed to the production of them. But they are only means to an end, and there are some peculiar reasons why, in sickness, the attempt to produce them should be avoided. In sickness, the enemy is as it were, disarmed. He lies defenceless and helpless in the hands of God, and our policy is to come to him in the gentlest manner possible, out of regard to his physical feebleness, and just lay before him the bread of life, in hopes that the Holy Spirit will dispose him to eat of it and live.

I need scarcely say, that the mercy of God in Jesus Christ, is the main truth to be thus presented to the mind of the sick or dying sinner. The need of a Saviour is felt then, though it may have been denied and disbelieved before. The soul distressed, burdened, struggling in vain to escape its load by mere confession, finds a refuge in a Mediator, which it cannot elsewhere find. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—comes home like cold water to the thirsty soul. There is no substitute for it. Nothing else will soothe and calm the troubled spirit under the anguish of bitter recollections of the past, and dark forebodings for the future.

6. Do not try to ascertain the effect of your instructions to the sick. Do what you can, but leave the result to be unfolded at a future day. The reasons for this direction are two. First, you cannot ascertain if you try; and secondly, you will generally do injury by the attempt.

First, you cannot ascertain if you try. The indications of piety and also of impenitence upon a sickbed, are both exceedingly delusive. So much depends upon character, temperament, constitution, habits of expression, &c., that the most dissimilar appearances may be exhibited in cases where the spiritual state is substantially the same. In one case, the heart is really changed, but the subject of the change dares not believe it, and still less dares he express any hope of it; and his darkness and despondency would be mistaken, almost universally, for continued impenitence and unsubmission. Another deceived by the illusions which we have already explained, finds a false peace which, the more baseless it is, the more confidently he expresses it; and Christians very rarely question the sincerity of professions, unless they are compelled to do it by gross inconsistency of conduct.

These difficulties exist, it is true, in other cases besides those of sickness, and they should teach us to be less eager to ascertain the immediate results of our efforts, than we usually are; and less credulous in trusting to them. But they apply with tenfold force to sickness, whether it be in the sufferings of acute disease, or in the slow lingerings of decline. The world is shut out, and the ordinary test—the only safe one,—the fruit, is here excluded.

Then, secondly, we do injury by endeavouring to ascertain. We harass and fatigue the patient, by

pressing him to give us an answer to the claims which we present to him. If we lay truth and duty before him, and as it were leave it there, his health will suffer far less than if we follow it with a sort of inquisition into its effects. To bear an examination is very hard work when the subject is strong and well; it is exhausting and irritating to the last degree in sickness, especially when the patient would hardly know how to express his feelings, even if they were distinctly developed and matured; and he is, in fact, only beginning to experience new states of mind, which he scarcely understands himself, and certainly cannot describe.

It is far better, both for ourselves, and for the person who we wish to benefit, that we should make much effort to remove the veil which hangs over his future condition. We shall go on with our work in a more humble manner, and in a better spirit, if we feel that the duty only is ours; and the result of it God's; and the sinner who has postponed repentance till summoned to his sick chamber, will be most sure of being safe at last, if he does not think himself safe too soon.—*Ibid.*

To be concluded in our next number.

#### CHURCH SOCIETIES.

To the Editors of the Colonial Churchman.

Gentlemen, The signature which will be appended to this communication may perhaps remind you of a former letter in which I attempted to advocate the cause of Domestic Missionary Society. Although the Church Societies now in progress are not precisely similar to the one there contemplated, yet I am so sincerely a well-wisher to our Zion, that I hail every attempt to promote her welfare with unfeigned satisfaction, and most happy am I to congratulate her members upon the prospects of advantage to be derived from their establishment. Only let us not faint, nor our zeal become cold; and if we proceed with prayer and a proper spirit, we shall inevitably perceive this germ of our infant exertions take root downwards and bear fruit upwards. May I suggest to all who worship at our altar, the necessity and the duty of enrolling themselves in these Societies.

It hath pleased the Almighty Ruler of the Universe in his inscrutable wisdom, to permit that our church should become dependant (humanly speaking) on the exertions of her members; and we cannot doubt that many and wise purposes are thereby proposed. Shall they be frustrated by our lukewarmness, or indifference, or our selfishness? May we not imagine that one purpose is to search us and to try us, to know whether it be in our hearts to spare of what He hath given us for His service; and if we do thus, will He not bless us in proportion to our readiness—bless us above all in things spiritual, but also even in things temporal. Yet let me urge upon you that the amount of individual subscription is not the test of our readiness: it is true that the rich should give liberally, for, saith the inspired writer, by "liberal things shall he stand"; but it is the number who give their mite that I allude to. The conditions of membership are such that every one, the very humblest, may come forward, and let it be their boast to do so. It is no vain thing to assert that if they would thus act, they would experience a large increase of happiness and prosperity even in this life, and what is far better, a cordial in the hour of death. These considerations might arouse the coldest, but with your permission I will go further and assert that more, much more, is required than mere contribution. Money simply considered can never advance the cause of Christianity, although with God's blessing upon its prudent use it may become a powerful agent: but it is not this alone, it is the spirit of truth, unity, and concord, that is required; and those who contribute would hallow their offering by prayer for its efficacy, endeavouring at the same time to render their lives the pattern of holiness and justice, we might indeed expect the spread of vital religion and sound doctrine to be proportionally great. There is a contrary conduct, for we are told that "there is that withholdeth more than it meet, but" saith the wisest man that ever existed "it tendeth to poverty."



Churchmen! are we attached to those pious rites and creeds which our fathers died to seal; are we penetrated with that deep sense of the blessings we enjoy which so well becomes us? Do our hearts warm to the fount wherein we were baptized, to the table where we spiritually eat Christ's body and drink his blood; do they cling to the principles which guided, which comforted, which sustained our sires now mouldering in the grave? Then "forward" be our motto, and may He who bought us with His blood look down upon us, and bless us, and be with us now and forever.

That we may live to see this, and tenfold more than this, Messrs, Editors, is the fervent wish of your obedient servant.

For the Colonial Churchman.

Messrs. Editors,  
The "Times" of last Tuesday contains the proceedings of the House of Assembly on the question of appointing a Chaplain, and it may be instructive to notice the expressions of some of the speakers on that question.

The Hon. Mr. Dewolf proposed the Rev. Mr. Cogswell. He said "his motive in so doing, was to restore to the House one of its ancient Legislative privileges, of which it had been deprived during the last session." His further remarks were creditable and christian-like; and he concluded by wishing the House to show by their assent to his resolution—that to conduct their deliberations under the salutary and respectful influence of prayer, had ever been their uniform intention, and undivided wish."

Mr. Howe followed, and of course touched on the monopoly so extensively held by the church of England. He spoke of attempts "made to throw obliquity upon the intentions of the House" in passing the resolution of the former session. Verily whoever did so, must have followed closely in the steps of the "Novascotian;" and it is rather hard that the Editor should now find fault with them, for having learned so well the lessons he set before them.—Mr. Howe said much more about the privileges enjoyed by the church, but he did not say more than might have been expected of him; he has not laid himself open to the charge of inconsistency. He has constantly in his other capacity, not only found fault with the monopoly (as he calls it) of the Church; but has not missed many opportunities of vilifying and ridiculing her ministers. I therefore shall not find fault with his speech on the Chaplaincy question, which he concluded by proposing Mr. Morrison as Chaplain.

Mr. Doyle spoke against both propositions. He most approved of the proposition of last session,—that the clergymen of the town should act in succession. Mr. Doyle was right, he only carried out the principle advocated by Mr. Howe and his party—that ministers of every denomination had as good right to the office of chaplain, as ministers of the established religion of the land. He therefore argued that a minister of his persuasion should be admitted; and thus, a Roman Catholic Priest becomes Chaplain to the Assembly of a Protestant government.—This was no doubt going a step farther than was intended by the original movers of the opposition resolution; but there was no receding, and the assistance of each other was required to reduce the "Common Enemy"—the Church must be opposed, no matter what the consequence.

The remarks of Mr. Bell (if correctly reported) certainly create some surprise, coming as they do from a professedly religious man. "He should vote for a clergyman of the Church of England because it would save useless controversy; but he thought it just as reasonable to suppose that their feelings of loyalty were to be tried or improved, by the absurd, ridiculous, and revolting oaths, which were administered to hon. members yesterday, as that their piety was to be nurtured, or their natural dispositions chastened, or their moral sentiments strengthened, by the ceremony of reading the formal prayers with which the former House was daily favoured." The first question which presents itself after reading the above remarks is this—will a Christian be bound by, or at all regard, an oath? If Mr. Bell thinks he will not, then his argument as respects the oath is reasonable. And does he mean to say,

that Prayer has no effect in nurturing Piety, chastening natural dispositions, or strengthening moral sentiments? If that be his opinion then again his argument will appear reasonable to all who think as he does. But I do not suppose that such are Mr. Bell's sentiments with regard to prayer, and the only other construction which I can put upon his words is—that prayers as formerly offered in the House by ministers of the Church of England, are useless. He does not seem to attach the blame to the hearers, but it is the "ceremony of reading the formal prayers" which is useless.

I think that Mr. Bell has displayed a little of that sectarian spirit, which he so much deprecates; and I think also, that he has acted very inconsistently in voting as he did, after expressing himself in the manner he did. Compare his remarks with those of the Hon. Mr. Dewolf, who wished the deliberations of the House to be conducted "under the salutary and respectful influence of prayer."

On Saturday we find the House appointed five Chaplains! the Rev. Mr. Laughlan to be one. It appears that Mr. Howe, not being able to break down the ancient Landmarks without humouring each denomination, brought forward his resolution appointing five, which was passed by a majority of 4; but which would no doubt have met with a different fate had all the members been in their places;—I think there is no doubt but it would have been lost had that been the case.

It appears that the Rev. Mr. Laughlan declined giving his services in the cause of heretics—thereby giving a strong proof of the heart-burnings and jealousies in the country, as stated by Mr. Howe to be the consequence of the former mode of proceeding.

I do think that these proceedings are calculated to caution the conscientious dissenters of all denominations. The appointment of a Roman Catholic Chaplain may be of little consequence, but it may give them some idea how the thing works; and will not the results be the same, in matters of more importance? The dissenters wish the Church Establishment to be done away, but not being able to effect this of themselves, they call in the aid of the Roman Catholics, that they may united do what they cannot single handed. The Roman Catholic immediately joins with all his heat in the confederation; not indeed from the same cause, or with a desire to help the dissenter to equal rights, for he has as great an aversion to them as to the Church;—but because he thinks through that means, to subvert the whole protestant establishment; and when that is effected, the junction will soon be at an end, and the dissenters will soon find how much the Roman Catholic cares for his imaginary grievances.

It is worthy of remark that some members do not oppose the appointment of a chaplain of the Church of England, because they think it giving that denomination any material advantage; but because it is the religion established by law.

The House, no doubt, will now have a variety of spiritual prayers; we may therefore look for more improvement than was to be expected from the formal ones formerly used.

Lunenburg, February 2d, 1838.

## INTELLIGENCE.

*Discontinuance of Sunday Travelling in England.*—We learn from an English paper, that at a recent meeting of coach proprietors from all parts of England, held at London, it was generally determined, to give up as far as possible, the travelling of public coaches on the Sabbath. The measure was resolved upon, principally on the ground that it would be an actual saving to the proprietors, as there would be very nearly the same number of passengers as at present, though spread over six days instead of seven, while many of the expenses would be diminished one-seventh and it would be a great relief to the horses. Several of the proprietors were also influenced in coming to this decision, by religious considerations. All the coaches between Leeds and London, (except the mails) have therefore discontinued starting from either end of their journey on Sunday; and it is the same with the Manchester, York, West of England, coaches, and many others. The practice promises to become general throughout the country, and will tend

materially to advance the cause of morality and religion, and will give the advantage of the Sabbath to thousands of coachmen, guards, stable keepers, &c.—Stage coaches never travel on a Sunday in Scotland." — *Epis. Rec.*

Looking at China, with its three or four hundred millions using one written language; and the Islands of the great Eastern Archipelago, with not far from fifty millions more, we see, at Singapore, ten missionaries; a printing office of brick, 65 feet by 17, with a type foundry, and founts of type in Malay, Siamese, Javene, and Bugis; eleven Chinese block-cutters, a copyist, and eight or ten printers actively employed; a large number of Scriptural and other Tracts prepared, and not far from 2,500,000 pages printed the last year. Four missionaries of the American Board of Commissioners, with a press, at Canton; nine (connected with the Reformed Dutch Church in Java; and three on the island of Borneo. The Rev. Mr. Gutzlaff and two Baptist missionaries at Macao; four missionaries of the Protestant Episcopal Church to the Chinese, two of them now located in Java; and three from the Board of the General Assembly of the Presbyterian Church, now on their way.

At the Sandwich Islands are fifteen stations and ninety missionaries and assistants from the United States; labouring, through the blessing of God, to bring the whole population under the influence of the Gospel. The average attendance on public worship is 14,500, or 900 in each congregation; 1,078 have been admitted to the church; the New Testament and most of the Old is in the hands of the people; their presses issued the last year 11,606,429 pages, and the missionaries say, "The number who read understandingly is greater than, with three presses, we can supply with books." When the Rev. Mr. Richards, who lately visited this country, was appealing to the American Board of Commissioners, that their work might not be interrupted for want of means; he said, with affecting simplicity, "We can try to dispense with half the quantity of flour allowed for our families, but we cannot dispense with the use of the press."

Among the Nestorians in Persia, a remnant of the ancient church at Antioch, is a mission full of promise, with a press and Syro-Chaldaic type, anxiously waiting the arrival of a printer, that they may meet the demands of a people earnestly desiring the Scriptures and other Christian books.—*Epis. Rec.*

*Noble Deed.*—A few days since, says the Pittsburgh Express of the 20th inst., a gentleman from Philadelphia, with his wife and only child, a daughter about four years old, had taken passage on board the steamboat Buffalo, which was making preparations to depart. The little daughter having wandered unperceived from her father's arms, and while playing near the guards fell overboard. The cry was given of a drowning child! The father could not swim, the mother in an instant became almost distracted. At length the former cried out, "will no one save my child!—my only child!" At this moment a boy apparently about twelve years of age sprang forward saying, "sir, I'll try to save your child!" And doffing his fur cap, the little fellow plunged in with his clothes and boots on. The child was going down the second time in thirty feet water, when the boy caught the treasure and restored it safely to its mother. The best of it is the boy refused compensation for what he had done.

*Jews.*—Of this nation there are now eight Clergymen of the Church of England. More have become Christians within the last twenty years, than since the first ages of the Church. At the University of Breslaw, there are five professors who were formerly Jews. Some of the converts are men of the highest literary attainments, viz. Feander, Barnnis, and Stalb.—*Ibid.*

Two children who had fallen asleep during evening service at Mary's Church, in this city, on Sunday, were locked in after the congregation had gone and the lights were put out. The little urchins awoke soon after, and groping their way to the porch, got hold of the bell-rope, which they plied with such vigour that the whole parish was alarmed. Search was made for the clerk, and the sufferers released.—*Exeter paper.*



## P O E T R Y.

From the New York Churchman.

## G E T H S E M A N E.

Gethsemane, Gethsemane, thou dear and hallow'd place,  
My soul would hasten unto thee, led on by quick'ning grace.  
Within thy sacred paths would I with eyes of faith behold,  
The spot that *He*, the risen one, was wont to love of old.

O'er Cedron's gloomy brook of sin, my soul at length has  
pass'd,

And here in contemplation sweet, I may indulge at last,  
Where *Jesus* has before me been, where *He's* prepared  
the way,

I fearlessly may follow on, my feet too safe to stray.

Yes, sov'reign, blessed, precious Lamb, this was thy loved  
retreat;

Here, on that mournful night, thou didst the strength'ning  
angel meet;

Here all the hidden agony that wrung thy soul was pour'd  
The angry powers of darkness here against thy spirit  
warr'd.

The wrath of an offended God was here upon thee laid.  
Thou, for thy erring people's sins, the sacrifice was made:  
Gethsemane has witness'd oft thy deep concern for those,  
Who, harden'd, help'd to heap on thee the heaviest of thy  
woes.

Gethsemane, Gethsemane, thou sweet but mournful spot,  
O never, never while I live, be thou by me forgot;  
The garden where my Saviour oft did kneel to pray and  
sigh.

The garden where he pray'd and sigh'd, that I might live  
on high,

Gethsemane, Gethsemane, thou consecrated place,  
My soul would linger with thee now, led on by quick'ning  
grace.

Within thy sacred paths do I with eyes of faith behold,  
The spot that *He*, the risen one, was wont to love of old.

From the Christian Guardian.

## THE COMMEMORATION OF THE DEAD.

When sickness seizes on the frame,  
And nature dreads to die,  
How sweetly echoes then the name,  
Of those who live on high!

And as each circling year brings round  
The last, sad, anxious day,  
How sweet the heavenly words resound,  
"God wipes each tear away."

We think of those we love passed o'er  
Death's short but stormy tide:  
They seem to stand on Canaan's shore,  
And call us to their side.

Each word, each look, each by-gone hour,  
Our musing souls review,  
Summoned at faithful mem'ry's power,  
And clothed in life anew.

Till the worn spirit shrinks from fear,  
The awful change to see;  
'Are they the same as they were here,  
In immortality?'

Yet, O my soul, that fear repress,  
Thy loved ones yet abide;  
'Tis the same Spirit, tho' her dress  
Is ever glorified.

## TO THE MOURNER IN SION.

O cease thy tears, thou humbled soul,  
Thy inmost sorrows cease;  
Thou Spirit of the contrite heart,  
O hear the word of peace!

"Come all ye weary, and oppress'd,  
And be your sins forgiv'n,"—  
The Saviour said, and says to thee,  
As though he spoke from heav'n.

Straight is the path, and bright the way  
That now before thee lies;  
And open to the spirit's eye,  
The passes of the skies.

Then walk in thy humility,  
Lift up the contrite breast;  
And follow in the Saviour's path,  
To thy eternal rest.—*Ibid.*

From the Christian Guardian.

## SOME ACCOUNT OF MARY B———TT,

Who died of a rapid consumption in the village of B———,  
County of Dorset.

I had not been established long in my new parish, before I received intelligence one morning that the friends of a young person who was ill, wished me to come and visit her. I at once complied with the request, thinking it might prove a favourable introduction to my parishioners. I went to the cottage; it was externally neat, having a little garden before it. On my knocking at the door, it was immediately opened by a well-dressed respectable female who assured me in a somewhat low despairing tone of voice, she was glad I was come. On looking toward the fire-place, I observed a young woman, apparently about 18 or 19, seated in a high-backed chair. On approaching her I could perceive but too distinctly in her countenance the ravages of that most insidious of all disorders, consumption. I learnt from her mother that her illness, which originated in a slight cold, had only lasted five weeks. Her reduced form, and evident weakness afforded sufficiently convincing proofs that the disease had made rapid strides in a short time. When I approached her, a slight blush for a moment overspread her face, and was then exchanged for ashy paleness. The picture of a female in the spring-tide of youth thus evidently going down to the chambers of the grave, could not fail to possess a melancholy interest. But however inclined I might have been silently to indulge in reflections of this nature, I could not forget the important object of my visit. Accordingly taking a seat near her, I addressed to her a few indifferent observations in as tranquil a manner as I could. Then gradually turning the conversation off to subjects of a more serious character, the value of the soul, and the solemn realities of an eternal world, I found she had not been without her convictions; but at the same time her views were very indistinct as to the plan of gospel salvation. I endeavoured to impress upon her mind the importance of an entire surrender of the heart to God; the necessity of renouncing our own righteousness, and going to Christ for pardon and acceptance through the merits of his blood and righteousness; the pride and corruption of our fallen nature rendered all this exceedingly difficult, nay impossible, so far as *our own strength* was concerned, but that the grace of God's spirit in its *renewing and sanctifying influences* was effectual for the purpose; and that this grace must be sought for in *earnest prayer*. When I had concluded these remarks, she appeared to be more than usually thoughtful. The pause however, was not of long continuance, for she soon exclaimed with a radiance transiently beaming over her countenance, "O my Saviour, I love him! my Saviour, I love him!" I then expatiated on the unspeakable love of the Redeemer, in becoming "obedient unto death, even the death of the cross," for us men, and for our salvation; the deep obligations we lay under to him for the rich and everlasting benefit he has purchased by his precious blood shedding. Thinking however, my present visit might have been sufficiently long, considering her weak and delicate state, I took my leave, at the same time, promising to call and see her again. I did so in the course of a few days, and found her as I expected, considerably weaker in body. Her mortal tabernacle was indeed fast approaching to di-solution; her breathing more embarrassed than on the preceding visit, and every fatal symptom alarmingly increased. Under existing circumstances, I did not consider it prudent to re-

main long with her, but having again endeavoured to get before her the riches of divine grace, and encouraging promises of gospel mercy to every sinner that flees to Christ; I took my leave in prayer; acceding to the request of herself, and afflicted parent, to visit her the next day. On following morning, whilst I was at breakfast, I received a summons from the dying sufferer, to call to her immediately. I had some misgiving though as to the cause of this early and importunate message; and in consequence prepared to go at once; before I could possibly get ready, I received another and more pressing message to attend her, as she she could not die in peace without seeing me. I soon arrived at the house, and found the poor woman in a dying state. Her emaciated form, now very oppressed breathing announced in a manner that could not be mistaken the near approach of her great change. Her mother was plunged in agony of grief; the darling of her heart was now to be torn from her, and the fondest hopes of parental solicitude were soon to lie withered in the grave. It was indeed a most affecting scene. Some moments elapsed before I could utter a word. I was overwhelmed by the spectacle before me. But the springs of life were ebbing fast, and but a little time remained for spiritual intercourse. That little time I endeavoured to improve by quoting a few promises of scripture that seemed appropriate to the solemn and affecting occasion. Unable any longer to articulate, she appeared to understand, and realize the solemnness and power of those portions of truth. Her was now trembling on the verge of the eternal world every breath became fainter and fainter; but I could mark in the expression of the eye a calm assurance of scriptural hope, even "that hope which maketh not ashamed." Having offered up a short prayer I took my last farewell. She expired within a quarter of an hour after my departure. The corruptible had put on incorruption, and the mortal immortal. The sufferings of time were exchanged for the glory and happiness of the eternal world. Well may we exclaim over those who depart in the faith, "Blessed are the dead which die in the Lord."

*A Brahmin become a Minister of the Gospel.*—On 24th June, Baboo Krishna Mohun Bonerjea ordained at the chapel of the Bishop's College, by Lord Bishop of Calcutta. The Baboo is well known as having been a member of a high caste Brahmin family. He received his education at the High College, and was in the first instance engaged as teacher of Mr. Hare's school. While here he studied the 'Inquirer,' which he conducted for a number of years with great ability. He subsequently became a convert to Christianity, of which he was ever a staunch and devoted follower. The Christian Mission Society engaged the services of Baboo Krishna Mohun, as head teacher of their school at Mirzapore, which under his care and management attained, we believe, considerable prosperity. A few months ago, the society were pleased, for reasons which we need not divulge here to cut their connection with the Baboo, or, as he might now be called, the Rev. Krishna Mohun Bonerjea. During the last two or three months he had been living at the Bishop's College, where his attention had been chiefly engaged in the study of languages. The circumstance of his ordination will raise various opposite emotions in the minds of men. To the sincere Christian it is a matter of the highest satisfaction. To the Hindoos it will afford a fresh stimulus for scandal and abuse. The Rev. Krishna Mohun Bonerjea will in a few days be settled in Calcutta, where he will use his best exertions for the promotion of Christianity.—*Calcutta paper.*

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