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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, APRIL 2, 1840.

NUMBER 10.

TRUE WISDOM.*

How anxious is the mind
On earthly things intent;
The pleasures, honours, gains to find,
On which its thoughts are bent!

How much will it endure
Of watchful toil and care,
Some worthless bauble to secure,
Or some more fatal snare!

And shall my mind, O Lord,
Be careless to pursue
The things which thine unerring word
For life hath brought to view?

Shall I be slow to near
The offers of His love,
Who was content our sins to bear,
That we might dwell above?

Shall I refuse to stand
And knock at wisdom's door,
Till I have learned, at her command,
To grieve my God no more?

Thy grace, O Lord, bestow;
That all my care may be
Thy will in Christ thy Son to know,
And so to live with thee.

Selected for the Colonial Churchman.†

An interval of nearly a fortnight passed away before I saw Samuel Fox again. During this period he was visited by the clergyman of the parish, whose directed exertions were calculated to fix his thoughts more steadily upon the interests of eternity than of his neighbours too aided in the good work were otherwise kind to him as the following conversation with Elridge testified.

He told me one day 'that he had been thinking of his dying neighbour's embarrassments, that a plan had occurred to him which he wished to mention to me.'

'What is that Elridge?' I asked.

'I was thinking, he replied, that if his creditors enter without delay into some arrangement, it might be a means of relieving his mind, and of withdrawing it from earthly cares which sadly interfere with things of greater importance, I would speak to myself if I thought it would do any good.'

'Are his worldly troubles still uppermost in his thoughts?'

'They appear,' so said Elridge sorrowfully, 'and as of old, (2 Chron. 16, 12.) I fear he lies on broken cisterns' for relief. I sat with him yesterday, and his whole mind seemed to be on his debts, and his creditors and family concerns.'

'Such an example ought to teach us to "set our feet in order," while we are blessed with health and strength.'

'In discussing the plan which Elridge proposed, and finding it practicable, I advised him to prosecute his intentions, and as the day was not far advanced, I proceeded to the village. Passing through the fields where the mowers were at work, I saw with reference to the dying man I was about to mention the words of the Apostle—"all flesh is as grass, and all the glory of man as the grass," (1 Pet. 1, 24.) and then I remembered the words of com-

fort which follow—"But the word of the Lord endureth for ever."

The poor man was much altered, and wasted nearly to a shadow. A kind neighbour having undertaken the charge during the day, his wife was enabled to attend to his wants. She informed me that her husband was much worse, and that he had scarcely spoken since the preceding evening. I imagined indeed that he was insensible, till on my rising to leave the room he made signs that he wished to speak to me. I approached the couch: grasping me with some energy by the hand, he implored me in a faint voice to write to his landlord in his behalf. I could not resist such an appeal at such a moment, and I promised to fulfil his request, entreating him at the same time to employ his remaining strength in seeking to be reconciled with an offended God.—He made some reply, but it was inaudible, and I left the house without being able to ascertain the state of his mind.

The following morning I learned that he was still alive, and towards noon prepared once more to visit him. I had scarcely left the house when the slow tolling of the church bell led me to conclude that the unhappy man had been called into eternity, which Elridge whom I met immediately after, confirmed; he informed me of his neighbour's death.—I asked if the deceased had given any signs of a more spiritual state of mind.

'He seemed to pray inwardly,' replied Elridge, 'but he scarcely spoke again after you left him.—He may have fled to the Saviour in his last moments: the Searcher of hearts is his judge.'

Alas! I thought, knowing as we do that "all must appear before the judgment seat of Christ," (2 Cor. 5, 10.) it is a fearful thing to give our strength to the world, and the last moments of sickness and debility to God.

'I was thinking last night,' said Elridge, 'what an awful lesson we may read in the history of our poor neighbor: his worldly difficulties all arose from want of examination, and a true knowledge of his affairs, and his debts went on accumulating; our spiritual state will be much the same, if we are not careful in self-examination and watchful in prayer. If we did not come daily to the fountain opened for sin and for uncleanness (Zech. 13, 1.) our offences would multiply most awfully against us.'

'You reminded me of that,' I answered, 'when you remarked that sins and debts were always greater than we took them to be: "Who can tell how oft he offendeth?" (Ps. 19, 12.) and yet with all that, how much more anxious are we apt to be respecting the meat that perisheth, than careful to redeem the time in search of that which endureth to everlasting life.'

Our poor neighbour's increasing aversion to ascertain the amount of his debts the deeper they became, teaches us another valuable lesson, observed Elridge. 'For every one that doeth evil hateth the light neither cometh to the light lest his deeds should be reproved' (John 3, 20.) But in the Gospel, blessed be God a man is taught to see the light, and to cry "Let us search and try our ways, and turn again to the Lord," (Lam. 3, 40.) Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me and lead me in the way everlasting (Psalm 139, 23, 24.) Then his fear dispelled; for he knows that the Saviour whom he has received into his heart by faith, is the propitiation for his sins, (1 John 2, 2.) and that there is no condemnation to them which are in Christ Jesus Rom. 8, 1. for his blood cleanseth from all sins 1 John 1, 7. 'We may indeed exclaim,' he continued,

O to grace how great a debtor,
Daily I'm constrained to be;
May that grace break every fetter
Which withholdeth my heart from Thee.

May such free and undeserved mercy lead us to walk more and more closely with God, and be diligent to the full assurance of faith unto the end; then shall we not be slothful, but followers of them who through faith and patience inherit the promises. (Heb. 6, 11, 12.)

For the Colonial Churchman.

PASSING THOUGHTS ON LOCAL MATTERS.—No. 2.

Chief reasons why the Diocesan Church Society should be well supported.

The chief object of the Society is the spiritual benefit of this province. Its principal aim is to do good, and to do it widely and permanently. The same views and the same desires animated and guided the hearts of the very first preachers of the Gospel and members of the church, and it is truly a great cause for gratitude to the Giver of all perfect gifts, that the same benevolent spirit still dwells with his church, and promises to continue with her to the end of the world.

I like the title of this Society. It is peculiarly adapted to the doctrines of the holy Catholic Church. Its founders evidently saw that the missionary cause, the missionary work, and the missionary spirit, ought never to be separated from the Diocesan Church, and therefore it was only necessary to call upon this sacred body to do her duty by a well organized and well united Society, to stir up her holy zeal and call forth the zealous co-operation of all her children. The Episcopal, or Diocesan Church, has ever been a Missionary Society. She never was any thing else, no, not for one minute. Witness her wide spread branches which have been growing these more than eighteen centuries and extending themselves from Jerusalem into all parts of the world!—Witness her present zeal and activity—her various spheres of usefulness among the different nations of the earth—her noble army of devoted men sent to the help of the Lord against the mighty—her Missionary Bishops, her Missionary Colleges, her Missionary Societies—her Missionary Branches, occupying nearly the whole of this globe speaking in all languages, risking all things, suffering all things, enduring all things, for Christ's sake. And may we not expect that a spark, at least, of the Spirit of this great body, will also be found in Nova Scotia?—Yes, surely! We are confident that not one single soul that knows any thing concerning that Saviour of whom the church speaks so much, will refuse following His glorious example. Christ, indeed, was the first Missionary. His mission was from Heaven to the earth. And all his disciples possess the same spirit that was in Him. As much as it is in their power, they would also send Christ's salvation to all their fellow-creatures.

But there is another consideration of no small importance to the lover of christian unity, and which makes the Diocesan Church Society still more deserving of general support. I allude to the fact that this Society professes to be and indeed represents the whole Church in this province. It is no detached portion of the one body. With the Bishop, (its founder) at its head; with our dignitaries and clergy, and the most respectable among the laity as its officers, and every individual being, by these, invited to associate in so good and so sacred a bond of brotherly love and charity, it must be regarded as "the church," "standing fast in one spirit, with one mind, striving together for the faith of the Gospel." May we thus grow up unto perfection! May we continue in love; and may this Society be the means of concentering us all more closely one to another in such a heavenly spirit that no secondary con-

* the Church of England Magazine.
† the Christian Guardian.—Concluded.

debaton my ever "put asunder those whom God hath so joined together."

We may not always agree as to different ways of operation, or on minor and abstruse points of doctrine, but as long as we can worship "God with one mind, and one mouth," and kneel together at the altar of the Sacred Mysteries, and there casting all private views and feelings into the cup of love presented to them, forget all our differences of opinion as long as we can agree upon the necessity of placing this same invaluable privilege within the reach of every fellow-creature;—as long as we can join, hand in hand, in putting the Bible, the Liturgy, the Homilies, and all the Sacramental ordinances of the church, into the hands of a regularly ordained clergy;—as long I say, as they can unite in all those most important and most essential points of view, what need is there for any thing but love and unity?—Are not these sufficient to keep up the best feeling, and the best understanding? Yes! yes! and I trust this happy spirit will prevail and abide in all the members, and in all the proceedings, of the Diocesan Church Society. "Let us be of one mind, live in peace, and the God of peace shall be with us."

A CHURCHMAN.

March, 1840.

For the Colonial Churchman.

THE TEN LOST JEWISH TRIBES.

LEIPSI, a large town in Saxony, celebrated for its fairs, where may be seen merchants and traders from almost every part of the Eastern world for the purposes of traffic, was lately visited by traders from Bucharia, a distance of near three thousand miles, with shawls, which are the manufacture of the finest wool of the goat of Thibet and Cashmere. It is said that in Bucharia, the Jews have been very numerous, ever since the Babylonian captivity, and are very remarkable for their industry and manufactures. The above traders exchanged their shawls for woollen cloths of such colour as are esteemed in the East. There is no doubt that these people who have established themselves in this region although remote from their original country, are the descendants of the long lost Ten Tribes, concerning the fate of which so little is yet known. In the 17th chapter of the second book of Kings, it is said,—"In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria, and placed them in Helah, and in Habor, by the river Gozan, and in the cities of the Medes;" and in the subsequent verses, as well as in the writings of the Prophets, it is said that the Lord then "put away Israel out of his sight, and carried them away into the land of Assyria unto this day." In the 2d of Esdras, 13 chap. it is said that the ten Tribes were carried away beyond the river Euphrates, and so they were brought into another land, when they took counsel together, that they would leave the multitude of the heathen, and go forth into another country, where never man dwelt; that they entered in at the narrow passage of the river Euphrates when the springs of the flood were stayed, and "went through the country a great journey, even in a year and half;" and it is added, that "there they will remain until the latter time, when they will come forth again."

It is some time since I saw in a paper, an account of a Mr. Sargon, who, in the year 1822, feeling very desirous of obtaining all possible knowledge of the condition of these people, undertook a mission for this purpose to Canamora; and the result of his inquiries was—a conviction that they were not Jews of one tribe and a half, being of a different race to the white and black Jews at Cochín, and consequently that they were a remnant of the long lost ten Tribes. This gentleman also concluded from the information he obtained respecting the Ben-Israel, that they existed in great numbers in the countries between Cochín and Bombay, the north of Persia, among the hordes of Tartary, and in Cashmere; and there is every probability that the Ben-Israel resident of the west of the Indian peninsula, had originally proceeded from Bucharia, the country that those who have lately visited Leipsic came from.

The following particulars are collected from Mr. Sargon's account of their moral and religious character:—In dress and manners they resemble the natives, so as not to be distinguished from them except by attentive observation and inquiry. Some of them read Hebrew; they have a faint tradition of the cause of their original exodus from Egypt. They observe the great expiation day of the Jews, but not the Sabbath, or any feast or fast days. They use on all occasions, and under every circumstance, the usual Jewish prayer—"Hear, O Israel, the Lord our God is one Lord." They have no kohén (priest) or Levite, among them, under those terms; but they have a kasi (reader) who performs prayers, and conducts their religious ceremonies; and they appear to have elders and a chief in each community who determine in their religious concerns. They expect the Messiah, and that they will one day return to Jerusalem. They think that the time of his appearance will soon arrive, at which they much rejoice—believing that at Jerusalem they will see their God, worship him only, and be despised no more.

These particulars can scarcely fail to prove interesting, both in a moral and religious, as well as in a geographical point of view, to all those who are desirous of knowing the present state and condition of God's ancient people, of whom so much is spoken in the old Testament. We find them on account of their sins and iniquities, entirely forsaken of the Lord. How sorely have they been visited with those heavy judgments which the Lord declared unto them by the mouth of his Prophets, should surely come to pass, if they forsake his laws and did not keep his commandments. As we read in the 28 chap. Deuteronomy—"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee." After enumerating all the curses, the Prophet goes on to say—"The Lord shall bring thee and thy king, which thou shalt set over thee unto a nation which neither thou nor thy fathers have known; and then shalt thou serve other Gods, wood and stone. And thou shalt become an astonishment—a proverb, and a by-word, among all nations, whither the Lord shall lead thee."—We read in the 16 chap. Jeremiah the reason why God brought all these judgments upon them. "Because" (the Prophet goes on to say)—"your fathers have forsaken me, and have walked after other gods, saith the Lord, and have served them, and have worshipped them, and have forsaken me, and have not kept my law. And you have done more than your fathers; for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me. Therefore will I call you out of this land, into a land that ye know not, neither ye nor your fathers; and then shall ye serve other gods day and night, when I will not shew you favour."

How awful is the condition of that people from whom the Lord has withdrawn his gracious presence, as we find in the present state of the Israelites.—They were at one time, the favoured of heaven—"God's peculiar people." Ought we not to take warning by their example, to live as becometh the people of the Lord—we who live in the clearer light of the Gospel—we who enjoy Gospel privileges, and Gospel mercies. Every christian should seriously reflect what a dreadful thing it is to live in a state of alienation from God. M.

YOUTH'S DEPARTMENT.

GRACE IN EARLY YOUTH.*

On arriving at my esteemed friend's, the chaplain's house, I found it likely to become ere long the house of sorrow and mourning, from the following melancholy circumstance.

On the 10th October, 1820, his only son, John was playing with a little dog belonging to his father's coachman, when suddenly the dog, without being at all provoked (for the child was too kind-hearted to tease even a dog) bit him twice in the arm. Poor John ran into his father's bungalow (a gentleman's country-house in India,) crying a little, as the bites caused much pain, but not making

* From "The Diary of a Tour through Southern India."

much noise lest he should frighten his mother. Mr. S., as soon as he saw the arm, sent for a surgeon, who, when he came, dressed the wound; but thought there was no other apprehension to be entertained, than that of a trifling pain and inflammation.

Nearly two months passed away without John feeling unwell, and the bites in his arm were apparently quite healed, when, on the 8th of December, he began to appear quite shy and uneasy, never lifting his eyes from off the ground, or venturing to look any one in the face; as yet, however, he complained of nothing. On the 9th he continued to appear uneasy, and loathed his food, shewing an especial dislike to any thing liquid. The doctor was again sent for, and administered some trifling medicines, but still thought it was only a slight bilious complaint.—At breakfast next morning, which happened to be the Sabbath, I sat next him, and offered him a saucer-full of tea, when a sudden convulsive shuddering seized him, and tears started into his eyes, but with a strong gulp he swallowed down the tea, as he saw his mother looking anxiously and sadly towards him. The nature of his disease, the dreadful hydrophobia, was become too evident for concealment.

John was put to bed, and his mother remained with him, while I accompanied Mr. S. to church. The congregation knew not what happened, and were astonished at seeing this excellent man's eyes filled with tears, when, in the course of the sermon, the subject turned on the dreadful sacrifice by which Abraham, in the strength of Divine faith, offered up, at the command of God, "his son, his only son Isaac, whom he loved." Our pastor's voice became at last almost inarticulate; but a strong sense of his sacred duty, and the never-failing support of Him in whom he trusted, enabled him to complete the divine service of the day; and we returned from it together, in melancholy foreboding of the dreadful spectacle that would present itself to us on our arrival.

Slight convulsions had seized John before our return; and we found with him, besides his mother, three physicians, and a kind-hearted and indefatigable lady, the wife of one of them, who was a native of India. At about two o'clock in the afternoon, the convulsions became stronger, and all power of swallowing medicine was lost. A cure was clearly hopeless; but with a view to diminish the violence of the paroxysms, the patient was bled, and a warm bath prepared, into which he was plunged; though the instant he saw it, he screamed most violently, struggled, and shook with extreme terror. After having been immersed for a short time, he was taken out, laid upon his bed, and not again removed from it, as it was thought useless to attempt any further remedy. Nothing was done from this time but the occasional wiping from his mouth the foam which collected there during the violence of the paroxysms. To these were now added a sense of oppression on the chest, and a painful difficulty of breathing, which denoted the further progress of the disorder.—At this time, during sufferings which I have rarely seen equalled in a man, and never before in a child, John only once permitted a word of complaint to escape from him; he said, "It is very sore to die." In moments of intermission from acute pain, he sometimes begged his mother to read to him out of a little book containing stories from the Bible; at other times he wished her to sing some of his favourite hymns. His poor mother being, as may be supposed, in such circumstances, quite incapable of singing, now and then repeated to him the words of a hymn to which he listened with evident pleasure. When sorrow overcame her, and tears flowed down her cheeks, he would say, "Don't cry, dear mamma; I am quite happy; but when the sacred spirit of a Christian silenced in for a time the anguish of a mother, and she once addressed him, "Whether he did not know that he had often been a great sinner in the pure eyes of Almighty God?" "O mamma," said the little sufferer, "but Jesus Christ died on the cross for me." "But, Johnny," she added, "do you feel a firm hope of going to heaven?" "Yes, mamma, and when I am a little angel, I will attend on you, and take care of you."

The mother could bear no more, and few who were present were able to restrain their tears. At the time when his paroxysms were most violent, he would never suffer his mother to come near him, lest, as in his momentary madness he snapped at every thing within his reach, might chance do it even to her. He never would condescend to her he was in pain, but always maintained that he was "quite willing to go to heaven." By degrees, exhausted by suffering and agony, began to grow feeble and feebler, and the spasms were proportionably less violent; but his ideas wandered, and after two hours' uneasy slumber, his soul, without any apparent pain or struggle, left its earthly prison, and flew to join the ransomed thousands of those innocents whom Jesus loved, and to dwell with them the "new song" of the redeemed of the Lord. It was about ten o'clock at night when he ceased to breathe, and to my astonishment, no mark of the agonies he had endured was visible on his lovely and placid countenance, which was beautiful even in death. The corpse, having been washed, and dressed in a long white robe, was laid

the bed on which he usually slept; and the attachment of the poor Indians covered it, on the following morning, with sweet fresh flowers. Scarcely a word was spoken which had not some reference to the virtues of this pious and amiable child. His little sister told us a thing, of which his father even was as ignorant as we were, of no common nature. For a long time past, every Sunday, on returning from church, he was accustomed to seek out a retired corner of the house, where no eye could see him, but that of his heavenly Father, and there pour out his soul in prayer. We learned from his father, that, whenever he had any pocket-money, he used to visit the huts of the poorer natives, and relieve their wants, as far as his means would extend.

Such was John S. at the age of six years and a half, for he was no more when he died! His funeral was attended by the general, and most of the officers of the garrison, who knew and loved him, young as he was; but that which stamped on the melancholy procession a more peculiar interest, was the number of poor natives who accompanied it with tears, and who, at the moment of committing the corpse to its last earthly home, pressed forward to throw each his little handful of earth on the coffin which held all that now remained of him who once enjoyed amongst them the blessed title of "The poor man's friend."

A small monument has since been erected to his memory, on which are simply recorded his name, age, and death, together with the words of Jesus when he took up a little child in his arms, "Of such is the kingdom of heaven."

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, APRIL 2, 1840.

THE BISHOP.—We believe the latest accounts from his Lordship are to the 4th February, when he was well. We see many notices of the services he has rendered, and is still rendering, to the Society for the Propagation of the Gospel,—by awakening the members of the Church to the spiritual wants of the Colonial possessions of Great Britain. We believe the funds of the Society have been doubled since his Lordship went to England.—May is now named for his leaving that country on his return to his Diocese, where his presence will be most cordially welcomed.

VACANCIES.—The united parishes of Cornwallis and Horton have been now for some time vacant, much to the sorrow of the estimable friends of the Church in that quarter, for whose sake we ardently hope that some worthy Pastor may soon be provided to minister to their spiritual wants. It would be a delightful residence, and afford an interesting field of usefulness to any zealous clergyman.—Digby, another desirable mission and long distinguished for the attachment of its people to the Church, has been for some months without a Shepherd of its own—though we believe, not without the occasional services of the neighbouring clergy.—It will be seen by our extracts that the Bishop is endeavouring to obtain additional labourers in England for this Diocese. We wish that we could hear of more of our young men coming forward, under the holy influence of love for Christ and his Church, to offer themselves as labourers in the missionary fields which are now whitening to the harvest on every side.—In Canada we observe that several Wesleyan Ministers have been ordained by the Bishop of Montreal.

SIR COLIN CAMPBELL.—We understand that an Address to his Excellency from the county of Pictou, signed by between 3 and 4000 persons, and approving of his administration of the Government of this Province, has been lately presented. We are glad to hear this, and hope the example will be followed by every town in the Province.

We believe that his government has been characterized by a sincere desire for the welfare of the people committed to his care, and by principles of upright and impartial justice to all; and the country has reason to thank his Excellency for the firmness with which he has lately stood in the breach, and directed the efforts of those who have sought to encroach on the prerogatives of the Crown, and jeopardise the tranquillity of the Province.

DR. GASNER.—We have to acknowledge the politeness of this gentleman in sending us a copy of his 2d Report on the Geology of New Brunswick, comprising 76 pages, and bearing fresh testimony to the zeal and ability and perseverance which have already so much distinguished our scientific countryman. Nova Scotia may feel a pride in the relationship he bears to her, but not in having cast him out to seek abroad that liberal encouragement which he could not find at home. We rejoice, however, that our sister Province has the benefit of his well-directed labours in the development of her abundant natural resources, and hitherto hidden treasures.

It is in contemplation to make some considerable changes with respect to the *Colonial Churchman*, at an early period—which will, we trust, contribute to its increased circulation and acceptance with its readers.—In the meantime, we hope, for the Publisher's sake, that all those who are in arrears, will forward them as soon as this meets their eyes, either direct, or to the nearest Agent.

We understand that the Rev. Mr. Musson, brother-in-law of the Bishop of Newfoundland, who took passage from the West Indies in a Yarmouth vessel for Bermuda, but missed that island—is now at Yarmouth, where his ministrations are very acceptable.

CHESTER.—Notitia Parochialis for 1839—Baptisms 74. Marriages 14. Burials 10. Communicants, whole number 175—present at one time 84. Miles travelled 2,000.

LIBERAL GOVERNMENT.—The following extract will shew some of the workings of the "liberal" system in Canada. The editors of two papers in that quarter, the *Cobourg Star* and *Toronto Patriot*, have been visited with "vice-regal displeasure," because they have ventured to differ with his Excellency on the policy of certain new measures which have been highly applauded by the self-styled Reformers here and elsewhere.—The *Church* remarks—

"In regard to the proprietor of the *Cobourg Star*, he is assailed in an office where he never offended; he is deprived of a magistracy which he never abused, but which, in the judgment of all political parties, he has filled with credit to himself and with benefit to the community. It probably did not escape the dispensers of this punishment, that the proprietor of the *Star* held another office—that of Captain in the Militia—from which, it is probable, there was an equal desire to eject him; but most likely the recollection of the time when, at the head of his company he marched on foot through snow storms and over frozen mud for the defence of the Government against those traitors and republicans whom that Government now delights to honour, and spent weeks—to the neglect of all his private affairs and the hazard of his health—in a comfortless encampment abroad of Navy Island,—the recollection perhaps of these things checked his further degradation. If so, we rejoice to learn that any spark of chivalrous sentiment lingers still in the gloomy recesses of a breast in which was harboured the paltry resentment that dictated his dismissal from the magistracy. But let them strip him—or let him release himself—of all the "blushing honours" with which the discriminators of loyalty and virtue in better days voluntarily invested him,—we can answer for it that the proprietor of the *Cobourg Star* will, in the hour of need, be again found in the front rank of the battle against the foes of his Sovereign and the invaders of his country.

Conservatives must now understand that they have an ordeal to pass through, trying to their pledged fealty—trying to their Christian patience. But let them quietly endure what can prove but the tyranny of a day. Let them go on in dutiful obedience to the laws,—let them not be outdone in fervent loyalty to the Queen,—let their practice as well as their principles be worthy of the altars which it is their privilege to defend. But let them never be cravens to the dignity—to the sacredness of the cause which it is their religious duty to guard and uphold. When they see the monarchy in danger, let them be amongst

the foremost in the rescue; when the Church is assailed, let them prove themselves amongst the most devoted of her children. *DISO ET NON PROIT*—let this be the watchword graven on the heart of the loyalist, while it stands out emblazoned upon the escutcheon of the monarch.

SUMMARY.

DOMESTIC.—The Legislature closed its Session on the 27th ultimo. If we except the proceedings relative to the republican plan of Responsible Government, whereby the Assembly would become the rulers of the land, and the closing act of addressing the Crown against the Governor, the session has not been without benefit to the country. It has been long enough in all conscience—eighty seven days. We suppose when Reform is in its full glory, six months will be the shortest period for the development of Legislative wisdom. Larger sums have been voted for roads and bridges this winter than ever before. We trust a more judicious expenditure than hitherto will follow.—We were premature in stating that the Inferior Court was abolished. Such a measure passed the lower house, but was rejected in the Council—a decision, which, as far as we are informed will be satisfactory to the best judgment of the country!—In this county the present system has worked exceedingly well. We are happy to see a large sum appropriated for the erection of a Bridewell at Halifax—also considerable sums for various Light-houses on the coast, and for one to be erected between Halifax and Canso—a most wise and humane appropriation of the public funds. The Governor has consented to authorise the payment of the two Delegations from the Council and Assembly, out of the Casual Revenue.

Additions have been made to the Legislative Council. Mr. Carteret of Arichat—Dr. Bond of Yarmouth—Mr. Macfarlane of Cumberland—and Messrs. M. G. Black, J. L. Starr, and M. Tobin of Halifax. Mr. Black has declined the honour.—We hope an addition will also be made, of the usual pay for that Body—a measure that is necessary to secure a competent attendance of gentlemen from the country.

FOREIGN.—The marriage of her most gracious Majesty Queen Victoria, with Prince Albert, of the favoured house of Cobourg, is the most interesting piece of news that has reached us since our last. This auspicious event took place on the 10th of February, amid the rejoicings, acclamations, and prayers, of millions of her subjects.—The manifestation of public feeling on this occasion throughout the United Kingdom, is cheering evidence that despite of Chartist and Radical efforts, the genuine principles of British loyalty and attachment to the person of the youthful Sovereign, still pervade the hearts of the people.—Long may it so continue, unchanged by the restless spirit of this changing age: and long and richly may the blessings of Him, by whom Kings and Queens do reign, descend upon the Royal pair, who by the first minister of our beloved Church—the venerable Archbishop of Canterbury—have thus been made one; and after their earthly course is finished, may a heavenly kingdom be theirs.—The fortunate Prince is well reported of, and £30,000 a year has been allotted to him by the British Parliament, a sum perhaps equal to the whole revenue of his native Duchy. We are happy to find from the speech of the Duke of Wellington in the house of Lords; that Prince Albert is in reality, as well as in name, a Protestant Prince. Vigorous preparations were making to settle the difficulties with the Chinese by arguments from the cannon's mouth. It is said that 500 of the poor idlers of that country have already been killed in the business.—The French Legislature are, in 1841, to take up a Bill for abolishing slavery. A terrible hurricane occurred at Madras in November, in which 20,000 persons are said to have perished.

The celebrated Dr. Chalmers is said to have published a long address to the "Dignitaries and Ecclesiastics at large, of the Church of England"—implore their aid to preserve the Church of Scotland from the destruction with which it is threatened by the civil power.—*Novascotian.*

Another despatch of Lord John Russell has been brought to light, dated 14th October, 1839—from which it would appear that his views of "Responsible Government" in the colonies are not quite so large as our Reformers have desired to make them.

The cause of Temperance seems to be making great progress in Ireland under the influence of the Priests headed by Father Matthew.—It is said that more than half a million of persons have pledged themselves to abstain from intoxicating drinks. We trust this abstinence may be lasting—and that the Ecclesiastics of that Church in America, may wield their potent influence in so good a cause.

DIED.

Lately, at Chester, Mr. Ambrose Allen, aged 92 years.

THE STUDENT.*

Alas for those by drooping sickness worn,
Who now come forth to meet the gladsome ray,
And feel the fragrance of the tepid morn
Round their torn breast and throbbing temples play;
Yet oft, as sadly thronging dreams arise,
Awhile forgetful of their pain and gaze,
A transient lustre lights their faded eyes,
And o'er their cheek the tender hectic strays.

There are few scenes more painfully distressing, than that of those towns in the south west of England, whither the afflicted with pulmonary disease have been recommended to remove, in the (alaw, too often fallacious) hope that change of air and a milder climate may arrest the progress of that disease so fearfully prevalent in our beloved island, and the eradication of which has often baffled the skill of the most eminent medical men. There is a solemnity reigning in such places which cannot fail to impress the heart. The gradual disappearance of faces once familiar, when little doubt remains that the emaciated frame has at length given away; the frequent tolling of the passing or funeral bell; the churchyard, crowded with the remains of those who have found a grave far from the homes of their childhood; more especially the invalids to be met with at almost every step, and on whose wasting cheek the fearful hectic flush is so prominently marked;—these are all calculated to engender painful feelings; and much to be pitied is that man, who can sojourn amidst such mementos of the evanescence of earthly joys, without being awakened to serious reflection.

Walking in the streets of one of the towns referred to, and struck with the solemn scene which now for the first time presented itself, I met an old college acquaintance, on whose arm was leaning a young man of peculiarly elegant and prepossessing appearance, but on whose frame it was obvious that disease was working its ravages. How touchingly descriptive the language of one of our most elegant Christian poets—

"Where time has rent the lordly tow'r
And moss entwines and arches grey,
Among many a light and lovely flow'r
That leads a lustre to decay.
Thus while existence wanes away,
Consumption's fever'd cheek will bloom:
And beauty's brightest beams will play
In mournful glory o'er the tomb."

DALE'S *Widow of Nain.*

He appeared exceedingly languid, yet very cheerful. He was introduced by my acquaintance as a cousin; and, by a look which I could not understand signifying that I should not notice his sickly state, I was invited to spend the evening at their lodgings, which I accepted with mingled feelings of pain and pleasure, for our walk had exceedingly interested me in the young man's state. He was a member of the University of Oxford; of an old family in the northern country; and had been reading for honours, with good prospect of success, when disease first manifested itself in an alarming form. His family was decidedly consumptive; two sisters had fallen victims; an only brother in the army died in Madeira, whither he had gone in hopes of recovery; his mother by the same disease, had found an early grave, and a paralytic father who resided at the family mansion, too enfeebled to accompany this frail prop of his declining years, was, save himself, the only one who remained of a once joyful circle. He had been strongly urged to try a change of climate for the winter; and, accompanied by his cousin, a barrister, and an old faithful domestic, he had taken up his residence at —. The cousin did every thing in his power to add to the comfort of the invalid;—paid him the most unremitting attention, and would, I am sure, have made any personal sacrifice to obtain alleviation of his complaint: but he could not be regarded as living under the influence of vital religious principle. Though a pleasant, he was not a fit companion for an invalid. It is, indeed, of the utmost importance that such a companion should be a per-

son of decidedly serious views; should delight to converse on those grand truths which he himself has received, and of that land.

"Where graves are not, nor blights of changeful time."

The evening was spent pleasantly, though not with much edification: stories of by-gone years were vividly recalled. The invalid joined at times in the conversation, to which I was most anxious, if possible, to give a religious turn; but every attempt to do so proved fruitless; any remark of such a tendency was received with the most marked repulse. He talked of his future plans and prospects—of his expected examination; of his probability of obtaining honours. Little did he seem aware that death could not be far distant; and that long before the period when he would be required to return to college, his remains would be mouldering in the sepulchre!

The invalid retired—not to rest, for incessant cough which no anodynes could remove, prevented the possibility—but for one of those long and weary nights suffering, though frequently unattended with actual suffering, generally attended consumptive cases. On his departure I asked his cousin if he was at all aware of his danger.—The reply was, "I do not think he is, I am anxious, if possible, to conceal it from him. The medical men in the country begged that he might, as much as possibly, be kept in darkness to his real state; that his mind should be cheered, and that he should not be suffered to dwell on the subject of death." "But he must be aware," I added, "that his mother, Brother, and sisters, died of decline; and he cannot be ignorant that it is wasting his frame." "It might be thought so," was the reply, "but somehow or other, the fact does not appear to impress him: he frequently speaks of what he will do when he leaves college; and I make it a point never to check him." I could not but express my regret that he should thus be allowed to remain in ignorance, and should not be counselled as to his danger: but my acquaintance seemed anxious to change the subject; and I found it vain to urge any further remarks. I had no opportunity of seeing the patient alone. I was obliged to leave at a very early hour the following morning: I intended to visit it, however, in the course of a few weeks, and I trusted to make such arrangements as might enable me to have some serious conversation with the interesting invalid.

There is something peculiarly affecting in the hoping against hope, which is usually discovered in consumptive cases. How powerfully does it remind us of the ignorance too often testified by the sinner, in the certain ruin of his soul's eternal welfare, from his indulgence in some of the lusts of the natural man! He fancies danger is far distant, whilst it may be at the very door.

On my return, on calling at the lodgings, I found that, three days before, the invalid had been removed from his earthly trials. His decline had been exceedingly rapid at last; much more so than his medical attendants had expected. He had died, I was told, apparently without any severe struggle: nature was too much exhausted to contend against the last enemy; and he gently fell asleep.

At the request of the cousin, I attended the funeral. The corpse was followed by a small band of mourners—the cousin, the old domestic and myself. I have seldom felt more than on that solemn occasion: for I had felt then little evidence that the young man had been brought to build his hopes of acceptance on the only true foundation. Amiable and estimable, he yet appeared, as far as I could judge, to lack a principle of vital godliness. As remarkable for the natural sweetness of his disposition, as for his intellectual acquirements, he yet seemed a stranger to the "wisdom which is from above;" and deeply did I regret that I had not been permitted to have some conversation with him, in the hope that God might have blessed it. There are few objects more painfully interesting than that of a young person testifying, in an eminent degree, the various amabilities of the natural character, which may excite the esteem and admiration not brought under the impression of vital religion. How much is that interest increased, when disease has marked the victim as its own. I would not undervalue the honours which this young man aspired to attain; I would not

check that lawful ambition which stimulates to the acquirement of mental and intellectual rank. It is delightful to witness energy and activity in youth; but then only will it produce unalloyed satisfaction on the mind of the true Christian, when it is accompanied by deep reflection, and when every intellectual acquirement is regarded as wholly valueless when brought into competition with the soul's growth in grace; and aimed at as a means whereby the glory of God and the good of fellow-creatures may be advanced:

I was truly grateful to be afterwards informed that the young person in question had, before his removal, been led to clearer views as to the plan of salvation, and to an unreserved acquiescence in the Divine will. Life's brief day speedily drew to a close; but at eventime there was light—light, not emanating from the earthly lore, in which he was no mean scholar, but from the eternal Spirit, the source of heavenly wisdom. The old domestic was a man of deep religious feeling, and had been made acquainted with the truth as it is in Jesus. Many had been his efforts to arouse his young master to a sense of his salvation; he had been with him from his birth; had ministered to the amusements of his boyhood; had watched with anxiety the sure progress of his disease. Others had hoped he might recover, but hope had never entered his bosom; he foresaw what would be the result, and often had ventured to throw in a word of counsel, when it was met with apathy, and even with unkind rebuke. He found, however, that by degrees his words were not without effect. Many were the weary hours he watched by the invalid's bed, with God's word in his hand, eager to catch the favourable opportunity to read some little portion for the young master's comfort. Often, amidst the restlessness of a weary night, would he bring forward some passage leading to patience and acquiescence in the Divine will. Many were the prayers he offered; and they were not offered in vain. It was his satisfaction to believe that a good work was begun in the young man's soul; that as the outward man perished, day by day: and that the last convulsive sob of that dear young master, as the drooping head leaned upon his aged bosom, was the signal of the release of the ransomed spirit from its worn-out tabernacle, that it might flee away and be at rest in the bosom of its Saviour and its God.

MISSIONARY INTELLIGENCE.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.*

AUSTRALIA:

Extract from a letter from the Bishop of Australia.

My impression is unfeignedly that as the support of Government is afforded to different forms of religion according to the election of the people, encouragement is thereby given to the lax and dangerous opinion that there is in religion nothing that is either certain or true. The Government virtually admits that there is no divinely instituted form of Church membership, or of doctrine; otherwise, that one would in preference receive its support. The consequence is that the most awful truths of Christianity, which have been acknowledged and preserved in the Church from the beginning, are now frequently spoken of as mere sectarian opinions to which no peculiar respect is due; and, indeed, I have been truly shocked sometimes to find those truths placed on a level, as to credibility, with the most destructive of the heretical opinions with which the Church has had to maintain a contest. In referring to this subject I speak of what is of too common occurrence in both these colonies; and I am strongly impressed with the conviction that this unhappy mode of thinking is fostered and encouraged by the influence of those principles upon which our present system of public support to religion is founded. My reason for bringing the subject under consideration of the Society is that they may be aware of the peculiar difficulties and dangers of our situation; and in selecting clergymen for the service of this Church may endeavour as far

* By the author of "The Smuggler."—From the Church of England Magazine.

* From the Report for 1839.

as possible to provide such as are possessed of the knowledge and other qualifications necessary to enable them to cope with so dangerous a tendency in the public mind.

I have received with unfeigned gratitude the information communicated in the latest letter from the Society of their having determined on extending the allowance of 50*l.* per annum to 15 clergymen for this colony; and five for Van Diemen's Land. The most favourable impression has been made upon the minds of all well disposed and reflecting persons by this example of the Society's great liberality, and of their anxious attention to the spiritual wants prevailing over so wide an extension of country as is committed to my superintendence. In Van Diemen's Land the same sentiment will I am sure be excited, as the same deplorable want prevails there as here. My able and most worthy coadjutor, Archdeacon Hutchins, is incessantly occupied in endeavouring to lighten by his own exertions the evil arising from so insufficient a supply of pastors to so scattered a flock. With indefatigable activity he endeavours, and with great success, to extend his own powers of usefulness, by preaching, as opportunity is afforded him, at many distant points the glad tidings of redemption; which, but for his activity and earnestness, could never penetrate thither. But this wide extension of labour casts upon him, I could not fail to observe, a very disproportionate burden of fatigue, anxiety, and expense, which he supports with the quiet determination of one whose views are fixed upon one high object; and who finds in its attainment the only reward he seeks. I have therefore learned with increased satisfaction since my return to this Colony that so many additional clergymen would be provided for the Archdeaconry; as it will relieve Mr. Hutchins from some of those labours which, being added to the proper duties of his office, have accumulated too much upon him. The inhabitants of that Colony are (16 out of every 23) Members of the Church of England; and are, with some exceptions which I have alluded, warmly attached to it.— They are proceeding very generally in the erection of churches in the various parts, and more are in contemplation; to all of which I shall most readily extend such aid as may be in my power from the amount of the Society's grants still remaining at my disposal; though that aid will not be so extensive in amount as I should gladly have made it if my resources had been more ample.

INDIA.—CASTE ABOLISHED.

Extract from a letter from the Rev. D. Schreyvogel.

The catechist I have placed here was by birth a Soodra, but because he had given up caste, and had been with parriars, he was totally rejected, when I set him to take charge of a christian village in the Coleroon; but amongst these new converts he is not only received, but respected; and, although he has since married a girl of low caste, he is still permitted to live amongst them, and his wife also.— When I administered the Lord's Supper, he took the end and his wife the other, so that, at either end, I had to begin with a parriar, and the congregation took no notice of it.

P. S.—Since writing my report, I have had the pleasure to receive again the Soodras who had separated themselves from the congregation; and I am happy to say they have yielded implicit obedience to the rules laid down by his Lordship the Bishop of Calcutta.

I made no concessions whatever; and they have not promised to observe no distinction of caste when they come to the Lord's table, but have consented to receive from a parriar catechist in his official capacity; and have already sat with the parriars in church, as on the same mat. Thus, after 11 years' struggle regarding caste in this congregation, I have at last the satisfaction to see this formidable shackles of prejudice broken; and I hope we shall now understand and love one another more than before.— Rev. Mr. Jones also, by his conciliatory conduct, assisted in the adjustment of the affair, the Society having selected him as mediator in the cause.— His number amounts to 60 souls, if not more.

Extract from a letter from the Rev. J. C. Kohlhoff.
CONVERSION OF ROMANISTS.

In the village of Pudoocottah, on the Coleroon, 10 Roman families, being the remnant of that Church there, have placed themselves under instruction, and will be publicly received when some of us go there. The most pleasing circumstance we have to mention is the reception of a whole village of Romanists on the banks of the Vennar, within two miles and a half of Tanjore: they had been frequently visited by our catechists, and at last came to the resolution of giving up to us their idols and their church, and putting themselves under instruction. They have been twice visited by us, and appear to be humble and sincere people. We had a similar application from the Romanists of Mattoor, but, after searching into their motives and finding them worldly, we refused to receive them.

Extract from a letter from the Rev. J. Thomson.
DEATH OF A HEATHEN CONVERT.

The Tamil and English Schoolmaster Njanaperagasam breathed his last on the 21st of May after having suffered much for about six weeks. His life, as long as I knew him, was consistent with the Christian profession, and I have every reason to believe that his death was a happy one. On April 12th, when I visited him, I found him in a weak state, and exhorted him most earnestly to prepare for eternity, as there were evident signs of his approaching removal from this world to another. During my conversation I asked him if he was afraid to die. His answer was affecting. After pausing a short time, he proceeded nearly as follows:—"Sir, I was born of heathen parents, who are still living but do not own me; but by the instrumentality of fathers Kohlhoff and Houbroo I was brought to the knowledge of the truth. I was admitted into the church at Tanjore by baptism: and by God's grace have been preserved from that to the present time; and now, when on my death-bed, I feel resigned to the will of my Heavenly Father. I am ready to die when he sees fit to call me away." Here he stopped for a short time, and afterwards cried out, "Thy will be done, I am going to my Father, and my Brother Jesus Christ." The last time I visited him was on the morning previous to his death, when he respectfully requested me to read the scriptures to him, as he loved to hear "the words of everlasting life." I read several passages which seemed to afford him much comfort, especially the incomparable passages from the beginning of the burial service. I left him about 7 o'clock, after having commended him to the Almighty. He then became speechless, and before 10 A. M. his soul was in another, and I hope, a better world.

Extract from a letter from the Rev. W. Hickey.

By the grace of God there has been a small increase to our congregations at this station—17 Romanists have renounced the errors of popery, and 2 heathen adults, with 24 children of popish parents, have been baptized.

This small degree of success has much encouraged me in my humble labours, and has excited in my bosom a deep sense of gratitude for the gracious presence and blessing vouchsafed to me by the great Head of the Church.

Divine service is performed by me twice in English, and twice in Tamil. The congregations I am happy to say are on the increase; I have frequently counted forty. Not a few Romanists resident in the line of our place of worship are uncomfortable in their connexion with the fallen church; a silent work is going on in their minds. May the "Holy Spirit work in them to will and to do of his good pleasure."

In conclusion, it is truly gratifying to observe the steady progress of evangelical truth, wherever we turn our pleased attention. God is evidently among his faithful ambassadors. Now is the time for missionaries to be up and doing. Glorious indications are abroad. The peaceful banners of the cross are waving gracefully over every habitable region. O that the great Head of the church would pity and bless this poor and unworthy instrument, and manifest his own glorious power and mercy, by granting abundant success to my feeble labours. "May God, even our own God, bless us; and all the ends of the world see the salvation of our God."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

RELIGION IN NEW SOUTH WALES.

The Hon. Mr. Justice Burton, of New South Wales, who had been invited by the Standing Committee to attend this meeting, addressed the Board on the subject of the religious destitution of Australia. He began by thanking the Society for the repeated grants which it had made in behalf of the cause of religion in the colony. After acknowledging similar services rendered by the Society for the Propagation of the Gospel in Foreign Parts, he paid a just tribute to the zeal, judgment, and perseverance of Bishop Broughton, and stated that on his lordship's arrival in his diocese, the Church was in a very depressed and degraded condition; whereas now, in consequence of his exertions, aided by the benevolence of the two Societies at home, and the efforts of many pious and charitable persons on the spot, circumstances had arisen of a hopeful and promising kind. The paucity of clergy employed in ministerial duties in New South Wales had long been a serious evil. This reproach seemed likely gradually to be removed, the number of clergymen having been recently increased. But though much had been done of late in promoting the increase and efficiency of the clergy, churches, and schools in the colony, much more yet remained to be done for the spiritual interests of the Australian population, a large number of whom, though bearing the Christian name and profession, were totally destitute of religious instruction, and debarred the privilege of the Christian ordinances. This he stated to be the case with too many of the free settlers, and descendants of the original colonists, who being, by the lamentable neglect of the mother country, left to themselves; and to the impulses of their own bad passions, appeared to have totally forgotten God, and had fallen into a fearful depth of wickedness. An instance of dreadful cruelty and ignorance had occurred shortly before Mr. Burton quitted the colony; in the murder of several unoffending natives, by certain convict servants, and, unhappily, some free men, who looked upon the coloured people as beasts, and considered themselves unjustly dealt with when sentenced to punishment for such crimes. The knowledge of Christianity, through the medium of churches and schools, and the superintendence of the clergy, must be diffused in these remote regions, towards effecting real moral and religious good.

He also alluded to the situation of those prisoners of the crown, who, for offences committed either in this country or in the colonies themselves, are under sentence to labour, generally in irons, upon the public roads and works. The supply of the means of religious improvement for these "iron-gangs" is vastly disproportionate to the want which is felt.

He had great pleasure in recording the pious munificence of an individual in the colony, who had already made great sacrifices in behalf of the church, and was prepared to manifest yet greater liberality in its cause. There were other cases of Christian generosity which he could enumerate. He then adverted to the successful efforts made by a clergyman in this country, in procuring, through his own charity and that of his friends, the sum of 3,000*l.*, besides a library of theological works, as a contribution in aid of the designs of the Society for the Propagation of the Gospel in Foreign Parts, and especially for the purposes of Australia.

Extracts from a letter from the Lord Bishop of Calcutta.

A most important design is now on foot for giving permanence and stability to our protestant Episcopal Church in India, which I am persuaded the Venerable Society will allow me to submit to them. The Christian population of Calcutta has been for some years pushing itself out into a suburb called Charing-nee, running parallel with the superb esplanade of Fort. Several attempts have been made by my honoured and right reverend predecessors to build a church for this increasing body; but, being distant nearly two miles from our Calcutta churches, do not,

*From the Ecclesiastical Gazette.

†The Rev. E. Coleridge, M.A. of Eton College.

in fact, attend divine service—perhaps not one family in six. Besides this vicinity, we have another spot somewhat more distant—perhaps two miles from Calcutta—where we have hundreds of houses, whose inhabitants yet more rarely have the public worship of Almighty God.

“An occasion arose about three months since, which seemed to me to open a prospect of a church being erected, which, with a little management, might be formed on a plan to be an ornament to Calcutta, and to become the cathedral of the see.

“I applied, accordingly, to Government for a commanding site on the esplanade itself, in the very panorama of the Fort, which sweeps round with a radius of nearly a mile, on the north and south face of this city of palaces.

“Last evening a favourable reply was received from the Governor-general. The site is granted.

“I am now arranging the plans for a cathedral, small as compared with our vast structures at home but superb and majestic when contrasted with the mean and inconvenient church which is now the cathedral of Calcutta. Captain Forbes, of the Engineers, is my able architect.

“I propose a church 205 feet in length, 90 wide, and 60 high; with north and south transept, and a suitable choir; and a spire resembling that of Norwich cathedral, so far as 220 feet can resemble 313. At the west end I hope to construct this in such a beautiful and massive Gothic style as to give a dignity to our religious worship in the sight of the heathens and Mohammedans, and to attract the indifferent and lukewarm—too large a class—in the Christian community around us.

“Five clergy I hope to attach to this cathedral—the archdeacon as a kind of dean—and four native priests as prebendaries; to be called by these names if I should ever obtain the due authority for it from home.

“The whole expense I put down at four lakhs (40,000l.)—two, or two and a half, for the building themselves; half a lakh for organ, chime or bells, clock, painted windows, and fittings-up; and one lakh for endowment to the clergy—for 100,000r. at 8 per cent, will allow six parts of about 130l. a-year each—of which I would assign two to the dean, and one to each of my native canons, to whom I should propose to assign also missionary duties as well as cathedral—so that schools may be taught, native service performed, lectures to the heathen and Mohammedans delivered, as well as aid rendered to the dean and chaplain in the daily English prayers and services.

“So far as I can judge, no one thing, in a country of magnificence like this, is so likely to give local habitation to Church as this plan, and to present it in its appropriate attitude.

“When I say four lakhs, I hope I say the utmost of the actual expense; but I would not spoil the design for a few rupees; and therefore five, or even six lakhs may possibly be required.

“I give myself, altogether, two lakhs: one immediately, the other probably not till after my death. I shall have to raise by subscription here and at home the remainder.

“If the Venerable Society should find itself in circumstances to allow of its devoting an annual sum for four years to this vast undertaking, I think I can assure them it would be well bestowed. The sum they have entrusted to me already, I propose to dedicate to this good work in the first instance. I is with great submission I prefer this request; and if the Society should find itself unable to comply with it, I shall still remain, as ever, theirs most faithfully.”

The following Report from the Standing Committee was then laid before the meeting:—

“The Standing Committee having taken into consideration the letter of the Bishop of Calcutta, and being fully impressed with the great importance of the undertaking, in its bearing upon the progress of Christianity in India, are of opinion, that the Society should second the munificent intentions and the energetic efforts of the Metropolitan. They therefore beg to recommend to the Board, that a grant of 1,000l. per annum, for five years, making the sum

of 5,000l., be made towards the building and endowment of a cathedral church in Calcutta.

A letter was read from the Lord Bishop of Newfoundland, dated New York, Nov. 6, 1839. The following are extracts:—

“On entering on the affairs of my new diocese, which are confessedly in a very perplexed condition, and require more than ordinary care and toil for their administration, I must again appeal to the Society for Promoting Christian Knowledge, for an assistance to which, in a humbler and more timid sphere of usefulness, I have been frequently and deeply indebted.

“The miserable destitution of the Protestant inhabitants of many populous settlements on the coast of Newfoundland, their want of books, of schools, of pastoral ministrations or instruction in the truths of religion, of any character at all, are not unknown to your Board; and it will certainly much encourage my hope of stimulating and reviving a religious feeling in these really desolate parts of the earth. If I shall be empowered by the Society to apply some portion of their funds to the exigencies which I may find most urgent, and which it may be important immediately to relieve. Whatever may be the means which the Society may think fit to place at my disposal, I should wish to be permitted to expend a small part of them in Bermuda—a colony limited indeed as to extent, in comparison with Newfoundland, but, which is endeared to me by many interesting associations, and especially by the growth of an ecclesiastical establishment with which I have been long connected and which is well worthy of the fostering care of your Society.”

The Secretaries then stated that the Standing Committee recommended to the Board to place the sum of 300l. at his lordship's disposal, for the purpose of promoting the Society's designs in his diocese.

This recommendation was agreed to; it being considered a preliminary grant.

A similar sum was then voted for the same purpose to the Lord Bishop of Toronto; it being understood that the Board would be happy to render further aid when it should be required.

From the Ecclesiastical Gazette, January 14, 1840.

“The Englishman,” a Calcutta newspaper, of Thursday, October 10, 1839, contains an account of the laying the foundation-stone of the intended new cathedral church of St. Paul, Calcutta, on the previous Tuesday. The following are extracts from his account:—

“Among the assembly were the governor of Bengal and C. Bird, who stood near the Bishop. After the bishop had read the first prayers, the archdeacon recited the 132d Psalm. The Rev. Mr. Pratt, the bishop's chaplain, next read the inscription and the list of coins which were subsequently included in the foundation-stone.”

The following is a copy of this inscription:—

“In the name of the blessed and undivided Trinity, the first stone of a Church to be called and known by the name of
ST. PAUL'S CATHEDRAL, CALCUTTA,
and designed for the worship of Almighty God,
according to the doctrine and
discipline of the
apostolical-reformed Church of England and
Ireland, was laid by
Daniel, Bishop of Calcutta, and Metropolitan of India,
assisted by the Archdeacon and Clergy, and
in the presence of many of the distinguished gentry
of Calcutta,
on Tuesday the 8th day of October, in the year
of our Lord 1839,
and in the third year of the reign of her most
excellent Majesty
VICTORIA,
Queen of Great Britain and Ireland.

The site was granted by the
Right Honourable George, Lord Auckland, G. C. B.
Governor-general of India,
and the Honourable Colonel W. Morrison, C. B.
the Honourable T. C. Robertson and the honourable
W. W. Bird,
Members of the Supreme Council

In the name of
the Honourable the East India Company.
The designs and plans were drawn by
W. N. Forbes, Major of Engineers, and
Master of the Honourable Company's mint,
and the building is to be erected (if God is pleased to permit)
under the superintendence of
Colonel D. Macleod, Chief Engineer,
the above-named Major Forbes, and W. R. Fitzgerald,
Captain of Engineers and Civil Architect.

“Except the Lord build the house, their labour is but lost that build it.”—Psalm cxxvii.

“His name”—Messiah's—“shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed.”

“Blessed be the Lord God, the God of Israel, who only doeth wondrous things.”

“And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen.”—Psalm lxxii. 17—19.

The stone having been laid, the Bishop offered up other prayers, and then addressed the assembly to the following effect:

“It would be most ungrateful in me to allow this respectable company to separate without returning them my best thanks for the support they have rendered me in the commencement of this great work. It will hardly be credited that in less than one month from the time of the issue of the proposals, upwards of 60,000 rupees have been subscribed. Nor is it less gratifying to know that every one of the donations made for the immediate time has been paid in, so that we have now more than 161,000 rupees in the whole to rely on, including the bishop's donation. The funds, therefore, for a year to come or more, are actually ready, and those for the entire body of the building itself promised. In the mean time, numerous friends in Calcutta, and all over India, are only waiting for the commencement of the work to make their donations. I have also addressed numerous letters to the chief personages in Church and State, with whom I have the honour of being acquainted at home, which I expect will arrive there in November or the following month. An application to the Honourable Company for the grant of two lakhs, must have reached home by this time. With these resources, we enter upon our undertaking without despondency. We have, however, reduced every part of the design to the lowest point, perhaps too low a point, so as to endanger the great object in view. It will only be 100 feet by 62 in the body of the church, and 132 by 62 including the chancel, and will accommodate about 600 persons. The expense of the buildings themselves is not expected to exceed a lakh and a quarter of rupees. The fittings and fittings-up may raise this to nearly two lakhs. The endowments are the only part of the design particularly expensive, and which cannot be reduced. I trust we may raise 2½ or 3 lakhs for the support of a small, but devout and learned body of cathedral clergy, to read lectures on the evidences of Christianity, to hold conferences with learned natives to train catechetical classes, and to assist the Rev. Chaplains and Missionaries in their work. I hope its endowed prebends may be the first series of ecclesiastical benefices established in our Protestant Church in India; and that Bishop's College may furnish suitable candidates for holy orders on the fulfilment of these endowments. All this, however, will be work for my successors, and for the Indian generation of the next age.

“What may be deemed ornamental additions and conveniences, organ, clock, bells, stands for carrying &c. will likewise be for future consideration, so far as means may allow; the ultimate amount which I hope to raise is thus 6 lakhs. With respect to the buildings themselves, the general estimate I have given will hardly be thought excessive by those who remember the expense incurred in the foundations of all buildings in our alluvial soil, and the general difficulties created afterwards by our Bengal climate. The present cathedral of St. John's, it is understood, cost more than 2½ lakhs, the Scotch Church 2½, the Fort still more; in none of which churches there the least excess of ornament or expense.

“As to the position of the new cathedral, we be

it in Choringhase where a church has been most urgently wanted for these fifteen years; and not in Calcutta itself, where it is not wanted. It will be about 2 1/2 miles distant from St. James's church; 2 1/2 from the old church; 2 from the present cathedral; 1 1/2 from the Free School church—distances which even in the cooler climate of England would call for new churches. For there is nothing in which it is so necessary to overcome all the excuses of men as with respect to the attendance on the worship of Almighty God.

"And yet how much depends on the public means of grace as instituted by Christianity and administered in buildings set apart for the purpose. Christianity hangs upon it. With a church comes the Word of God and prayer, celebration of the sacraments ordained by Christ,—with a church, the sanctification of the Sabbath, family religion, domestic peace and virtue, the Christian school, the visiting society, care for our own salvation, and for the salvation of others.

"Nor was there ever a moment when we were so much called upon to honour God in British India, as now, when his goodness has vouchsafed us such a blessed and fruitful season of rain, and has just extended our power and influence in so extraordinary and almost miraculous a manner over a new region of the East.

"Still I have laid this foundation with fear and trembling. The future is unknown. Life and health are as a vapour. The best concerted plans are nothing without God's blessing. It is in reliance on his never-failing Providence only, in the case of all prudent forethought and care, that I take this step.

"May we be all built ourselves in a spiritual sense on Christ the sure foundation! May we be a part of that vast invisible Temple of which He is the chief corner stone! May the doctrine of St. Paul be ever preached in the cathedral which is to bear his name!

"No time will be lost in carrying on the works as soon as the copiousness of the rains will allow our loose soil to be trusted—probably six weeks or two months hence. Church work is always slow work from the necessity of the case and the anxiety to make every thing durable; we must not be impatient. Should I live to return in 16 months to Calcutta, I can hope to see the buildings somewhat advanced.

"I must now take my farewell. But before I do so, I must beg to tender my best acknowledgments in the names of the Rev. Clergy and Laity of this diocese, and in my own to the Hon. Governor of Bengal and the Hon. the Members of Council, for the prompt and cheerful aid which they have rendered me in every instance in which I have solicited it. On that continued aid, I know, I may securely rely. Indeed, without the assistance of government, the works cannot proceed a day; I entreat them to accept my grateful thanks."

MADRAS.

A letter was read from the Lord bishop of Madras to the Secretary, dated Vellore, Sept. 23, 1839, of which the following are extracts:—

"You are doubtless aware that to almost every chaplain's chief station—and how gladly would I say, (if the term were admissible in India,) parish—are appended certain out-stations, many of them situated at a great distance from his usual place of abode.—At each of these out-stations he has the nominal charge of a little flock, whom he visits at stated periods, under the sanction of the bishop; but where his visits are unavoidably few, and at distant intervals; and during his absence he is obliged to confide the reading of the prayers and his sermon on Sundays to some resident layman, who, in many instances, proves himself an able as well as willing conductor of the non-resident clergyman."

The Bishop then requests a supply of some volumes of Sermons, which he might send to the out stations, to be read to the common soldiers and others; and proceeds,—

"In virtue of the trust reposed in me, I have contributed, by a bill on the Society, 40l., towards the erection of a missionary chapel at Bangalore, a building much wanted there; and I have also drawn

on the treasurer for 1000l., to be expended in stations in the course of my present visitation, an account of which I hope to render in a future letter, which I shall probably address to you from Ceylon, whither I am now bound.

"My opinion of the prospect of Christianity in Southern India remains the same; and I am more than ever encouraged in my hope that even I, through God's grace and blessing, may prove a useful, as I trust I am a willing, promoter of the great cause of glory to God in the highest, on earth peace, goodwill towards men; and this, I believe even more firmly than ever, now that experience begins to ripen impressions into conviction, will be done most effectually through the agency of the Church of England. In promoting, then, the efficiency of the Church in India, our society is indeed promoting Christian knowledge, a real knowledge of Jesus Christ, both among Europeans and natives. By the former it is eagerly sought for, and have it they will, either pure or adulterated; for the latter, God, at his own good time, will call light out of darkness; but we, his humble and most unworthy instruments, have not a minute to lose in doing the work which he has appointed us, and which others, whom we conscientiously believe are not qualified for the task, are ready enough to undertake whenever we neglect it."

From the Ecclesiastical Gazette, December 10, 1839.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

CANADA.

The Bishop of Montreal writes thus in a letter dated 22d Oct. 1839, addressed to the secretary of the Society;—"I have been greatly encouraged by your letters, as they respect the augmentation of labourers for the harvest, which is whitening around me in all directions: but while I bless God for this encouragement, I feel the need of the continued prayers of His Church and people for enlarged means of supply, the resources at command or in prospect being still lamentably inadequate to meet the demands of this diocese.

A few facts will make this lamentable deficiency obvious to all.

Upper Canada contains an area of 100,000 square miles; or, in other words, is twice as large as England. The whole of its Episcopal Protestant clergy (including the 43 missionaries on the Society's list) are 76, who minister at 150 stations. Now let this be contrasted with the state of things in England.

The county of Hertford contains 134 parishes, with several chapels; and thus, without taking into account the services of assistant curates, employs double as many clergy as the whole of Upper Canada. In a recent authorized return of the population, it is stated that there are in this province no fewer than 34,000 who belong to no denomination of Christians: and it is plain that if this number who are without even the profession of Christianity, be not diminished, it will rapidly increase.

At its last monthly meeting the Society resolved to provide for twenty additional missionaries to be employed in the diocese of Toronto (Upper Canada), to each of whom it will allow a stipend of 100l. a year, in addition to what can be raised on the spot—in general from 30l. to 50l.

NEW BRUNSWICK.

The want of clergy in this extensive province is equally urgent. A Church Society has been formed at Fredericton, which is warmly supported; one of its chief objects being to raise a fund for the support of travelling missionaries. And the home Society are prepared to offer a stipend of 150l. to any well-qualified clergyman who would devote himself to such duty. A grant of 100l. would also be made for the expenses of passage and outfit, whether to the Canadas or New Brunswick.

Kinwarton Rectory, Alcester, Dec. 3, 1839.

"My dear Sir,—I am happy to report to you, that the Bishop of Nova Scotia's visit to this neighbourhood has been most successful, and it is likely to be followed by the happiest results: His lordship

Warwick and Kington, for which I am secretary; and the following amount will in a measure show you the interest everywhere excited by the Bishop's most able exposition of the needs and claims of the Society. Amount collected £318 17 3.

"These collections are the more satisfactory, when it is borne in mind that the point chiefly pressed both in his lordship's sermons and at the meetings was, the importance of regular subscriptions of all amounts, and from all classes, collected by means of parochial associations. Such associations were formed at each of our meetings, and others have already been formed, or are being formed, in several other parishes. I feel confident therefore that these collections are the least valuable of the fruits, which are, with God's blessing, likely to follow the Bishop's most useful exertions amongst us. I have not mentioned the new annual subscribers, because, though they are numerous, I shall report them to you in the usual form in January or February next.

Financial Report for the Month of November.

A lady has recently presented to the Society the munificent donation of 1200l., to be employed in any way which may be thought most advisable for the benefit of the Church in Canada.

METROPOLIS CHURCHES' FUND.

At the present moment the amount subscribed is 137,213l. 8s. 9d. of which 786l. has been given specifically for the purpose of endowment.

The application of the fund up to the present time is as follows:—Eight new Churches have been built exclusively from the fund, and consecrated. Six others have been consecrated, which were built partly by means of the fund. One is now in progress, the expense of which will be defrayed entirely from the same source. Six are building, and nearly ready for consecration, to which grants in aid have been made. Three are in contemplation, to be built wholly from the fund; assistance has been promised to seventeen others, including the ten to be built in Bethnagreen; so that on the whole, if the remainder of the money requisite for the last-mentioned churches be raised, of which the committee entertain a confident expectation, forty-one new churches, each with its district and clergyman, will have been added, under the divine blessing, to the means of spiritual instruction and public worship which existed before in the metropolis; an addition by no means adequate to the actual necessity of the case, but affording abundant cause of thankfulness, and ground of encouraging hope to the friends of the undertaking. It should be added, that two parsonage-houses are already finished and two more are in course of erection.

[Further extracts from the Societies' proceedings will be given in our next number.]

PUNCTUALITY.

Method is the very hinge of business, and there is no method without punctuality. Punctuality is important, because it subserves the peace and temper of a family; the want of it not only infringes on necessary duty, but sometimes excludes that duty. The calmness of mind which it produces is another advantage of punctuality: a disorderly man is always in a hurry; he has no time to speak to you, because he is going elsewhere; and when he gets there, he is too late for his business, or he must hurry away to another before he can finish it. Punctuality gives weight to character. "Such a man has made an appointment—then I know he will keep it." And this general punctuality in you; for, like other virtues, it propagates itself. Servants and children must be punctual where their leader is so. Appointments, indeed, become debts. I owe you punctuality, if I have made an appointment with you, and have no right to throw away your time, if I do my own.—Cecil Remains, p. 344.

Episcopacy.—All of you follow the Bishop as Jesus Christ followed the Father; and the Presbytery as the Apostles; and reverence the Deacons as God's ordinance.—St. Ignatius.

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POETRY.

"GOD IS LOVE"—1 John, iv. 8.

Yes, God is love! This truth divine
Meets the glad ear in every sound;
Whene'er we turn, we see it shine,
Inscribed in brightness all around.
We feel it in the breath of morn,
We hear it midst the hush of even;
'Tis spangled on the dewy lawn,
'Tis blazon'd in the starry heaven.

We trace it in each lovely flower,
Of grateful scent or radiant hue;
In each bright beam and genial shower,
That nature's faded charms renew;
'Tis warbled in the leafy shade,
'Tis echo'd from two breezy hill;
It smiles in ev'ry verdant glade,
And sparkles in the crystal rill.

And whence those treasures of the mind,
Which science from her store imparts?
Whence ev'ry tender "tie that binds"
"In union sweet according hearts?"
And whence devotion's hallow'd fire,
The bliss we share with saints above,
Each gen'rous thought, each pure desire,
But from the same rich fount of love?

Nay, not a sorrow rends the heart,
Nor feels the frame one throb of pain,
But mercy wings the piercing dart—
Each earthly loss is heavenly gain.
Yes, even death, the Christian knows,
Shall but his crowning blessing prove,
And to his soul those gates unclose
Where all, like God himself, is love.

SACRAMENT SUNDAY.

Dear to my soul this festal morn,
That upward calls my thoughts away,
Salute my heart the glad return
Of this—the sacramental day.

Blest spirit, source of life divine,
Help me by faith on Christ to feed,
Grant me the peace, the hope benign,
That from his promises proceed.

Teach me to dwell with grateful thought,
With love, and pure devotion's flame,
On him who man's redemption bought,
And may I ever praise his name.

O may my life, my every power be thine
"Till pilgrim cares, and struggles cease;
Into thy hands, I'd then my soul resign,
With the blest Jesus may I rest in peace.

Anon.

SELECT SENTENCES.

CHRIST.—Behold Him, and wonder and love!—
This is He who bore all your iniquities on the igno-
minious cross; whose merciful exertions you have
contemned, and on whose precious blood you have
trampled.—Anon.

JESUS—"is able to save them to the uttermost that
come unto God by Him; seeing he ever liveth to
make intercession for them." 7 Heb. 25.

Waken, O Lord, our drowsy sense,
To walk the dangerous road;
And if our souls are hurried hence,
May they be found with God.—Watts.

* From the Church of England Magazine.

A TUNNEL.

A deacon in — went to his minister, and
professing to speak the sentiments of the congrega-
tion, began to complain of his style of preaching,
"I do not say these things for myself," said the
deacon; "I am not at all dissatisfied; but the peo-
ple are very uneasy, and I am afraid we shall have
trouble." "How is it," inquired the pastor,
"that you hear all these complaints? No other
member of the church seems to be so familiar with
them as you are?" "Oh," said the deacon, "they
all know that I am on terms of intimacy with you,
and they make me the tunnel into which they pour
every thing which they wish you to hear." "Yes,"
replied the pastor, "and it is because you are a
tunnel that they use you as such."

The above, from the *Presbyterian*, might find a
parallel in more places than one. We have known
many tunnels in our day, and the mischief of the
matter is not simply they have wide mouths and take
in a great deal: they contrive, by various little strata-
gems of their own, to run out much more than
they receive. These tunnels have disturbed more
congregations than they ever watered. Every such
tunnel is characterized in 1st Peter, 6: 5.

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