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THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

VOLUME V.

LUNENBURG, N. S. THURSDAY, JUNE 11, 1840.

NUMBER 15.

THE CALL OF SAMUEL.

In Israel's fane, by silent night:
The lamp of God was burning bright,
And there by viewless angels kept,
Samuel, the child, securely slept.

A voice unknown the stillness broke,
"Samuel!" it called and thrice it spoke
He rose—he asked whence came the words,
From Eli? no;—it was the Lord.

Thus early called to serve his God,
In paths of righteousness he trod,
Prophetic visions fired his breast,
And all the chosen tribes were blessed.

Speak, Lord! and from our earlier days;
Incline our hearts to love thy ways.
Thy wakening voice hath reached our ear
Speak Lord to us—thy servants hear.

And ye who know the Saviour's love,
And richly all his mercies prove,
Your timely, friendly aid afford
That we may early serve the Lord.

Anon.

RELIGIOUS MISCELLANY.

RECOGNITION IN ETERNITY.*

Shall the knowledge of God's elect and chosen be less in the kingdom of God than it is in this world? We, being in this corruptible body, know one another when we see not God, but with eyes of our faith; and shall we not know one another after that we have put off this sinful body, and see God face to face, in the sight of whom is the fulfiling of all things.

We shall be like the glorious angels of heaven, know one another; can it then come to pass that one of us may not know another? Shall we be ignorant with the angels in other things, and inferior to them in knowing one another? We shall know Jesus Christ as he is, who is the wisdom, image and brightness of the heavenly Father; and shall the knowledge of one another be hidden from us? We are members all of one body, and shall we not know one another.

We shall know our Head, which is Christ, and shall we not know ourselves? We shall be citizens of the heavenly city, where continual light shall be, shall we be overwhelmed with such darkness that we shall not see and know one another? They that are in the world continue together in one place but for a season, know one another, and shall we, who for ever shall continue together, singing, praising and glorifying the Lord our God, not know one another? They that are in one household, and serve the same Lord and master know one another in this world, shall we not know one another, who, in the kingdom of heaven shall continually serve the Lord together, with one spirit and with one mind? Is there not a certain knowledge one of another here in the world, even amongst the unreasonable and brute creatures, and shall our senses be so darkened in the kingdom of heaven that we, being immortal, incorruptible, shall be ignorant unto the angels of God, yea, seeing God face to face, and shall we not know one another? We shall know God as he is, and shall we not know one another? Adam, before he sinned, being in the innocence, knew Eve so soon as God brought

her unto him, and called her by her name, and shall we not know one another? Shall we not know one another, being in heaven where we shall be in a much more blessed and perfect state than ever Adam was in paradise, know one another? Shall our knowledge be inferior to Adam's knowledge in paradise? When Christ was transfigured on Mount Tabor; his disciples, Peter, James, and John did not only know Christ, but also Moses and Elias, who talked there with Christ, whom, notwithstanding, they had never seen, nor known in the flesh. Whereof we may learn that when we come to behold the glorious majesty of the great God, we shall not only know our Saviour Christ, and such as we were acquainted with in this world, but also all the elect and chosen people of God, who have been from the beginning of the world. As the holy Apostle saith, "Ye are come to the Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Testament." When we are once come into that heavenly Jerusalem, we shall without all doubt, both see and know all the holy and most blessed company of the patriarchs, prophets, apostles and martyrs, with all others of the faithful. As we are all members of one body, whereof Jesus Christ is the head, so shall we know one another, rejoice together, and be glad one with another. Moreover, the history which we read of the rich unmerciful man and Lazarus, declares evidently, that in the life to come we shall know one another; in that state we see that the former being in hell, knew both Abraham and Lazarus, being in joy; and that Abraham also knew that unmerciful rich man, although one was in glory and the other in pain. If they who are in hell do both see and know them that are in heaven, know them that also are in hell, the one place being so far distant from the other, much more do they know one another that are citizens of one city, fellow-heirs of one kingdom, members of one body, and fellow-servants in one household, serving one Lord and God. If there be mutual knowledge after this life between good and evil, much more shall the saints, and the holy ones of God, know one another in the kingdom of our heavenly Father. Our Saviour Christ said to his disciples, "when the Son of man shall sit in the seat of his majesty, you also shall sit upon twelve seats judging the twelve tribes of Israel." If, after the general resurrection, and at the judgment, one should not know another, how shall then the apostles judge them unto whom they preached? They cannot judge and be witnesses of the condemnation of them whom they know not. Hereby also it manifestly appeareth that after this life one of us shall know another. After that Christ was risen again, and had a glorified body, the apostles knew him, yea, and that so perfectly, that none of them needed to say unto him, who art thou? for they knew well that he was the Lord. Hereof also may it truly be gathered that the faithful shall as perfectly know one another in the life to come, as the apostles knew Christ after his resurrection; or as Peter, John and James, knew Moses and Elias on Mount Tabor, when Christ was transfigured. Many other things might be alleged out of the holy scripture, to declare that we shall know one another after this life; but these may seem to any unprejudiced person abundantly to suffice.

I never read any sermons so much like Whitefield's manner of preaching as Latimer's.—You see a simple mind uttering all its feelings; and putting forth every thing as it comes, without any reference to books or men, with a *naivete* seldom equalled.—Cecil.

AN EXHORTATION TO THE LORD'S TABLE.*

You have assembled this day in God's house of prayer and praise, and you are invited to draw still nearer to him at that altar which commemorates the dying love of the Redeemer, and presents to us his body broken and his blood poured forth for man.—Here then is another command, which as Christians you cannot doubt, and yet of which alas! so many are neglectful. Why, let me ask, are any of a Christian congregation, except those whose professional duties oblige them, absent when we assemble round the altar of Christ? Ought we not all to be looking to the same blood to cleanse, the same righteousness to clothe, and the same Spirit to sanctify us? Should we not all equally tremble at the thought of being excluded from the same table hereafter? Why do we then make a separation here?

YOUNG MEN: is it because you possess some feelings of a false and unholy shame, at being seen to be so engaged? We honour the scruples of a tender conscience, however mistaken; but we are afraid too many have no better and no wiser reason than false shame for absenting themselves from a duty equally binding upon all. When the "Canaanite was in the land" then, you would not have stood with Abimelech at his altar; you will not be found ranged on the Lord's side in the day of battle; neither can you hope to be among his people when they rejoice in his great and final victory, as men rejoice when they divide the spoil. Or must we attribute your absence to another motive? Is it because the licentiousness of your habits in private tells you too plainly and too truly, that while you thus live, the altar of the Lord is no place for you? O, if it be so, pray earnestly, faithfully pray, that God may grant you a clean heart, and renew a right spirit within you.

YOUNG WOMEN: why do you absent yourselves from the table of the Lord? Is it because you have suffered the trifles, the worthless trifles of the world, vanity, pleasure, dress, &c. to occupy your thoughts and hearts, that you have no real feelings for these high and heavenly ordinances, no heartfelt love for him who appointed them; if it be so, may he whom you have forgotten, "open your hearts," by the gentle influences of his grace, as he did the heart of Lydia of old, to "attend to the things belonging to your peace before they are hid from your eyes."

MEN OF BUSINESS AND OCCUPATION: why do you absent yourselves from the table of the Lord. Is it because your whole time and thoughts are so engrossed by the perishing things in which you are engaged, that you have never so far reflected upon the purpose for which you were sent into the world, as to feel that you are sinners, and to fly to the Saviour for relief? May it please God to write these solemn words upon your consciences—"What shall it profit a man if he gain the whole world and lose his own soul; and what shall a man give in exchange for his soul?"

PERSONS ADVANCED IN LIFE: why are you absent? Is it because you have so long neglected this ordinance or the Saviour who instituted it, that you cannot rouse yourselves from your lethargy, though the opening grave be yawning at your feet? May you be brought to know that the "hoary head is a crown of glory" only "when it is found in the way of righteousness!"

My beloved brethren, I do not, God knows, say these things in bitterness of spirit, but with a single heartfelt desire for you and for your salvation. I would, if your time would permit, address you thus separately and individually, and would ask you all

* Rev. Henry Blunt.

See "Sick Man's Salve." Selections from Beane's Works have been lately published by the Society for Promoting Christian Knowledge.

and each, why you thus trifle with a command of your dying Lord, the obligation of which I am certain not one among you would venture to dispute.

But it is enough. I will not urge you to that as a mere command, which you cannot perform acceptably and profitably unless you regard as one of your highest privileges, and choicest blessings. Once obtained, by the prayerful application of God's good spirit, a real abhorrence of sin, a sincere love for the Saviour, a disregard for the opinions, and a disrelish for the sinful pleasures of the world, and there will be no need to urge, to expostulate, or to entreat—Like Abram, you will never pitch your tent without erecting your altar, and offering up your sacrifices of praise and prayer in the midst of your assembled households; you will never hear the invitations to the table of the Lord, without rejoicing in the opportunity it affords you of drawing still nearer to the God of all your mercies. You will look forward to the day of the Lord, and the house of the Lord, and the supper of the Lord, as the bright spots in your earthly pilgrimage, the green and tranquil resting places in your weary journey, where you may "with joy draw water out of the wells of salvation;" and to you, communion with your Redeemer, whether in private or in public, in his word or at his table, will be the looked for, longed for, anticipations of an intercourse that shall never fatigue—of a communion which shall never end.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JUNE 11, 1840.

GUYSBOROUGH.—The annual meeting of the Guysborough Committee of the Diocesan Church Society, of Nova Scotia, was held at Guysborough, in Christ's Church on Wednesday evening the 15th day of April, 1840.

The Rev. Charles J. Shreve, president, proceeded (after singing and prayers,) to state the objects of the Society.

Mr. E. H. Francheville, moved the following Resolution:—

"As it is the command of God, that we should appropriate a portion of our worldly substance, for religious and charitable purposes,—a command given not only to the Jews of old, but also to every individual Christian—that under a proper sense of this duty, we should cheerfully embrace every opportunity, to contribute towards the support and advancement of God's cause in the world."—Which Resolution being seconded by Robert Hartshorne, Esqui. e, was unanimously passed.

W. F. DesBarres, Esq., Seconded by the Honourable R. M. Cutler. Moved the second Resolution:—

"That as churchmen in England and in other parts of the world, becoming more alive to the wants of the church, are, with renewed efforts labouring for her enlargement and prosperity; we should with cheerfulness be ready to follow so laudable an example, and unite our efforts with theirs in so noble a cause." Which Resolution was unanimously passed.

John J. Marshall, Esq., Seconded by Mr. Styles Hart. Moved the following Resolution:—which was unanimously passed.

"That while it is our duty, and we should ever esteem it a privilege to contribute towards the support of the church of God in the world; we should also, as churchmen cordially co-operate in every proper means to advance the prosperity of the church, uniting as brethren in the best of causes and looking for a blessing from above upon our christian labours."

The subscription and collection, during the course of the evening, amounted to about Twenty Pounds.

CHURCH AFFAIRS IN ST. JOHN, NEW BRUNSWICK.—We have at different times had the pleasure of giving publicity to acts of commendable liberality on the part of churchmen in that flourishing city, and we have now transferred to our columns some additional proofs of the like spirit elicited at a late meeting of the Parishioners.—

We recommend the whole article to the attentive perusal of our readers, and hope the example will not be without imitation, according to the ability and necessities of many other Parishes in the Diocese. It is delightful to see talented and influential laymen who fill the high stations of Judges of the land, coming forward in such a manner in the cause of their church, and expressing such excellent sentiments as will be found in the speeches on that occasion. And it is doubtless one good, resulting from the evil measure of government, which has cut off from the established Church the support formerly bestowed, that the zeal and energy of individuals have been thus called forth, and their attachment to their religious institutions evinced in a far greater degree than before. We hope such honourable regard for the church of our fathers will be cherished more and more amongst all who have the privilege to be numbered within her fold, and that laymen will esteem it their duty to be ever ready, with whatever means God has entrusted to their care, to stand forth in her support. Too often, however, the small contribution that is levied upon each parishioner for the maintenance of religious ordinances, is looked upon in the light of a tax which ought to be got rid of if possible, rather than as a just debt that is due by every one to the Lord. It would be well if the proportion mentioned by Judge Parker, were conscientiously looked upon by all, as pledged to the Treasury of the church of Christ, and if rich and poor would give to the Lord the earnings of one week in every year.—Who will say that such appropriation would not yield the richest interest of all our substance, and who that tries it will not be constrained to acknowledge that "it is more blessed to give than to receive."

MINISTERS' DISEASE.—For the good of those whose voices have failed them under the influence of this new-fashioned disorder, we print the following from the Banner of the Cross, together with the accompanying caution of the Editor:—

"It gives me pleasure to inform you that my voice is entirely restored. A prescription given to me by Dr. Neilson of New York, was instrumental of this result: and as you may have opportunity of suggesting a trial of it to some clergyman similarly situated, I transmit it to you. It is a simple gargle made of a strong infusion of Cayenne pepper, with the addition of lemon juice and sugar,—or lemonade made of Cayenne pepper tea. In one month from the time of my commencing to use it, three times a day, I was enabled to resume my public duties; and have been able to dispense with it entirely during the last six weeks."

CAUTION.

A medicine very good in itself may nevertheless do much harm by being administered at an improper period of a disease to which it is well adapted, and knowing as we do, the mischievous and even fatal consequences resulting from empiricism, we could not admit the present simple recommendation into our columns, except with the restriction mentioned above. Our correspondent perhaps is not aware that the gargle he mentions is frequently prescribed by physicians in complaints of the fauces.

HEBER'S CHURCH.—We call attention to the interesting article which follows respecting the church of Hodnet, the beloved scene of the lamented Heber's parochial labours.

HODNET CHURCH.*

I sat down upon an old bench of heavy black oak in the rector's chancel of Hodnet Church. The day was very beautiful; it was one of those mild sunny days that come, many of them together, before the blackthorn blossoms and the sharp east wind sets in, making a second, though a short-lived winter.—Through the Gothic archway of the little chancel-door, all seemed bright and cheerful in the open air, the atmosphere full of golden light, the springing grass in the church-yard, the young fresh leaves just opening, the ceaseless cawing of the busy rooks in

* From the British Magazine, (in the Church.)

the high trees about Hodnet Hall, and the sweet songs of a hundred joyous birds.

The solemn quietness and mellowed light within the church were better suited to my mood. I was thinking of Reginald Heber. It was in that church that he had led the worship of the great congregation, during the period of his ministry in England, until he was made bishop of Calcutta. How often had his untravelled heart turned to his beloved parishioners in dear, dear Hodnet; and doubtless that country church and the old familiar faces there, had often risen up before him, and been welcomed with blessings from his kind and loving heart. I thought of his farewell sermon in the midst of his sorrowing flock, and of the affecting description given of his departure from Hodnet. "From a range of high grounds near Newport, he turned back to catch a last view of his beloved Hodnet; and here the feelings which he had hitherto suppressed in tenderness to others, burst forth unrestrained, and he uttered the words which have proved prophetic, that he 'should return to it no more!'" As I thought of him I blessed that gracious Master, who in culling his servant from the charge of a few sheep in this quiet and remote spot, to make him the shepherd of the flocks upon a thousand pastures, had so graciously fitted him for his high calling, not only bestowing upon him many splendid gifts, but those meek and lowly graces without which no gifts of genius could have made him fit to be the minister of Him, who is at once meek and lowly in heart, and the Great Shepherd and Bishop of our souls. I thought of that which has always appeared to me the most blessed assurance of his growth in grace, and his ripeness for eternity, the prayer found after his departure in his book of private devotions, bearing date the 28th of March. (He entered into his rest on the 3d of April.) "Oh my Father, my Master, my Saviour, and my King, unworthy and wicked as I am, reject me not as a polluted vessel; but so quicken me by Thy Spirit from the death of sin, that I may walk in newness of life before Thee! Convert me first, O Lord! that I may be the means in Thy hand of strengthening my brethren! Convert me, that I may be blessed to the conversion of many! Yea, convert me, O Jesus! for mine own sin's sake, and the greatness of my undeserving before Thee, that I, who need Thy mercy most, may find it in most abundance!—Lord, I believe—help Thou mine unbelief! Lord, I repent—help Thou mine impotence! Turn Thou me, O Lord, and so shall I be turned! Be favourable unto me, and I shall live! and let what remaneth of my life be spent in Thy service, who livest and reignest with the Father and the Holy Ghost, now and for ever! Amen." And as I thought upon this prayer of a contrite and believing heart, I felt how many of those who praise Reginald Heber for the natural sweetness of his disposition and his character, naturally lovely among men, how many that nothing of that disposition and that character which distinguished him as a renewed and spiritual man before his God. Had he rested in his natural character, it might have been said of him, "And Jesus beholding him loved him, and said of him, One thou lackest;" he did not however, rest in that fair and amiable character, but was taught by the Gospel to form his opinion of himself, and on his tomb it might have been written, and written in sober truth,

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

But how am I writing on, forgetting that I sit down to give some account of Hodnet. Ah! what that enters Hodnet Church will not sometimes forget every thing but Reginald Heber! We will go to his tomb, not his grave, for his honoured remains rest in another quarter of the globe.

On the side wall of the southern chancel, just beyond and just above the very spot where the rector of Hodnet had so often stood, is a tablet of white marble, upon which the finely shaped head and intelligent features of Reginald Heber have been in bold relief by Chautrey. The tablet itself is extremely elegant. There is a long inscription along for the monument of Heber, and too common place. I was glad however, to find an Eng-

epitaph over a minister of the Church of England, which the poor and unlearned of an English congregation can read for themselves.

I have had more facilities than a mere visitor would have had for learning something of the history of Hodnet Church, but very slender materials are to be found at the place itself. Leland's description of it in one word exactly suits it now: "Hodnet a townlett." It is neither a village or a town, but consists of little more than two streets of irregular buildings. At the upper end of the higher street stands the church. The whole church-yard and many parts of the "townlett" are bedded on a huge mass of rock, the old red sandstone which is often I believe a projecting stratum in this part of Shropshire. The church is built of the same kind of rock. There are two small chapels of ease to the church at Hodnet, for the parish itself is very extensive, and consists of thirteen townships; but the clergymen of the five churches of Morleston and of Weston do not officiate in Hodnet Church.

The work of spoliation seems to have been carried on at Hodnet with a bold and reckless hand during the rebellion. The rector, Dr. John Arnway, Archdeacon of Lichfield, being devotedly attached to the royal cause, was driven from Hodnet by the garrison of Wrenn. His rectory and his books were burnt, and not merely to the rector, and his own personal possessions, did this persecution extend,—the church was stripped of its ancient memorials, even the registers were destroyed. Dr. Arnwell has related part of his sufferings in two little pieces called "the Tablet" and "an Alarm." In one of them he says, "they offered me £400 per annum, sweetened with the commendation of my abilities to bow to it (meaning the covenant.) I replied I had rather cast my staff and tackling all overboard to save my passenger and pinnace (soul and body) than sink my passenger and pinnace to preserve my staff and tackling." Again he complains that his persecutors left him not a bible of his library to comfort him, nor a sheaf of his means to nourish him, nor a suit of his clothes to cover him, nor use of common air to refresh him. He lost a large fortune, which he did not lament in his extreme penury, and never recovered either his books or papers, but after being imprisoned and very ill-used, he fled first to the Hague and then to Virginia, where he died in poverty before the Restoration. "He was a very worthy and excellent man; he yearly clothed a certain number of poor old people, (I think they were twelve), and dined as many every Sunday at his table; and his loyalty kept pace with his charity, for he furnished out no less than eight troopers for his Majesty's service, which alone is sufficient to account for the true reason of all his troubles." After the turbulent times of the Rebellion, a most extraordinary carelessness and negligence seem to have prevailed for many years about Hodnet Church.

SUMMARY.

Since our last the Steamer Unicorn, the first of the line, established between Liverpool and Halifax, through the enterprise of our distinguished countryman, the Hon. Samuel Cunard, bountifully patronized by the British Government, has arrived at Halifax, and proceeded to Boston. The papers are superlative in their descriptions of the elegance of this vessel's accommodations, and sanguine expectations are indulged of the benefits to accrue to Nova Scotia from the intercourse which she has commenced. We hope the same active and spirited individual, after his great work is in fair operation, will supply our crying want of steam on the Western coast, for there seems to be neither individual nor company that will stir in the matter. There were some symptoms of awakening a while ago, as we heard, but all seems to have relapsed again into the former state of tranquillity; and the passenger from Halifax to Yarmouth has still the chance of being as long on the voyage (and suffering far more) as if he went by one of Cunard's steamers to England. Thanks to Mr. Whitney, of St. John, another truly enterprising character, a person may leave Lunenburg on Monday morning for Boston via Windsor, and

be back at Windsor again on the next Monday evening, while he that depends on coasters for his conveyance from this place to Halifax, (only 60 miles) may be twice that time on the way.—How long is this to continue? We hope Mr. Cunard will say—only long enough for me to procure you a little "UNICORN." We do not see any mention of the time when the next Steamer would leave England.—Her arrival will be looked for by the members of the church with especial anxiety, as the Bishop is expected in her. Let not prayer be forgotten to the great Ruler of the seas, that he may be conducted in safety to his Diocese.—Dates from England are to the 16th May.—The question of the Clergy Reserves had not been finally settled, but the opinion of the Judges had been given that the ministers of the church of Scotland might be included in the meaning of the original act, by which those reserves were appropriated. Should this be the basis of the final adjustment of the matter, it is not probable that the other dissenters will like it overmuch, but it will be the duty of churchmen to bow to the decision of the ultimate Tribunal of the Empire. It appears that the conduct of Sir Colin Campbell, during the late Session of the Legislature has been approved by the Government, and the address of the Assembly praying for his removal, was not even submitted to the Queen.

THERMOMETER—at Lunenburg, marked at noon—northern exposure—

Table with 4 columns: Average, Highest deg., Lowest deg., and months (January to May) with corresponding temperature values.

Here, as in other districts of the province, the Spring has been much earlier than usual, and the weather has been very favourable for all the field operations of the farmer. At present, apprehensions are entertained in consequence of the long drought—but we trust that He who gives the former and the latter rain in its season, will send us in due time such moderate rain and showers that we may receive the fruits of the earth to our comfort, and to His honour.

COMMUNICATIONS.—We do not consider ourselves at any time answerable for the opinions of our Correspondents, except so far as we openly adopt them in our Editorial.

ERRATUM.—On page 116, 2d column, 32d line from bottom for "idol"—read idea.

DIED.

In this town, on the 5th instant, Mrs. ISABELLA RUDOLF, Relict of the late Mr. CHARLES RUDOLF, in the 61st year of her age, much respected by all who knew her. Her end was peace.

The following hymn, was repeated by her, on her death-bed, when the time of her dissolution drew nigh.

The hour of my departure's come;
I hear the voice that calls me home;
At last, O Lord! let trouble cease,
And let thy servant die in peace.

The race appointed I have run;
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record's in the sky.

Not in mine innocence I trust;
I bow before thee in the dust;
And through my Saviour's blood alone
I look for mercy at thy throne.

I leave the world without a tear,
Save for the friends I held so dear;
To heal their sorrows, Lord descend,
And to the friendless prove a friend.

I come, I come, at thy command,
I give my spirit to thy hand;
Stretch forth thy everlasting arms
And shield me in the last alarms.

The hour of my departure's come
I hear the voice that calls me home
Now, O my God, let trouble cease,
Now let thy servant die in peace.

At Cornwallis, May 26, after a long and painful illness, WILLIAM CAMPBELL, Esquire, in the 81st year of his age.

THE MORMONS.

This sect have in ten years increased from six individuals to nearly twenty thousand. In Hancock, Mc. Donough, and Adams counties, Ill., they have increased rapidly since last fall, several influential families having joined them. They have purchased a tract of land on the Mississippi, at the head of the Des Moines Rapids, comprising about 20,000 acres. They have commenced the publication of a paper called The Times and Seasons. They call their town Nauvoo. They denominate their church, the Church of Christ of Latter Day Saints. Their twelve apostles have recently gone on a mission to England. They appear to have mingled much evangelical truth with their daring imposture and extravagant delusion. It is by this amount of truth that many are deluded to join them. Their error does not consist so much in the doctrines they teach, for these are taken from the Bible: but in their audacious claim that their book is a revelation from God. Of this they have no proof. They work no miracles; they make no prophecies. They afford none of the evidences which we have required of men bringing revelations from God. Yet many are deluded, and become full believers, without evidence. How important is thorough instruction in the churches, especially in seasons of awakening!—N. Y. Evangelist.

The following from an exchange paper is a statement of some of their peculiar notions:

They immerse on a personal profession, for the remission of sins. They believe literally that the saints are to inherit the earth. That the New Jerusalem is to be an earthly abode, and to be located in this western world. They adopted the system of having all things in common like the primitive disciples and modern Shakers. In addition to Joe Smith their founder and prophet they have twelve apostles.

The book of Mormon is a bungling and stupid production, purporting to be a continuation of the Old Testament, by one Nophi, the last of a family of Jews, who after the captivity, by some means reached this continent, it was found as alleged by Joe Smith, engraved on golden plates in Western New-York, and by him, through an assumed miraculous power deciphered and transcribed. It contains some trite, moral maxims, but the phraseology in which they are embodied frequently violates every rule and principle of grammar.

We have no hesitation in saying that the whole system is erroneous—carrying falsehood and imposture on its face, and exhibiting a want of skill, of uniformity, of harmony with the gospel, which ought to lead any rational mind to treat it with deserved contempt. There is no redeeming feature in the whole scheme; nothing to commend it to a thinking mind. Yet this miserable, this foolish imposition has secured to itself many devoted adherents, and appears to be on the increase:—a deplorable proof of the awful state to which the fall of Adam has reduced the human race! Continually seeking out new inventions to regain the forfeited favour of their Creator, and slighting the only name and way whereby they can be saved.

Return of the Jews.—The London Athenaeum mentions an important appeal, recently issued by the Jews, to the European monarchs, in which the return of that nation to the promised land, is strenuously argued, and the importance of opening the way for that purpose is strongly urged. The document pleads, the grant made by Divine right of that land to Abraham and his posterity, and expresses feelings of a liberal and generous nature towards Christians.

YOUTH'S DEPARTMENT.

MATTHEW STACK.

A great many miles over the sea, is a country where there are no trees—no green meadows—nothing but ice, snow, and rocks. Spring, summer, autumn, all look like winter. And sometimes it is night for more than a month together. It is night, because the sun never rises, so there is no morning, and no noon-day, and no evening, nothing but night. And the poor people who live in this cold, dark country, are in another kind of night also. They know nothing about Jesus, whom the Bible calls the "Sun of Righteousness." But more of this presently.

The name of this country is Greenland, close by it is a sea, sometimes quite covered with ice, and full of large fishes, called whales, almost as long as a steeple is high; and seals, creatures which live both on land and in the water. The Greenlanders eat these seals, for they have no sheep, or oxen, nor even any corn to make bread.

The Greenlanders are very ignorant about God. They call him "the Good Spirit," but they neither know his will, nor love him as their Father. Instead of that, they are afraid of him; and you know that you cannot love any one of whom you are afraid. But I am not speaking of all these poor Greenlanders. Some of them are not afraid of God, but love him, and call him their Father, who is in heaven. And now I am going to tell you the reason of this. God loved the poor Greenlanders, though they did not love him; and he sent Matthew Stack, with one or two other missionaries to teach them about heaven and hell, and sin and holiness; but above all, about Jesus Christ. Matthew Stack and his friends had no doubt that it was the Lord's will that they should go, and therefore like Abraham of old, they left "their country, and their kindred, and their father's house," and set out towards that cold and dark country, of which I have been telling you.

On their way, some persons asked them how they meant to live in Greenland. They answered "We will build a house." But there are no trees for timber." "Then we will dig into the earth, and lodge there." Their friend was so pleased with this answer, that he gave them wood and tools to build a house, instead of living under the ground.

At length the missionaries arrived in Greenland, but they could not talk with the people, because they spoke a different language. Matthew Stack began to learn Greenlandic, and, by great labour and God's blessing, he became at last able to tell the poor savages in their own tongue "the wonderful works of God." And now perhaps you think that all is done, and that the Greenlanders will soon learn to love Jesus Christ. No! people in Greenland have sinful hearts, as well as other people; and when the missionaries wished to teach them about God and heavenly things, the poor Greenlanders, instead of listening to them, would run away, and sometimes steal their books, and pelt them with stones. But when the Greenlanders were sick, then the missionaries took care of them, and nursed them, and tried to soften their icy hearts with kindness. But for a long time they had no success.

You know how brightly the morning star shines before sunrise, but many are asleep, and never see it. Jesus, who is called "the bright and morning Star," had risen upon Greenland: but the people of that country did not rejoice in his light, because they were lying in the deep sleep of unbelief and ignorance: and in that sleep they remained until the Holy Spirit shed his bright beams upon them, and caused them to awake from their slumber. Then the love of Christ began to melt the ice and snow from their hearts, as the sun, after their long winter nights, thaws the frozen earth, and sheds abroad joy and gladness.

"Light of those, whose dreary dwelling,
Borders on the shades of death,
Come, and thy bright beams revealing,
Drive away the clouds beneath:

The new heaven and earth's Creator
In our deepest darkness rise,
Scattering all the night of nature,
Pouring day upon our eyes.—*Epis. Rec.*

HYMN.

Jesus can waken hope
In hearts where long it slept:
Jesus can make joy beam
In eyes that long have wept.

Religion makes all bright
That clouded was before;
'Tis life's best, purest gift,
And heaven can grant no more.

Jesus can cleanse the heart,
And sanctify the soul,
Give life to every part,
Invigorate the whole.—*Ibid.*

For the Colonial Churchman.

ON NOVEL READERS AND WRITERS.

I trust, Messrs. Editors, that you will arrive at the conclusion that the importance of the following extract, justifies its length. Now, perhaps, above any other period has it become necessary to guard against indiscriminate reading while the teeming press perpetually pours forth works of ill or still worse tendency, it will become those who love their brethren of mankind, to lift up the voice of friendly warning, and to sound the notes of alarm.

Among other works to which the above character may apply, we as Nova Scotians should feel sad, to be obliged to number, "The Letter Bag of the Great Western."—Written by an Author of undoubted talent, and of great powers for good or for evil,—that work must pass through many hands. Is it not then deeply to be deplored that several of these Letters are defiled by obscene remarks, and by still more obscene insinuations, while numerous passages are redolent with irreverence for the most sacred things and with matter of a tendency injurious to the mind? Neither are there many pages of a redeeming character in the work which the writer of these remarks reluctantly censures.—Of all whom he has yet heard expressing an opinion of that work, (and those opinions have been neither few nor far between) not one has praised it.—We must not forget, however, that the mere perusal of such a work affects injury, especially to the youthful mind, even although the reader may place the work on one side, with a determination not to recur to it, and it is among the prevalent errors of a very pernicious kind, that if a work do not effect some good, yet it works no harm. But a spark may set a temple in flames, and even one lowly idol, vividly brought before the mind may lead on to unsuspected acts of guilt or indiscretion. Although these feeble remarks may carry with them but little weight, yet I hope they may serve as an introduction to the following extract from an American paper:—

"There is a species of mental dissipation which exists at the present day, alarming both to the patriot and the Christian, and if we may judge from the increasing demand for light and frivolous works, the evil is making rapid strides toward a fearful consummation. There is too, so much of plausibility in this evil, which greatly enhances the danger. We may compare it to the insidious visit of a humorous guest, who, while he delights us with his wonderful tales, sits down to our board, destroys our substance, and wastes our time.

Let us not be understood, however, as condemning all works of fiction; were we to confine our reading to facts alone, the limits of the mind's pleasure-ground would be cramped. But what we would point out and guard against is, the habitual love of Fiction—the thirst of novel reading.

Let us for a moment look at its plausibleness. The child is taught to believe that he is much better employed when reading than when at play; hence he grows up with the idea that if he reads, (it matters little what) he is improving his time. As he enters upon the theatre of life he sees around him much of immorality and vice. Perhaps he has no parental guide; his father and mother are dead; his brothers and sisters, if he has any, are separated from

him, or if near him, are as much in want of counsel as himself; his companions are wild and given to dissipation; a city full of temptation is before him.—In this hour of danger his thoughts recur to the past; he calls up in his mind the advice of a mother, "My son, apply yourself to books; read! improve your understanding." With a settled conviction that were he to go with his fellow-clerks he would soon become ruined, he gives up his spare time to reading.

All this is highly commendable, and did some kind friend come in now and direct the channel of his thoughts, how different might be the result. But he has no one to consult,—no one to take him by the hand.

The library from which he is to draw his knowledge, and in the perusal of which he anticipates not a little portion of his enjoyment, is corrupted with much fiction. He is perhaps aware of this fact, and its threshold is therefore entered with a cautious step; history, travels, biography, and a. b. like, alone attract his eye; yet what inexperienced youth can withstand the promised pleasure of romance, when the temptation is daily put before him? True, he may begin with sober truth,—he may for time nobly resist every impulse that would mislead. But by-and-by he feels as if he wanted some little recreation; the ponderous record of ages past becomes dull; it seems too much like study to pore over those time-worn pages; in short he must read something for mere amusement.

This is the first step toward a dangerous evil. Now we will suppose that this step has thrust aside every barrier, and the youth plunges headlong into the enchantment of fiction.

For ascertaining more particularly the "profit and loss" of such an account, let us inquire first what does he gain?

1. Any thing of history? There may possibly be some dim outlines of history worked up into the fiction; general facts, as to place and date, and some incidental circumstances may have been truly laid down; yet what of these amid such a superfluity of fancy? The nicest judgment might be puzzled to sift them out; the best informed on the subject might be at loggerheads. What knowledge, then, can one entirely ignorant gain of history from such works, where truths and untruths are so incongruously mixed up together?

2d. Has he gained any intellectual matter?—There may have been many beautiful ideas scattered throughout those books; many sublime thoughts; many splendid sentences. But what does he remember of them? Has he not been entirely absorbed with the story? Did not the whole interest of the work depend upon its termination? Was he not all anxiety to see the end?

3d. Has the heart become better? Alas! it were folly to inquire what good has been done to the heart, when the mind has received so little.

Now in summing up the whole, what has he not lost?

He has lost much valuable time. Hours and days have been squandered. He has lost much real knowledge; solid information has been exchanged for chaff, which the next succeeding novel will obliterate for ever from his recollection. He has lost a contented spirit; there is a restlessness about him; he has been so much in the regions of fancy that it becomes excruciating to turn to real life; every thing around him wears a monotonous aspect; his very existence, we might almost say, has become a burden.

These are a few of the evils which result from the continued practice of novel reading. We might enumerate many others, and perhaps more important ones still, but we forbear. To parents and guardians this subject applies with more than ordinary force. If they neglect the growing disposition of the child; if they do not throw up around it the bulwark of counsel, let me ask who will? Remember, O parent! that child is to act in the great drama of life. It has a part to perform—a station to occupy. It may one day stand in the council of the nation.—But above all things, remember that it must appear before God in Judgment! Let your advice then have an important bearing toward this end; put before it such useful and instructive books as will tend

to make it wise unto salvation; give it the Bible, not as a task-book, for that will cause a disrelish for it—tell the child of God and Jesus Christ; explain a Saviour's love; hold up before it the pleasant and peaceful path of religion, and pray with it and pray for it, as one deeply and fearfully interested in its eternal welfare."

CHURCH LIBERALITY IN ST. JOHN, NEW BRUNSWICK.

On Monday last, a meeting of the members of the Church of England in this parish, was held at the Madras School room, pursuant to public notice, for the purpose of taking into consideration certain measures which the vestry had deemed necessary to propose to them, for providing suitable salaries for the clergymen of the parish.

The Honourable the Chief Justice presided on the occasion, and opened the business of the meeting with the following address:—

Gentlemen.—We are assembled at the call of the vestry of this parish, on one of the most important and interesting occasions, that can bring men and christians together—for no less a purpose, than to devise means for continuing among us the ministrations of the Church to which we belong, the Church which we love and revere, as the "pillar and ground"—the depository and messenger of "THE TRUTH."

For the existence of this Church in the British Colonies, and for its preservation hitherto, we are mainly indebted to the zeal and piety of our fellow-subjects in the Mother Country, who form and support the Society for the Propagation of the Gospel in Foreign Parts. But such are the demands upon the Society, in its vast fields of operation, comprehending the almost boundless extent of the British Empire, that it is now compelled to throw upon their own resources such of the larger places heretofore receiving its bounty, as have adequate means to provide for themselves. It cannot be denied that they are right

in so doing, I rejoice to think, however that our connection with this Venerable Society is not altogether severed; and even if the pecuniary tie should entirely cease, I trust we shall continue to connect ourselves with it by an endearing tie of gratitude—I may say, of filial gratitude. In our present advanced condition, we are bound to take care of ourselves. Indeed it is a paramount duty of all, according to the ability with which Providence has blessed them, to provide for the religious instruction of themselves, their families and the community in which they live. And for Churchmen, the sphere of this duty is undoubtedly within the pale of the church. I am sure that these sentiments will be resounded to by every one here present, and that I need not take pains to enforce it upon you. I shall therefore content myself with making these few general remarks, introductory of the business of the meeting. A statement of the funds of the Parochial Church, and the propositions of the vestry, will be laid before you, and resolutions will also be submitted to you by gentlemen who are fully competent to do justice to the subject.

The Meeting then appointed Mr. George Wheeler to be their secretary, and he read certain extracts from the minutes of the vestry, which had been printed and circulated, exhibiting a sketch of the annual income and expenditure of the Church Corporation, and containing several resolutions of the vestry relative to the subject before the meeting.—These resolutions were to the effect, that the rector's annual salary should in the opinion of the vestry be fixed at £500 independent of surplice fees; that the exigencies of the parish required the services of two assistant clergymen, whose salaries should be at least £200 each; that towards payment of these sums, £75 sterling, would as heretofore, be paid by the Society for Propagating the Gospel, and £300 currency could be appropriated from the funds of the corporation, and that after allowing a sum for contingencies, the sum of £600 would be required to be raised by subscription among the parishioners.

The Hon. Judge Parker, next addressed the meeting, and observed that he had often had the pleasure of cooperating with the Honourable chairman in other places and on other occasions; and he had not unfrequently been called upon to take part in

public meetings, but at no time and on no occasion, did he come forward with more satisfaction, nor at the same time with greater anxiety as to the success of their efforts, than on the present occasion, which had assembled them together as members of the same church; and though they might separate with lighter purses, he hoped their hearts would be lighter, and a weight would be removed from their consciences.

Yes, he would say a weight from their consciences, for he was sure the Honourable Chairman had felt and many others now present, had felt and acknowledged, that as members of a christian community, as professing churchmen—yes not only as believers in the truth of Christ's religion, but as firmly persuaded of the *Apostolic origin of Episcopacy and the superior excellency of that form of Church Government and those ordinances of worship, which distinguish the Protestant Episcopal Church*; as feeling the importance of the subject in its bearing on our national, social, family and personal interests, as careful that the poor shall have the gospel preached to them; as earnestly desirous that the blessings we have long enjoyed should become the unimpaired inheritance of those who come after, that it was their indispensable duty to make an adequate provision for the public worship of God, and support of their religious pastors.

Three questions were for their consideration, on which he would dwell at some little length:

First.—The importance of the subject; whether or no the proper support of the church among us; an adequate number of clergymen, and a suitable provision for their wants, are matters of that indispensable nature, that they ought to be attended to at any reasonable cost and sacrifice?

Second.—Whether we have sufficient means among our church congregation for making this provision?

Third.—Whether having such means, we have any just right to ask, or any good grounds for expecting that this duty will be performed for us by others?

On the first question, His Honour made several observations as to the general obligation on all communities to provide for the support of religion and the public worship of God; the various duties which are attached to the ministers of the church, and the especial exigencies of this parish; and he remarked, that when he compared the humble expences of our church institution with the splendid and costly offerings and sacrifices which had characterized other systems, other countries, and other times; he believed that so far from their being called upon to contribute more largely to what they knew to be the religion of truth, on that account, that if they had to select, without regard to the truth or falsity of the system, it would be difficult to choose from those which had formerly prevailed or were now found in the world, any that would be more acceptable than that which they were now required to support, even in an economical point of view.

He then referred to the statement laid before the meeting by the vestry, and observed that in regard both to the vestry funds, the number of clergymen recommended, and the incomes to be provided; the vestry had acted with sound judgment and prudence. As regarded the income of the Rector of such a parish as this, a smaller sum could not be named, if they really wished he would suitably fill that station. Perhaps he might be screwed down to a smaller sum, but if any one would fairly reflect on the expence of living, the respectability of appearance, the calls of justice and of charity, if they wished him to provide suitably for his family wants, to educate his children, to meet his engagements with punctuality, and above all things, to be able to contribute to the urgent wants of the sick and needy, and not to be driven to make the hardest bargains possible, in order to secure a subsistence: he would not desire the salary to be lowered. "But Sir," continued His Honour, "I should not do half justice to this subject if I omitted to mention the high privilege we enjoy in the return to us of one who has been so eminently useful, and who is so admirably calculated to win the respect, affection and confidence of his flock; whose talents, would in any other profession, I doubt not, have secured him independence and honour; and who Sir,

when we regard him as a christian minister, whether in the church or in the world, whether in the houses of the rich, or the lonely habitations of the poor; whether in the private meetings of christians; the gathering for religious instruction, of the Sunday scholars or their teachers; in the apartment of the sick, or at the death-bed of the dying, is alike distinguished by his perfect consistency of conduct, and great christian graces and ability.—If Sir, he had consulted merely his temporal prospects, or advancement in the church, his family interests and personal comforts, all we could offer him would have been tendered in vain; but he has, I am sure, been influenced by higher motives, and has come to where the greater sphere of usefulness seemed opened to him by the hand of Providence. And, Sir, we must feel in his case, especially, that 'if he sows unto us spiritual things, he has a right to reap our worldly things.'

In considering the second question, as to the ability of this Parish to meet the present call; His Honour adverted to the amazing strides which this place had made within the memory of many present; the commercial prosperity; vast increase in the value of property; number of houses, ships, and stores; public buildings: banks with large capitals: domestic comforts, conveniences, and luxuries. He observed, if we were not now prepared, we should probably have said just the same twenty years ago: and yet, since that time, three successive fires had each swept away capital enough, and more than enough, to have provided for the whole support of religion in the place; and yet how little absolute distress had been felt: and how soon, with the advantages we enjoyed, and with the blessing of Providence on our exertions, would all traces of those ravages be effaced.

"But, Sir, some one perhaps will say it is true the parish is rich enough as a whole: but we are the poor of the community, we have not a fair proportion of the good things of this world in the Church.—I am afraid, Sir, when we look around at our congregation, we can make no such excuse as this: we number among us some of the wealthiest; and I believe if each of us will contribute the income, the profits, the wages of one week in the year, (a fifty-second part of our funds), no very exorbitant demand on our resources, it would be more than we need to meet the present call.

"We have had a noble example set us by other denominations: the Methodists, the Baptists, the Roman Catholics, I believe also the members of the Church of Scotland, contrive to support their ministers: and shall we be behind them? No, Sir, we have the means if we have the disposition.

"Then if I be right in this, Mr. Chairman, have we any just right to ask, any good grounds to expect that others will do it for us? We have no grounds that such expectation would be realized if our claim were reasonable: but if the provision were at this moment offered to us from the funds of the Venerable Society which has supported us so long, could we have the heart to accept it?

Let us consider the state of the British Metropolis: a half a million persons totally without religious instruction or ordinances, a great spiritual destitution in many rural districts of England, in all the large cities, and amid the immense manufacturing population. Look at the poor and persecuted state of our Church in Ireland: the narrowness of its means in Scotland: the great calls for assistance which the late noble act of national justice, Slave emancipation, has created in the West Indies: the state of the Penal Colonies and other settlements in Australia: above all, look to the millions of our subjects in India opening their arms, as it were, to receive the blessings of Christianity: and would we wish to divert the streams of Christian benevolence ready to flow into those parched and spiritually desolate countries, and turn them into our (comparatively speaking) green pastures, leaving our own cisterns and fountains unexhausted, nay, almost untouched.

"When we reflect on the marvellous successes which have lately crowned the arms of Great Britain in India: the country of the Indus, (almost untrodden by European foot since the days of Alexander,) open to our commerce and our civilization; when we see what efforts are making at home for the spread of the Gospel; it may not be too much to hope

that a more glorious work may yet be destined for our country; and that she may be, in the hand of Providence, the humble instrument of evangelizing the dark places of the earth. But if these considerations are too distant and uncertain, let us turn to our own immediate neighbourhood.

Fifty years and more have we been receiving the bounty of the Society; and shall we not allow such other parts of the Province as have as yet had no share in it, to participate?—how many settlements are there where the members of our Church are destitute of her ordinances, and too poor to provide them; how many families scattered about whose children grow up without baptism, and almost wholly without religious instruction? But even still it appears £75 sterling is to be paid from abroad; I am glad to retain this, as the means of preserving our connexion with the Society; but on the condition, and with the fervent expectation, that we shall provide an equivalent sum, for a Missionary to Loch Lomond, Black River, and the adjacent settlements in our immediate vicinity."

His Honor then proceeded to enforce his remarks by reference to several passages in Scripture pointing out the duty enjoined and the promises which accompany such injunction, and observed that we ought to look to God's holy word for the rule of our conduct, and the motives by which we should be influenced in it.

He then adverted to the fact recorded in the gospels of our Saviour sitting at the treasury of the temple and noticing the gifts which were offered; there was no word of censure on the rich for giving much, but he who could read the heart knew clearly the value of the poor widow's offering. "She was one who probably looked to her daily labour for her daily bread; and while we perhaps should exclaim at her improvidence, he admires her noble liberality and confidence in the divine promises. If, then, our Saviour, in the days of his humiliation, thus particularly remarked the offerings in the temple, could we believe that his attention would not be directed to our thoughts and actions on an occasion like this, when we were called on to provide for his worship and service. And if, Sir, we really believe, as we profess to believe, in our future accountability to him, if we admit the obligation, what answer shall we make if we leave this work undone? Can we say we could not spare to the Being who has given us all this small return of his bounty? shall it not be inquired of us—what sacrifices have we made of even our luxuries, our superfluities, to justify such an excuse?"

In conclusion, His Honor begged to apologise for the time he had occupied, trusting that the length and earnestness of his observations would be justified by the importance of the subject, on which he felt more than he could well express.

His Honor then moved the following Resolution, which having been seconded by Dr. Bayard, it was

Resolved, That as professed Members of the Church of England; we recognise the indispensable obligation of contributing, according to our ability, for the maintenance of that Church among us, and for the proper support of our Clergy; and that we will forthwith enter into a subscription for raising the required sum of six hundred pounds, in order to provide suitable salaries for the Rector and Assistants.

THE APOSTOLICAL SUCCESSION.*

The Bishops who rule the Churches of these realms, were validly ordained by others, who, by means of an unbroken spiritual descent of Ordination, derived their Mission from the Apostles, and from our Lord. This continual descent is evident to any one who chooses to investigate it. Let him read the Catalogue of our Bishops, ascending up to the most remote period.

Our ordinations descend in a direct unbroken line, from Peter and Paul, the Apostles of the Circumcision and the Gentiles. These great Apostles successively ordained Linus, Cletus, and Clement of Rome; and the Apostolical Line of Succession was regularly con-

* From "Palmer's Antiquities of the English Ritual," and "The Church, with the Patriarchate of Britain."

tinued from them to Celestine, Gregory, and Vitalianus, who ordained Patrick, Bishop for the Irish, and Augustine and Theodore, for the English. And from those times an uninterrupted series of valid Ordinations have carried down the Apostolical Succession in our Churches even to the present day.—"There is not a Bishop, Priest, or Deacon amongst us, who cannot, if he pleases, trace down his Spiritual Descent from St. Peter and St. Paul."

These Bishops are the rightful successors of those who ruled the Church in the beginning. The pastors who originally preached the Gospel and converted the inhabitants of these realms to Christianity, were legitimately ordained, and therefore had divine commission for their work. The ancient British Bishops, who sat in the Councils of Arles and Nice, in the Fourth Century, were followed by a long line of successors, who governed dioceses in Britain. So were those Prelates from Ireland, who, in the Seventh Century, converted a great portion of the Pagan invaders of Britain: and so also was Augustine, Archbishop of Canterbury, who was sent by Gregory, of Rome, about the same time, and who preached to another portion of the Anglo-Saxons. The Churches deriving their origin from these three sources, were governed by Prelates, who all filled distinct dioceses; and those dioceses have been occupied by a regular series of Bishops, canonically ordained from the beginning down to the present day. We can therefore not only prove that we are descended by valid Ordination from the Apostles Peter and Paul, but can point out the dioceses which our predecessors have rightly possessed even from the beginning. We stand on the ground of prescriptive and immemorial possession; not merely from the times of Patrick and Augustine, but from those remote ages, when the Bishops and Priests that were our predecessors, attended the Councils of Arles and Nice; when Tertullian and Origen bore witness that the fame of our Christianity had extended to Africa and the East.

It may be said,—“What—are we to get spiritual impartation from a Dunstan, an Anselm, a Thomas a Becket, an Arundal, and others, whose ill savor (whether deservedly acquired or not) is in the nostrils of all Protestant Christians?—Shall this “Apostolical Succession,” upon which so much stress is laid, be conveyed down to the Priesthood of Protestant England through the medium of such wicked and impure vessels as these?”

The answer to this question involves a principle of great importance:—of such importance, that, did people rightly understand it, all the Conventicles in England would fall in a day: and every Parish Ministration be, at once and for ever, re-established in the hearts of the heretofore misguided and ignorant followers of the Babel of Dissent.

That principle is this,—that the efficacy of the ministration is not affected by the unworthiness of the minister. and I will convey it fully and authoritatively to the reader in the words of the 26th of the 39 Articles of the Church of England.

“XXVI. *Of the unworthiness of the Minister, which hinders not the effect of the Sacrament.*”

“Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry both in hearing the word of God, and in receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

The Article of the Church of England has an authority and proof about it in itself, that needs no substantiation from any to help it. We do not therefore want any Presbyterian witness to help it. But to satisfy some parties who desire to join the Church, but are hindered in doing so by false apprehensions as to the vitiation of our commission, because it came to us through the hands of those who were in communion with Rome, I throw in here an extract from an authorised document of the Pre-byterian Body:

and which they all admit to express those sentiments to which they hold themselves bound to be subject. In the Seventeenth Century they asserted “that the ministry, which is an institution of Christ passing to us through Rome, is not made null and void, no more than the scriptures, sacraments or any other gospel ordinance which we now enjoy; and which also descend to us from the Apostles through the Romish Church.” This axiom they insist on “as a great truth necessary to be known in these days;” and direct that it should “be fully made out to their respective congregations.” *Jus. Div. Min. Evang. London, 1651. Part ii. p. 433.*

Nevertheless, to make this axiom of government (for it applies in matters political as well as spiritual) easy of access by all, I will shortly put before the reader two points,—consideration of which will make it palpable, that Christ's spiritual impartation cannot be aided or impaired by the goodness or the badness of the minister. The first point is this:—

“The gifts of God” are in themselves, like his abstract holiness, so essentially pure, so unapproachable by man, that to suppose it possible a man could, in the least degree, detract from, or add to, the essential holiness thereof, would be to invest man with power to reduce and make imperfect, or improve the perfection of God.

This being the case, neither Dunstan nor Thomas a Becket, any more than Judas Iscariot—devil though he was, John vi. 70.—could deteriorate from what they were made the channel of communicating the gifts of God: and if Judas Iscariot were not able to impair the gifts of God surely none other: for the worst, or assumed worst, of these objectionable agents of divine communication were, at all events, sincere in the profession and practice of the popish delusion; and when they did evil, did it that good might come, whereas Judas was a devil throughout—an hypocrite—avaricious, and a vile dissembler, and did evil that evil might come.

Dunstan and the rest, will be hardly accused of this: while if they be, the argument will not be in the least affected by it.

Whether the pipe that is the conduit of the Heavenly Visitation, be of clay, of iron, brass, silver, or dross, is a matter of no manner of importance.—“Man has his treasure in earthen vessels, that the excellency may be of God, not of Man.”

Divine Grace is conveyed unsullied, intact entire.

When the Minister is what we desire, we may, and ought to rejoice in his holiness for his own sake; but, not for God's honour and power, as if He were helped by it, or could be. The conveyance of God's grace to us, is God's business: and He, with reverence be it spoken, makes use of what vessels He pleases. Man, by whom it is transmitted, has no more to do with it than the pipe which conveys the water, has to do with the life which the water sustains.

The other consideration is, that if, in the administration, the personal purity of the minister were essential, a second medium, an assistant medium of mediation is affirmed: which is, to derogate from, and destroy the full efficacy of the Saviour's Redemption, and is, if seriously affirmed, little short of blasphemy: for it is to deny the sole mediation of Christ, and the abundant efficacy of the Mediation. It is to bring in a second party in mediation; whereas “there is One Mediator between God and man, the man Christ Jesus.” And as there is no helper, direct or indirect, in this mediation, nor can be, so likewise is there nothing on Earth, or under it, that can detract from its full power. The purity of the Officiator—of the dispenser of the mysteries of Christ—does that add to the lustre of Christ's sacrifice?—No. Neither, therefore, does the impurity of the Officiator dim it.

And well it does not: for, if purity were essential to the efficacy of the ministration, we should have no conduits of divine grace among Men: because “none is holy—no, not one.” For, after all, what is man's purity? In what does it consist? What is its definition? A relative purity—a purity compared with that of others: for, as none is holy, or pure,—all must be unholy, or impure—and inasmuch as some men are better than others, but none approach the perfection of holiness, the definition of any man's holiness, or purity, is, that he is not so bad as others.

Poor eminence this for man to boast!—especially those who deny the efficacy of the ministration, for want of that essential which they possess no more than others.

But if, after all, any were holy—so holy that their holiness would allow them to help the efficacy of the ordinance—and it is laid down, that holiness of person—perfect, pure, abstract holiness—is essential to the efficacious performance of the ceremony—we should always be in doubt, whether we had communicated or not: for, unless we be gifted with the "discernment of spirits," how shall any know whether or not the officiator is really holy, or only so externally—whether he be a very saint, or merely a sanctimonious hypocrite? In this case, as is therefore evident, the reality of our communication would not be known to ourselves but be a secret in the breast of the Officiator.

What a door for Priestly Domination does this carnal error open! This it is to walk by sight, not by faith: making the breast and intention of the Officiator, the dispenser of the Sacrament, instead of the office which he fills. The whole Popish wickedness of the doctrine of intention hangs upon it: and when that is once admitted, and the power of the Officiator, then is Satan enthroned in man—and Antichrist, Apollyon, the Destroyer revels amongst us in the garb of the Christ of God, Emmanuel, the Redeemer.

Beware therefore, reader, whoever you are, of investing your Officiator in holy things with absolute personal purity, as essential to the efficiency of the function—as every one does, who leaves the public ministration, on the plea of the unworthiness of the minister—as every one does who denies the descent of the Apostolical Succession through the office of the Archbishops of Canterbury, because the lives of some of them were not, what every man's ought to be, but what no man's is,—pure, even as Christ's was pure.

This doctrine, once practically admitted, your slavery is sealed: for it is a doctrine as destructive of the liberty of the citizen, as dangerous to the soul of the Christian. It is a false doctrine—devilish in theory, and delusive in practice.

If, therefore, the purity of the Officiator is not essential to the Ministration, the impurity of the Officiator does not evacuate it; and the impure, wicked, or whatever they may be called,—and justly called,—may be, and are, as much conduits of the grace of God, (if it be their office so to be) as the most Holy Saints that ever did live, or ever will.

And therefore it is, "That the Apostolical Succession" to every Priest and Deacon in England, has not been vitiated by any real or assumed unworthiness of any Bishop of Canterbury, or any other Bishop of the Church at whose hands any Bishop of this See, may have received consecration by imposition of Hands.

But I have said that this point rightly apprehended, would empty all the Meeting-Houses in England, and take the weak brethren, who now pour out of them, strengthened in spirit, to the parish temple, in the Providence of God—I repeat, in the Providence of God—the authorized assembly, for prayer, praise, and thanksgiving to his Holy Name, of the dwellers of the parish or Precinct wherein every man resides. I will therefore shew how this would, and ought to come to pass.

For, if it be the case, as it certainly is, that the unworthiness of the minister, affects not the ministration, then is every minister of the Church of England, be he ever so personally wicked, a lawful minister of the sanctuary.

"And must I attend an unprofitable minister?" some will say.—Is he dead?—dead in spirit? Is he profane—i. e. do you think so? Pray to profit by his ministration. The fault may be, after all, yours, not his. But if it be palpably his fault; pray that his heart may be changed. Is he a scandalous liver? (Vide Art. xxvii); but still, pray for him. Can you say that the brand may not be plucked from the burning? and, in answer to your prayers? Is it not as easy for the gracious Lord who heareth prayer, to change the heart of a man, as to change the bodies of men? Who or what is any man, or in him, to boast? Have we ought in us? What have we that

we did not receive? Let us, having received a promise of entering into rest, take heed lest we lose it by the unbelief of acting as if we were, in such a place, beyond the reach of the Providence of God; that his eyes, in such a place, were not over the righteous; nor his ears open to their prayers.—Think not, therefore, that in deserting your own proper, appointed Ministration, under any vain imagination of feeding your soul by some other man's preaching, you are honouring Christ Jesus. You are in reality dishonouring him by the ungracious supposition that he does not know your wants, or that no prayer of yours, however fervent, would be answered in the renewal of the mind of your minister to conformity with the image of Christ, Are you righteous? I hope you are. Then the more imperative your duty to pray for him whose faults you so much see and lament. It is the effectual fervent prayer of the righteous that availeth much. And if the prayer of faith shall save the sick in body, much more shall christian charity indicate the necessity—much more will the merciful God that desireth not the death of a sinner, regard the manifestation of love, and faith, and hope that sets itself—to pray for the recovery of the sick in soul.

If therefore the channel of grace, set by the Providence of God, in your parish, dissatisfies you, pray that it may be changed from dross into gold—from base into pure,—and await in patience the answer to your prayers. These advantages will certainly result: you will always be in the church, awaiting the answer to your prayers. Your fervent charity may not indeed save his soul—it will have a blessed effect on your own.

LET THIS SUFFICE.

INTELLIGENCE.

NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH.—The simultaneous and laudable effort which the clergy of Brighton and of Hove, and of some of the adjacent parishes, are about to make on Sunday next, naturally turns our thoughts to an interesting appeal, lately put forth by the Rev. J. Sinclair, Secretary to the National Society. From his report it appears that this Society has now, for upwards of twenty-seven years, carried on unobtrusively but effectually the education of the poor. By its charter of incorporation, it includes in its committee a stated number of Peers and Privy Councillors, and the whole of the Bench of Bishops.

For many years the resources of the Society arose entirely from voluntary contributions, which though inadequate, were so judiciously expended that in 1833 nearly half a million of children were receiving education, under the superintendence of our parochial clergy. In that year the Society, for the first time received aid from the public treasury. Twenty thousand pounds were voted by parliament for the purposes of education, on conditions required, which were that the tenure of sites should be secure, each edifice suitable, and that reports upon the state of education should, on being called for be presented to government. The Lords of the Treasury confined themselves to these equitable requirements, acting upon the principle that the Managers of the Schools, by whom four-fifths of the costs of the building were paid, and the entire maintenance of the Schools was defrayed, were entitled to the privilege of deciding as to the system of instruction, and the qualifications of the teachers.

The year 1839, however has brought an unforeseen change. During the last Session the sum of £30,000 has been voted for educational purposes, not, as before, with the concurrence of both Houses of Parliament, but by the Lower House alone, contrary to the solemn remonstrance of the Upper House. A Central Board consisting of four Privy Councillors, all of them laymen, to the marked exclusion of the spiritual members, has been for the first time established; and to their discretion has been committed the distribution of the grant. In exercising this discretionary power, the Privy Council Board were persuaded not to trust to the inspection of the National Church herself but to insist upon appointing Inspectors of their own, who without enquiring into

what had hitherto been considered the most important points of examination, viz.: Religious knowledge, and should ascertain merely the state and progress of what is termed "secular instruction." Now here it may be asked, is the right of inspection upon which the National Society and the Privy Council are at issue, and about which we have heard so much, a point of vital importance? To use the powerful language of the Rev. S. Wilberforce, "it is the principle at stake, the lever's point, the wedge's head, which, once conceded, must carry with it all the rest. To concede the right of inspection, is to adopt the government scheme; and to adopt the government scheme, is to depose the National Church." The clergy deeply impressed with this truth, have in very many instances suffered, and are suffering for conscience sake. Acting on the faith of former unconditional grants, they have involved themselves in building. To accept the Privy Council aid on condition of inspection, is against their conscience:—to accept it, would in some instances have been their ruin, but for the timely aid of the National Society, who in this season of difficulty have nobly came forward, and now stand in the gap and virtually say to the Clergy—We will support you in your legitimate endeavours to preserve inviolate the supervision of your flocks, and to instruct and catechise the great mass of the population of England in the truth as it is in Christ Jesus.—Church.

Conversion of the Jews.—The friends of that interesting people, the Jews, will be gratified to learn that the cause of Christianity, is making considerable progress among them. Pleasing intelligence has been lately received to the effect that the Hebrew Church, now building at Jerusalem, is in a state of forwardness. A house has, in the mean time, been hired and licensed for divine service by the Bishop of London. The Liturgy to the end of the Litany, has been translated into the Hebrew language, and is in daily use. The house in which Mr. Nicolayson performs the service is attended by about 400 Jews, of whom about one 4th part profess Christianity. These facts communicated to a correspondent in Durham, by the Rev. Carter Hall, secretary to the Jews Society Newcastle, must be most gratifying to every christian, and especially to every member of the Church of England, to whom the reflection must be most pleasing, that on every Sabbath-day so many Jews in their own land, and the tongue wherein they were born, are joining in the response in acknowledgement of the true Messiah—"Thou art the king of glory O Christ!"—Durham Adr.

Sandwich Islands.—The missionaries have applied to the American Bible Society, for aid to print ten thousand copies of the entire scriptures in the Hawaiian language. They estimate, that there are on the Islands 12,000 children capable of reading and receiving instruction from the printed bible if they had it. They think that bibles could not be distributed in any country, or among any class of mankind, with more animating prospects of usefulness.—Phil. Epis. Rec.

Cause of Thankfulness.—A minister was once speaking to a brother clergyman, of his gratitude for a merciful deliverance he had just experienced. "As I was riding here to day," said he, "my horse stumbled and came very near throwing me from a bridge, where the fall would have killed me, but I escaped unhurt."

"I can tell you something more than that," said the other. "As I rode here to day, my horse did not stumble at all."

We are to apt to forget common mercies.—15.

A Mahomedan City in the Power of Nominal Christians.—In the providence of God, Ghizni, a city in India, which for a thousand years, had been the glory of Mahomedans, fell a few months since into the hands of the British. It was the tower from which the first Mahomedan conqueror descended twelve times to ravage the plains of India; the citadel, from whence, in succeeding ages, host after host issued forth, to pour a stream of desolation over the fertile plains of Hindostan.—15.

POETRY.

CONFESSION OF THE CONFIRMED.*

By David Paul Brown.

Before thine altar, mighty Lord !—
Thy altar herè on earth—
The heart and knee in bless'd accord
Bow—in this second birth.

Born first in sin—a child of grief,
I spurn'd thy saving grace,
And sought, how vainly, sought relief,
Amidst a fallen race.

In darkness seal'd, in vain the eye
Life's devious path explored ;
I heard no precept from on high—
No word save this—adored.

I saw no cross on Calvary—
I heard no dying groan ;
In riot, rout, and revelry
I liv'd for earth alone.

In pomp, in show and empty pride,
My chief delight I sought ;
What reck'd I that a Saviour died—
What that my soul was bought.

The price was paid—his precious blood,
His suffering on the tree—
Aton'd alike for bad and good—
Aton'd of course for me.

I quaff'd the brimming cup of joy,
And bade the health go round ;
I knew and dreamt of no alloy,
And no alloy I found.

I saw no Circe in the bowl,
I heard no siren's voice ;
But yielded the immortal soul,
To false and fleeting joy.

Time still roll'd on, and every hour
Estrang'd me from above ;
I never felt a Saviour's power—
I only knew his love.

I travers'd o'er life's treachrous seas
With full and flowing sail,
And sporting with the zephyr breeze,
I thought not of the gale.

It came—unthought of—still it came ;
And toss'd and tempest driven,
I found no hope but in thy name,
No refuge but in heaven.

Now—now, dear Lord, my daily food
Defies remorse and dread ;
The wine I drink 's a Saviour's blood ;
His body is my bread.

Celestial life beams on the sight,
In one unclouded ray ;
And bursting from the realms of night,
I hail eternal day.

COMFORT TO SINCERE AND HUMBLE BELIEVERS.

The Lord knoweth who are his. You shall not be deceived with the power and subtilty of Anti-Christ. You shall not fall from grace. You shall not perish. This is the comfort which abideth with the faithful, when they behold the fall of the wicked; when they see them forsake the truth and delight in fables, when they see them return to their vomit,

* From the Chronicle of the Church.

and wallow again in the mire. When we see these things in others, we must say, Alas ! they are examples for me, and lamentable examples. Let him that standeth take heed that he fall not. But God hath loved me, and hath chosen me to salvation.—His mercy shall go before me, and his mercy shall follow in me. His mercy shall guide my feet, and stay me from falling. If I stay by myself, I stay by nothing ; I must needs come to the ground. He hath loved me ; he hath chosen me ; he will keep me. Neither the example nor the company of others nor the enticing of the devil: nor, nor my own sensual imaginations, nor sword, nor fire, is able to separate me from the love of God, which is in Christ Jesus our Lord. This is the comfort of the faithful. Whatsoever falleth upon others, though others fall and perish, although they forsake Christ and follow after Antichrist, yet God hath loved you, and given his Son for you. He hath chosen you, and prepared you unto salvation, and hath written your names in the book of life. But how may we know that God hath chosen us? how may we see this election? or how may we feel it? The Apostle saith, "Through sanctification, and the faith of truth." These are tokens of God's election.—The Holy Spirit comforteth us in all temptations; and beareth witness with our spirit that we be the children of God; that God hath chosen us; and doth love us; and hath prepared us to salvation; that we are the heirs of his glory; that God will keep us as the apple of his eye; that he will defend us; and we shall not perish."—From Bishop Jewell, A. D. 1562.

H O N E S T Y.

About three miles from the town (of Adalia) my servant found that his great coat had fallen from his horse; riding back for two miles, he saw a poor man bringing wood and charcoal from the hills upon asses. On asking him if he had seen the coat, he said that he had found it, and had taken it to a water-mill on the road side, having shown it to all the persons he met, that they might assist him in finding its owner. On offering him money, he refused it, saying with great simplicity, that the coat was not his, and that it was quite safe with the miller. My servant then rode to the house of the miller, who immediately gave it up, he also refusing to receive any reward, and had he not been about to go down to the town. The honesty, perhaps, may not be surprising, but the refusal of money is certainly a trait of character which has not been assigned to the Turks.—*Fellows.*

I M P R E S S I V E F A C T S.

There is nothing in history that is so improving to the reader as those accounts which we meet with of the deaths of eminent persons, and of their behaviour in that solemn season. A few examples are subjoined.

Philip the Third, King of Spain, seriously reflecting upon the life which he had led, cried out, when laid upon his death-bed, "Ah, how happy should I have been, had I spent in retirement those twenty-three years during which I have held my kingdom ! My concern is not for my body, but my soul."—*Epis. Rec.*

Cardinal Wolsey, one of the greatest Ministers of state, poured forth his soul in these sad words :— "Had I been as diligent in serving my God, as I have been to please my king, he would not have forsaken me now in my grey hairs."—*Ibid.*

Sir Philip Sidney left this as his last farewell to his friends : "Govern your will and affections by the will and word of your Creator. In me behold the end of the world, and all its vanities."—*Ibid.*

"At my death," says Sir Thomas Browne, "I mean to take a total adieu of the world, not caring for a monument, history, or epitaph: not so much as the memory of my name to be found any where, but in the universal register of God."—*Ibid.*

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C. H. BELCHER,

Halifax, May 5th, 1840.

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III. Entrance to Halifax Harbour, from Reeve's Hill, Dartmouth.
IV. View on Bedford Basin.
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PART 3 contains I. Windsor, N. S. from Retreat Farm.
II. View from Retreat Farm, Windsor, N. S.
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For sale by

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