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# THE COLONIAL CHURCHMAN.

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

VOLUME I. LUNENBURG, N. S. THURSDAY, MARCH 10, 1836. NUMBER 8.

*For the Colonial Churchman.*

MESSRS. EDITORS,

The following narrative is extracted from the "Pastor's Testimony" an excellent work lately published on Confirmation. The circumstances are related, I believe, just as they occurred. Its insertion in your useful paper will oblige

A SUBSCRIBER.

The winter of 1829 was a season of uncommon gaiety in the city of — (U.S). The amateurs in pleasure had introduced several kinds of amusements, and there seemed among the devotees of fashion and gaiety, an untiring strife, who should go to the greatest extravagance and excess. Among the gayest of the gay, who sought to tread every path of pleasure, and drink from every stream of earthly bliss, was Miss Mary —. Her family were of the highest respectability. She had been brought up amid ease and affluence. Her sky had ever been bright, and her path strewn with perennial flowers. She was now in the May morning of life—young, beautiful and admired. With an elasticity of spirits and buoyancy of mind peculiar to her age, she looked upon the world as one wide field of pleasure where she was to take her pastime and seek her happiness. Like thousands of others, she had no idea in living, only to please and gratify herself.

A pious relative of her's had sought to lead her mind to serious things. At first she pretended to listen to his advice with attention and respect; but it was only to find a new source of frolic and fun. All the well meant efforts of her friend were, in his absence, the subject of ridicule and fun. When those efforts were repeated, and the solemn realities of eternity were pressed upon her attention again and again, she soon became highly displeased, and told her adviser that she did not wish to have her life clouded and her enjoyments marred with the moping melancholy of religion—that it would be time enough to be troubled about such things, when she was old, and could no longer enjoy the world. Her relative finding her heart utterly opposed to divine things—and that she became indignant upon the slightest allusion to any thing of a serious nature, was obliged to desist.

Such was Mary —, on the evening of the first of February, 1829. Her heart was completely set on vanity, the world had fast hold of it—and God was in none of her thoughts. It was Sunday evening, she determined to go to church merely as to a place of fashionable resort, (for no other object than to see and be seen) and enjoying the society of her young friends. She was accompanied by a young gentleman—to whom she was attached, of similar views and character with herself. When the service was concluded, she could not have told a word that had been uttered while the congregation had been offering their petitions to God, in whose temple they were assembled; her thoughts had been occupied by anticipated scenes of pleasure. The next evening she purposed to attend a fancy ball, and many bright visions of expected pleasure were floating before her mind.

The minister ascended the pulpit and announced his text — "Escape for thy life." These were the first words that arrested her attention. Her startled mind seemed as if just awoke from the slumbers of a dream. Though she had always attended public worship, she never before had heard a sermon. The minister's voice had been like the unmeaning sound of some distant water fall. But the finger of God had now touched her heart. She heard every word. And every word entered like iron into her soul, and seemed to describe her case. She plainly saw

that she was a rebel against God—that her soul was exposed to infinite wrath, and that if she did not flee and escape for her life, she must be lost for ever. She became so agitated that she wept, and could not conceal her feelings from her young and gay companions. Before she left the church, she determined that she would not go on the morrow to the fancy ball, with which her thoughts had been so much occupied. After she retired, and was alone with herself and God, her sins rose to view in such vivid and awful colors, that she never closed her eyes in sleep till the dawn of day. Still she struggled against these feelings. She expected and hoped that they would wear off. But they continued with undiminished impression upon her mind. When she found that neither gay company, nor scenes of pleasure, nor light reading, could banish these reflections; but that there rose continually before her the thought that she was a sinner against God, and that his terrible frown rested upon her—and the echo of the solemn warning that she had heard—"Escape for thy life"—still rung in her ears—she determined to seek for comfort in religion. She began to read her Bible. She became a strict attendant upon the ministrations of the preacher, from whose lips she at first heard the truths that aroused her to reflection. Her convictions now deepened, and though at times she strove hard to shake them off, she still was constant in her attendance upon a preached gospel. Several weeks thus passed on, and her mind continued like the troubled ocean when it cannot rest. She felt that she was a lost sinner, and that she must "flee from the wrath to come." Yet she knew not the way. A thick darkness surrounded her.

A little more than two months had now elapsed. She came to church on Easter Sunday with a heavy heart. The communion was to be administered: the minister in the conclusion of his discourse adverted to the circumstance of the probable separation of the worshippers in that house on the resurrection morn. It might be the same separation that was about to occur. The Table of the Lord was spread. All were invited to come and feed on the heavenly banquet. A portion of the congregation would come forward in obedience to the divine mandate, and take their places at the feet of Jesus their Redeemer. Another, and perhaps a larger portion, would decline the invitation, and turn their backs upon the Table of the Lord. And as the invitation of Jesus was about to separate families, brothers and sisters, parents and children, husbands and wives, that morning, who could say but what it would be precisely the same separation which would take place at the awful hour when the same Jesus should sit in the judgment seat, and make an eternal separation between earth's inhabitants? The one division is to be placed on the right hand—and the other on the left. "And where" said he "do you choose your place? your conduct this very hour will decide that question. By kneeling at that altar you will say 'Lord Jesus, when thou comest in thy kingdom remember me.' By slighting this invitation, you practically proclaim that you are content to be found among those who will be eternally excluded from the bright abodes of blessedness." These words pierced like a dagger through Mary's bosom. The echo was still ringing in her ears—"Escape for thy life." When the communicants gathered around the consecrated table of Jesus, she, almost unconscious of what she did, joined their company, and knelt down. Darkness rested upon her mind—she wished to escape the coming wrath—she stretched out her hand to receive the memorials of the Saviour's dying love. Her feelings had well nigh overpowered her, she could hardly rise from the altar to return to

her pew. Her whole appearance attracted the attention of the minister who was distributing the elements. He immediately the next morning sought her out. Her mind was still dark and confused he pointed out the simple way of Salvation through Christ. He bid her go and roll all her sorrows and hersins on Jesus—to look to Him with faith as an infinite and all-sufficient Saviour—to cry unto him in prayer and earnest supplication, until he lifted upon her the light of his reconciled countenance. In a few days her mind became enlightened—her fears tranquilized, and her soul calm and happy. And now she feared not to take her stand on the Lord's side. Her young friends had done every thing to discourage her attendance upon lectures and evening meetings. But now, when she came out boldly and told them that she had found peace and happiness in believing on the Lord Jesus Christ, and that she was determined to be a decided christian, they laughed outright, and tried all the power of ridicule to dissuade her from her purpose.

She had a most difficult part to act. She was a great favorite with two or three of her brothers who were older than herself. They were gay young men, and determined that she should not be pious. They used every argument, persuasion, and threat to turn her from her purpose. They were joined in these efforts by the young gentleman to whom she was engaged to be married, added to this, a beloved sister and a very intimate friend, who as a companion, had run with her the round of gaiety and fashion, felt, and gave utterance to their feelings, that they had rather see her die, than become religious. All these opposed her from day to day, and week to week. And when they saw they could not alter her determination, they tried to convince her that she was deluded—that she might be religious and at the same time enjoy the pleasures of the world. They sought to dissuade her from attending upon the ministrations of the person under whose preaching she had been awakened, declaring that he was an enthusiast.

All this opposition and these efforts, were wisely permitted by divine Providence to try her character and furnish an opportunity for the exercise of the temper and disposition of a christian. She was firm and unmoved, but at the same time meek, gentle and forbearing. She never answered them angrily. The tear would sometimes trickle down her cheek, and that was all the reply that she made to their harshness. And when they sought to ridicule and deride serious things, she would say—"well if I can do nothing else, I can pray for you."

Though this opposition continued for several months, Mary remained steadfast. She was evidently daily growing in grace. There was a consistency about her conduct. In her dress she became plain, in her manners retiring, and all her leisure time was spent either in devotion or works of charity and benevolence. The transformation that her character had undergone was observable to all. But it was most observable in the retirement of her home. Her whole family could not but see that she was indeed changed, and made infinitely more lovely by the change. Her whole delight was now in the holy exercise of religion and in doing the will of her heavenly Father. Her heart, changed and purified by regenerating grace, became filled with ardent desires for the conversion of her family and friends. evening after evening, while they were engaged in scenes of fashion and gaiety, she was on her bended knees imploring God to open their eyes, and shew them their ruin.

Her prayers were heard. The marked change in her character had compelled several of her gay companions to admit that there must be a divine reality in religion. In

less than one year, her sister—the intimate friend whom we mentioned, were all seen kneeling, weeping, suppliants at the feet of Jesus. Like her they became decided and devoted followers of Christ, and to this day they ascribe their first religious impressions to the change so strikingly observable in her character.

From a Sermon preached by the Lord Bishop of Nova-Scotia, on board H. M. S. President, at Halifax, 1st November, 1835—on 2 Cor. 5 ch. 10 v.

The circumstances which will mark this final Judgment, are represented to be in full accordance with Heavenly Majesty, and worthy of the Lord God omnipotent, which was, and is, and is to come. For the Son of Man will then appear in His full Glory, and all the Holy Angels will surround His Throne.—We shall not behold Him then, in the humiliation which marked His former visit to the Earth.—He will then be seen, widely different from that poor helpless babe, whose only cradle was a manger: unlike that suffering Saviour, who was pressed with hunger, thirst, and poverty; panting with the Summer's heat, or shivering at the Winter's cold; without a shelter from the storm, and not having where to lay His blessed head.—Unlike that sufferer who was scorned and insulted, buffeted and spit upon; wounded by scourges, pierced by thorns, and amid the mad riot of a barbarous and blood-thirsty multitude, nailed to the tree, and expiring in all the agonies of crucifixion.

On that day when he shall Judge this guilty world, 'He will descend from heaven, in a flaming fire. His Throne will be like the fiery flame. The wheels of His Chariot as a burning fire; a fiery stream shall issue, and come forth before him.' Every symbol of Heavenly Majesty and Glory will then attend Him. Before this Almighty Lord and Judge, thus arrayed, and thus attended, all Nations will be gathered: Every human being who shall have seen the earth, from the days of Adam, to that final hour of the world. Countless myriads of our fellow creatures will then be assembled in one amazing crowd. All must come, however backward and unwilling they may be. The shout, which rends the Universe, will force them from their graves. High and low; rich and poor; young and old; wise and foolish; learned and ignorant; the mighty conqueror, and his fallen foe, will then be collected without distinction in this enormous multitude. Every action of all these will then be revealed. 'Every wish will be brought into judgment, with every secret thing, whether it be good or whether it be evil; for even the hidden things of darkness will then be brought to light, and the councils of the heart will be made manifest.' Every idle word will then be brought into account, with every thought and inclination; even the purpose that was never uttered; and the wish that never was accomplished.

So universal, so particular, and so minute will be the examination which we must undergo; and although mercy will then be manifested, yea, infinite mercy; (or how could the most righteous 'abide the coming of the Lord or stand at his appearing?') yet let not the guilty and the unredeemed be deluded with a vain hope, for that will be a day of Justice and of vengeance, as well as mercy. Although a peal of joy will resound through Heaven, when the pardoned and the blessed shall sound forth their Hallelujahs, and cry aloud 'Salvation and Glory, and power be to the Lord our God, for true and righteous are his judgments yet millions who most unwillingly appear at that tribunal, self condemned, and already tortured in their soul, with tears and lamentations, and wailings, will 'cry out to the rocks, and to the mountains to fall upon them, and hide them from the face of Him that sitteth on the Throne, and from the wrath of the Lamb'—For well will they know, that the judgment then to be passed upon them, and from that moment put into execution, will remain unaltered, through all eternity.—Thousands of years, and ten times ten hundred thousand will pass away, when they will be found still under that sentence, which never can be changed.

These terrors of the Lord, as they are presented to us, in Scripture, address themselves so forcibly to our feelings, that if our hearts be softened by Heavenly grace, and thus rendered capable of receiving holy impression, the effect must be immediate and durable, and full of benefit. These terrors of the Lord must if duly considered, with an attendant blessing from above,

produce some seriousness, and care, and diligence and watchfulness, which are always becoming, and always necessary to the Christian, in his passage through this world of vanity and change.—The Apostle argues and exhorts with equal wisdom and force; 'seeing that all these shall be dissolved, what manner of persons ought we to be, in all holy conversation and Godliness! wherefore beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless.'

#### Advantages of considering a Judgment to come.

(From the same.)

Such is the unhappy corruption of our nature, that the influence of wicked principles and habits is greatly increased wherever numerous bodies of men are crowded together. Those virtues which are the fairest fruits of piety, delight in calm and quiet. They are too often put out of countenance and retire from scenes of bustle and of noise, where vice is emboldened, encouraged, and increased.—Against such influence of wicked principles, which experience has shewn to be very fatal, and to which it must be acknowledged that a Sailor's life is often necessarily exposed, what defence can be so secure, as the effect of very serious consideration upon that solemn hour when we must meet the righteous and eternal Judge—what can more effectually cherish that holy fear of God, which has been rightly named the beginning of wisdom? And indeed what but the well cultivated fear of God can so effectually secure the attentive diligence, moderation and kindness, of those appointed to command, in every trial and difficulty, which belong to the service; and the prompt and cheerful acquiescence and persevering labor of those whose duty it is to obey?—What other principle can so effectually call forth laudable examples in every path of virtue, from those who are placed in the higher naval stations; and what other motive can equally insure a faithful imitation from those, who move in the humbler walk of the private Sailor?—What but the fear of God, and the expectation of meeting Him in judgment, can so fully inspire reverence for His awful, hallowed name, as to prevent the impious and daring profanation of it, from the blasphemer's mouth; and what other fear can so powerfully restrain the thoughtless from the vain and irreverent invocations of that Almighty Being, to whom all things in Heaven, in Earth, and under the Earth must bow and obey.

If indeed all thought of a future judgment could be banished from the mind, how should we be effectually prompted to the temperate and grateful use of those good things, for which we are indebted to the daily bounty of Heaven? What other sufficient restraint could be opposed to the violence of inflamed passions? Where should we seek for some prevailing check to the lascivious, and the drunkard? And how should we be secured from falling under the fearful condemnation of those, who are 'lovers of pleasure, more than lovers of God?' Against such wickednesses, and against all other sin, against every irregularity of the heart, the temper, and the inclination, in vain should we seek for any remedy so sure and efficient, as the pious consideration of a Judgment, to come.'

From the Albany Temperance Recorder.

Sir—The friends of temperance in the vicinity of North Stonington, Ct., would be glad to see in your paper the following catalogue of crimes and miseries originating in the grog shop of a "very respectable" squire, who lives near the boundary line of that town. The enumeration of a few of the events directly connected with this shop in the last seven years I shall call

*Awful Ravages of Esq. — 's Grog Shop.*—The Squire's grog shop stands near the tract of land which the state of Connecticut set off to the Indians of the Pequot tribe. The rents and profits of this tract are for the support of the Indians and their families, but the greatest part of the product of these lands together with what the natives earn by their labor, the squire obtains, giving them in return, what he calls a fair price, and paying them in New-England rum, which has already nearly depopulated what

is called Stonington Indian town. In the last seven years no less than nine individuals of the miserable remnant of the Pequots have fallen victims to their cruel and relentless appetite, and strange as it may appear, the squire's worldly estate has risen upon the vestiges of their property.

The first victim that I shall mention, obtained his quart at the squire's grocery in the morning, was seen drunk during the day—lost his miserable habitation in the same condition in the evening—next morning was found drowned in a small stream where the water was not more than six inches deep. An awful warning to drunkards!

The second, a female, who had been constantly in the habit of calling at the good squire's grog shop. The last account of her was, she was seen in a state of intoxication, and shortly after, she was found a lifeless corpse.

The third, a man who obtained rum at the same place in the morning, he drank freely of it and before night, lay dead upon the floor of his dwelling, thus selling his life for a little of the squire's 'good creature.'

The fourth, a female, regular in her cups, and true to the squire's interest—fell a victim to an untimely death. She perished miserably in May last, an awful evidence of the truth of the assertion that 'the wages of sin is death.'

The fifth is one of the most horrid tragedies ever transacted in this secluded neighborhood. In the month of June last, three Indians with one white man, met at the common rendezvous on Saturday afternoon. The squire furnished them a sufficient quantity of his maddening poison for their supply on the Sabbath. When they had drank to the extent of extinguishing all compassionate and human feeling, they left the shop of the worthy magistrate, and proceeded wrangling and quarrelling on their way, about half a mile, when one of the Indians aimed at the white man a blow that laid him on the ground, thus leaving him weltering in his blood. They went home, and the next morning the miserable victim of savage cruelty [that of the Indian or the rum seller?] was found insensible, lying with his mangled head on a rock by the way side. Medical aid was called, but to no purpose; he lingered in the most awful distress, until evening, when death closed the dreadful scene. The perpetrator, or rather the instrument of this horrid deed, is now suffering the penalty of the law in the state prison, thus experiencing that the way of the transgressor is hard.

The sixth was a female, who with her partner obtained half a gallon of the squire's best New England, on the third of the present month, [Dec. 1835] and arriving at her wretched hovel in a state of intoxication, her partner laid himself in one corner of the room and fell asleep. His aged mother, in the same state, sleeping in another corner, the wretched victim stupid from the effect of the liquor, sat by the fire, and the flames communicated to her clothing, and before either of them awoke, she was so completely burned as scarce to resemble any thing human. Yet our worthy magistrate says, that in selling liquor to these people, he is but getting an honest living! I would ask, Mr. Editor, which commits the greatest sin—the ignorant Indian, who acts under the influence of liquor which takes away his reason? the good squire who sells him the liquor? or the select-men who license the squire?

Other evils might be mentioned, which originate from the same source, but we hope our worthy magistrate, seeing this portion of his doings, registered in your paper, will be induced to reflect, and to abandon his present course before further exposures are rendered necessary.

The love of Christ has a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit.

Death-bed repentance is a sacrifice made to God from the devil's leavings.

Good Works.—Without faith, all that is done of us is but dead before God, although the work seem never so gay and glorious before men.

## MISSIONARY INTELLIGENCE.

From the Episcopal Recorder.

## THE MISSION AT ATHENS.

We doubt not that it will afford our readers much pleasure to peruse the following extracts from a private letter addressed to us by the Rev. John H. Hill, and dated Athens, September 15.

You know how greatly the Lord has blessed Mrs. Hill's effort since she commenced her little school, a little more than four years ago, in a dark and damp vault of the only habitable house in Athens, with a handful of little girls, with but a very few means of instruction, and almost wholly ignorant of the language; and you know that now she is surrounded by a lovely group of 350 girls of all ages, some of whom have been the whole period under her instruction, assemble daily in a commodious building, which we can call our own.

And you have heard through our own reports, and now especially through the well-written and truly faithful reports of our disinterested and intelligent friend, the Rev. Dr. Whitehouse, of our family circle of female *eleves*. This branch of our missionary labor is becoming more and more important. It opens a prospect of extensive usefulness, and we view it as the only feasible means of extending the blessings of civilization, knowledge and religion, among the females of Greece. We here propose to educate native females from various parts of Greece, each of whom will return to her own district properly qualified, and under an obligation to instruct the females of her own section of country. In a country like Greece, where for time immemorial there have been so many sectional jealousies, no other plan could be devised so well calculated to benefit the class for whom it is designed. An Athenian would never be prevailed on to go to Thebes, much less to go to any part of the Peloponnesus, and vice versa. The government having readily assented to our proposals to receive under our own roof one from each of the ten provinces of Greece, and one from each of the colonies of the unfortunate islands of Crete, Scio, Samos and Ispara, (so cruelly excluded from the limits of Independent Greece by the policy of the three powers,) we have a certainty of having at least one well-educated girl sent out to each of these portions of Greece. It is but a beginning indeed,—but we must confine ourselves to what is within our power, in looking at the extensive field of duty as Christians; and our efforts here bear a much larger proportion to the actual demands of duty, than those of the Christian world to the whole field of desolation presented to their view.

We have a charming little family of 13 Greek girls, and we expect five others,—we had two more, but one has retired from ill health, and the other we dismissed as incompetent. You would be afflicted if you could see the applications we constantly receive, from all quarters and from all stations, from parents, to receive their children under our roof. But at present it is impossible; we have not the means, nor, until our expected assistants arrive, have we the force—for you must remember that, independent of the care of so large a family, we have five hundred children in our missionary schools. We have to attend to every application for the Scriptures and other religious books, and we have to maintain a correspondence with every part of the United States; while unfortunately, as it appears, each individual in that large space seems to think that we have only one correspondent, and that he is that one: and moreover, there is no one but Mrs. Hill and myself to do all this. (I speak now only of the Athens Mission.)

During the summer we have had no benefit from our usual vacation, and it is upwards of sixteen months since Mrs. Hill has been outside of our city walls, and more than a year since I lost sight of the Parthenon. A serious epidemic broke out early in July—an intermittent fever—which imposed upon us new duties, the care of the sick. In our own family only three persons were ill. My wife and myself were not attacked, but around us and in every part of the city our friends were suffering, and demanded our constant attention. The case of one individual called for commiseration. It was that of Madame —; she was the only daughter of Baron de —, one of the most distinguished writers of Germany on civil

law. On her arrival [here] she immediately sought an interview with me, and in a most interesting manner gave me an account of her earnest wish to be allowed to unite with us in our celebration of the Lord's-day at our own house. She had heard that I held divine service at my own house every Sunday. We found her a most invaluable acquisition to our society. To a highly cultivated mind she united the most ardent and enlightened piety. No pains had been spared by her accomplished father to give her every advantage of education. She spoke with fluency and elegance five modern languages, and was a most excellent Greek and Latin scholar. She seemed to take great delight in my wife's society, for in truth she found no kindred spirit in the few ladies at the court. After a very few month's residence here she was attacked by the epidemic fever and sent for us. Her husband and servants had all been seized prior to her, and had been removed to a healthier part of the town. We found her literally without any one to take care of her. We proposed to her that she should be removed to our own school house (as it was the period of our vacation) as affording her the advantage of a clean and commodious dwelling, and an airy and healthy situation. She was removed thus early in her sickness, and attended for a long while by my sister-in-law and others of our family, until her husband and others recovered. She lingered about five weeks, growing daily worse and worse, and died about four weeks ago. I buried her on the next day by permission of her husband, according to our rites. Her end was great peace. She told me she had not left it until that moment to prepare for death, either as regarded the affairs of this world or the next; that she had set her house in order before the summons came, that this year she must die; that she had long and ardently loved and followed the Saviour, who would not now forsake her, and much else to the same effect. She then gave me her will, requesting me, in the event of her death, to deliver it to the Countess de S. and to assist her in the execution of it. After this she never wished to converse about worldly matters, but sweetly fell asleep in Jesus, far from her father's house and native land, which she loved most devotedly. She was a regular attendant upon our Sunday services, and though not of our Church, she was exceedingly delighted with its forms. She made herself well acquainted with them from our prayer-book, a copy having been given her by Mrs. Hill. I have been called on to bury this summer, besides Madame —, another female who had attended our services once or twice—a Scotch woman, who was an upper domestic in the family of General Gordon, but I was not apprized of her illness until invited to her funeral. The General it is proper to say, was absent at the time, or she would not have been so neglected. I have buried two other individuals, both Protestants, but strangers to me, who died of this fever, making four in all, and a child.

From the British Colonist.

## CASE OF ADULT BAPTISM.

Mr. Editor:—I was this summer on a tour to the westward of Magog Lake, and putting up on Saturday night in a small village, where is an English Church, I made up my mind to tarry the next day and attend divine service. Not liking their ceremonies before sermon, I waited till just as it was about to begin, before I went into the Church. On returning to the Inn, an old man asked me why I came in so late. I frankly gave him the reason. He remarked, that 'prayer was the chief business of a sinner in the house of God.' I felt my pride wounded at it; but, added he, I beg you will go this evening—there is to be an adult baptism—it is a charming young woman—and it is her request that the rite may be performed in the afternoon, at the end of the second lesson.

I accordingly went early, and had an opportunity of witnessing the whole. The Priest read the Baptismal Service in a most feeling and impressive manner. I forcibly brought to my recollection the old man's remark; and in spite of me, I felt ashamed of having given occasion to make it. The young woman made her responses in a steady and audible tone of voice. She was handsome—and I thought I never before saw a female appear so interesting. She was dedicating herself to God her Saviour! When he made the sign of the cross upon her forehead, 'in token that hereafter

she shall not be ashamed to confess the faith of Christ crucified,' I felt that it was not an unmeaning ceremony. Who need blush, even if the mark of the cross should remain visibly upon him? I thought I saw tears upon her cheeks, but it was the water of baptism. The minister pronounced her regenerate and born again—of water and the Spirit. I saw the water—and the solemn shade of deep devotion that overspread her countenance seemed to warrant the presence of the Holy Spirit also. Why should not he be present with his own rite? for into this name likewise is the Christian baptized.

She retired to her seat, and the minister went into the reading desk. He turned over a leaf in the book before him, and slowly and solemnly pronounced the words—'Lord, now lettest thou thy servant depart in peace, according to thy word.'—It struck me like an electric shock—I voluntarily turned my eyes upon the baptized person—she attempted to make the response—'for mine eyes have seen thy salvation'—but she choked with emotion—the tears gushed from her eyes—and she hid her face in her handkerchief. The eyes of several others were fixed upon her—and the tremulous voice of the venerable priest, told that his heart was not of stone. He faltered for a moment—but an ingenuous blush flashed over his features—and I thought he assumed a collected air of awful dignity which I never before witnessed. Surely said I to myself, God invests his ministers, while in the faithful discharge of their holy office, with a portion of his own honor. Had I been an infidel, methinks that scene had at once demolished all my strong holds of unbelief. An indescribable distress fell darkly upon my spirit—I felt myself a stranger to God—a sinner—a rebel—but a golden twilight seemed to hover over my soul—and I saw that God is gracious, else he had never sent man a religion from heaven—and a Saviour from his own bosom.

Reader!—Will you call this fiction? Be it so—but may 'the sword of the Spirit which is the word of God' pierce your heart, and cut down the stubborn pride and unbelief that blinds it to the glory of Gospel things. O, ye careless ones!—how often have ye witnessed these same things without knowing they had ever happened! 'Surely the Lord is in this place, and I knew it not.'

*How to fill a Church.*—The Rev. Dr. Gilly, in his speech at Durham, of which some notice is taken in the account of the sufferings of the Irish clergy, relates the following anecdote as an example of the character and demeanor of that persecuted and reviled body of men. And it will not be denied that the case is highly pertinent to his purpose; especially if it be true, as he confidently adds, 'It is the case all over Ireland.' But we quote it here rather as an apt illustration of a principle of more general application, indicated by the title which we have ventured to prefix to this short paragraph.

'In illustration of my argument,' said Dr. Gilly, 'I will relate an anecdote, as it was told me by a well known Irish character, Thaddeus Conolly, who used to spend much of his time in wandering through Ireland and instructing the lower classes in their native language. 'I went,' said he, 'one Sunday into a church, to which a new incumbent had been lately appointed. The congregation did not exceed half a dozen, but the preacher delivered himself with as much energy and affection as if he were addressing a crowded audience. After service, I expressed to the clergyman my surprise that he should hold forth so fervently to such a small number.' 'Were there but one,' said the Rector, 'my anxiety for his improvement would make me equally energetic.' The following year Conolly went into the same church—the congregation was multiplied twenty fold; a third year he found the church full.'

*The hand of God.*—Bless God for what he has given you and for what he has taken from you the past year: in all his dispensations, his purpose has been rather to profit you, than to please you.

What we term "the courses of nature," is the administration of Providence.

God, who feeds the ravens, (Ps. cxlviii. 6,) has never neglected to make provision for his children.

*The Church of Christ.*—God has no sons that are unlike himself.

## BISHOP MCILVAINE.

Bishop McIlvaine of Ohio, lately returned from England, gives the following account of his success in that country, in a recent address to the convention of his diocese:—

'The number of volumes obtained by donation, (a goodly number of which were presented by members of our sister Church in Edinburgh, and some of which have not yet arrived,) is of folios, 129; quartos, 114; octavo, 956; other sizes, 703; making in all 1902.—About 300 of the last class are appropriated to the library of the Junior Preparatory Department of the College. The rest have been united with that of the College and Theological Seminary.

'A more valuable collection of works in classic and ecclesiastical history and theology has seldom been made by similar means. Added to the library previously belonging to our College and Theological Seminary, it forms an array of learned stores, especially in divinity, such as no other institution of our country so recently founded as ours, can boast. Among them I have counted, not indeed as arrived, but promised by Joshua Bate, Esq. of the house of Baring & Co. London, and as sure as if it were received, the new and elegant edition of the Latin Classics, by Valpy, comprised in about 150 volumes octavo. I should here mention, with many thanks, the donation of a very valuable solar microscope by Lord Ashley, for the philosophical department of the College, a gift rendered the more valuable by the cordial expression of a Christian's interest in the cause of religion and learning in our Diocese, with which the unsolicited grant was accompanied. To those who are familiar with the name of Shaftesbury, associated with the infidel controversy of a past age, it will not be uninteresting to be told that the truly pious and zealous giver of this instrument, whose whole interest in its presentation was that of a heart alive to the cause of Christ, is a descendant of the author of the Characteristics.

'The funds obtained for the desired and much needed building for theological students amount to about \$12,600, all of which are appropriated by the contributors to that specific purpose. I am much indebted to Mr. H. Roberts, an architect in London, and zealous of good works, for the donation of a very commodious and beautiful plan of a building, with separate drawings of every, the minutest part, so that any good mechanic may follow them. In conformity with this, the building will be erected, if Providence permit. It will be a gothic edifice, according to the architecture of the Elizabeth age. With three stories it is so planned as to furnish every two students a sitting-room or study of about 17 by 15; and to each of them a bed room of about 14 by 8; thus allowing all a needful opportunity for privacy in devotion and study.

'So great has been the kindness of the Rt. Hon. Lord Bexley toward the two Bishops of this Diocese, while sojourners in England, such his interest, from the beginning, in the promotion of the Gospel in our western States, by means of the Theological Seminary of Ohio; and such the value of his co-operation in the efforts by which the funds above spoken of were obtained, that when about to take leave of him, on my return, I knew no better way of expressing my sense of his kindness and of our obligation, than by requesting his permission to call the proposed building by his name. Having received his cordial, though modest assent, the edifice will be denominated *Bexley Hall*.

'It will be recollected that the late venerable and excellent Hannah More, remembered in her will the Church in Ohio, and bequeathed £200 to be appropriated for its benefit. This sum was placed at the disposal of Sir Thomas Ackland for specific direction. While abroad, I did not fail to look after this. The sum is secure, but the particular disposition of it is still a subject of correspondence. Probably it will be made the endowment of a scholarship in the Theological Seminary, for which with one year's interest of it will be just sufficient.

'I cannot here take leave of the subject of my doings in England, without endeavoring to express the deep and grateful sense I feel of the truly Christian and affectionate kindness, hospitality and cordial co-operation with which I was received by the learned and the good, by the clergy and laity of the Church in England, Scotland, and Ireland. A large proportion

of it, evidently arose from my being regarded as identified with a branch of the Church which calls, and delights to call, that of England its mother, and toward which, being regarded as in every thing but political connection, identical with that Church, they feel and desire to feel yet more affectionately as peculiarly bone of their bone, in all the interests and conflicts of pure and undefiled religion.

'It would be difficult for one of our clergy to visit the noble institutions of learning with which England, under the patronage of the Church, is so widely adorned, and see the combination of high education with the simplest and humblest, and most decided and undaunted spirit of pure religion, which now so pervades and is so rapidly increasing among the ministry and laity of that Church—difficult to receive so much kindness and enjoy so much Christian hospitality as I have to be thankful for, without returning much more attached than ever to the Church of his fathers, as she is now inherited among us; and much more disposed to remember in his prayers, the venerable 'bulwark of the Reformation,' beseeching God that from the furnace of her present afflictions, she may preserve her primitive features unhurt; and losing only such accretions as tarnish and embarrass her, may come forth in the beautiful garments of renewed purity and vigor, 'a light to lighten the Gentiles,'—'the joy of the whole earth.'—*N.Y. Churchman*.

*Mr. Wolff's Mission to Africa, &c.*—Mr. Wolff has probably before this time set out on his missionary tour to Timbuctoo. An English paper notices a public meeting of the friends of the Society for promoting Christianity among the Jews, held in London in anticipation of his speedy departure, which was 'crowded to suffocation.' The Secretary of the Society, after some remarks on the operations of the Society, which he said had employed 39 missionaries, as the evidence of their success, referred to some converts in London, 100 converted Jews in Poland, 700 in Berlin, and 1000 in Russia. After a brief statement of Mr. Wolff's plans, he said:—

'Those who appreciated his disinterested attention to his Jewish brethren, must wish him success. Since his marriage with the noble lady his wife (Lady Georgiana Walpole,) he had not touched a farthing of her property, lest he should be falsely accused. He was an independent missionary, and the only pecuniary relief he received during his last extensive mission, came remarkably enough from two Heathen Kings.'

Of Mr. Wolff's address it is said:

'Mr. W. appears to be about 50 years of age; is of robust make, and has a countenance which is full of thought and expression. His address is exceedingly modest and simple. Having first expressed his gratification at being surrounded by so many Christian friends, and professed that his sole object was to seek the conversion of his Jewish brethren, he proceeded to give a narration of his last mission, some account of which we have occasionally given from the East Indian, and other papers. He concluded a narration full of interesting details, by declaring his determination to live and die a Christian missionary to all the remnants of his nation, and to establish a Christian Church in Jerusalem, on the model of the Church of England, in which her Liturgy and Services in Hebrew should be used, and her doctrines taught to his brethren.—(Applause.)'

*Epis. Rec.*

*Baptism of twenty-two Cherokees.*—Mr. E. Jones, of the Valley Town Mission, in a letter to Dr. Bolles, dated Sept. 8, 1835, states that he found, that during his absence on his visit to the Convention last spring, and afterward to the anniversaries in New-York, one native preacher baptized seven, and another nine.—Mr. J. has baptized one since his return. These with five baptized in April, make twenty-two Cherokees baptized at that station the present season.

A Church has also been established at Amohee, about 70 miles from the former station! They have at this place a hewn log meeting-house, 35 feet by 25. Mr. Jones and two native brethren attended the organization of the Church.—*Southern Baptist*.

## TRANSLATION OF THE BIBLE.

The following excellent remarks are from the Christian Watchman, a Baptist paper published at Boston:

We have received a communication from the Rev. I. M. Allen, in reply to a query made some time since by ourselves, in which he expresses a wish "to have an edition of the Bible, in which the word *baptize* shall be translated, and, if you please, a few obsolete words changed, such as, *wist*, *wot*, *bewray*, &c.; and all this might be easily done without attempting a new translation from the original languages."

Now we are utterly opposed to this measure; and for this reason, that the good to be derived from it, would be infinitely less than the injury that must necessarily be sustained. If the Baptists, by virtue of the right of private judgment, may alter the received versions, so as to render it conformable to their views, other denominations, by virtue of the same right, may alter it, so as to render it conformable to their views; and thus we should have a Baptist Bible, and a Pedobaptist Bible; an Arminian Bible, and a Calvinistic Bible; an Orthodox Bible, a Unitarian Bible, and a Universalist Bible. By this means, spurious editions would easily gain currency, and thereby many would be deceived.

It is of unspeakable importance that we have a standard version settled by competent authority—such a standard we now have, upon which the criticism of three centuries has been accumulating. This criticism, which is of infinite value, rendering it almost unnecessary to have a new version, could it be made without the least hazard, would be almost entirely lost, were a new translation to be made. We would have this criticism continued, and we believe it sufficient for a correct and universal understanding of God's word, as given to us in our received English version.

## THE SHEPHERD OF SALISBURY PLAIN.

The name of this individual, whose character has been so beautifully described by Hannah More, was Saunders. From a letter by a correspondent of the Christian Witness in England, we extract the following notice of the spot in which his lot was cast.—*Ep. Rec.*

Passing from Old Sarum, you soon reach the ancient village of Amesbury, situated near the southern edge of this vast common; the seat of a ruined old Abbey, and the birth-place of Addison. Salisbury Plain extends about fifty miles in length from east to west, and from thirty to forty in width from north to south. It is not wholly a dead level; though its undulations are so slight as to produce but little effect in varying its monotonous surface. It is intersected in all directions by cross roads, without fences or hedgerows; so that in crossing it in cloudy weather, and without compass or guide, a stranger would suffer as much danger of being lost as though he were in the heart of our trackless western wildernesses. There are but few houses, and no trees to be seen on all this wide expanse. Large portions of it are fed by numerous flocks of sheep; so that the shepherd with his crook and dog are frequently met by the traveller in all the rude simplicity of ancient pastoral times. Other portions of it have sufficient soil to admit of the cultivation of large patches of the various kind of English corn, such as rye, barley and even wheat. On the whole, therefore, though the traveller across these plains, feels all that desolateness which is produced by an almost total absence of human life, yet the scene is far from wanting a pleasing degree of interest. Were there nothing else to give it attractions, the fact that the plains are sprinkled over with remains of British and Roman antiquities would be enough to draw across them every travelling admirer of the mysteries of olden time, who might happen to be journeying through the South of England. Our principal object in crossing them was to visit *Stonehenge*.

From Stonehenge to West Lavington there is nothing of interest, save the wide reaches of Salisbury Plain,—chequered by agricultural patches, flocks of sheep, shepherds, crooks and dogs. At West Lavington, you leave the plain and enter the estates of Lord Churchhill. The parish Church is of itself a very interesting old pile, containing some fine monuments. But its chief interest to the religious traveller lies in the fact that in the church-yard is the grave of

"*The Shepherd of Salisbury Plain*."—The name of this humble individual has been inscribed by Hannah More on the imperishable records of English li-

terature. His grave has over it a plain marble monument, with an inscription of which the following is the substance:—"Erected to the memory of the pious Shepherd of Salisbury plain," whose history is now read in different languages, and by multitudes of Christians in Europe, Asia, Africa and America." As I read the epitaph, I could not help reflecting on the simple and sometimes unpromising instruments, which a God of wisdom often chooses to employ in effecting some of his most beneficent designs. Here I stood by the humble grave of one, who, but for the unasked pen of a Christian authoress, would never have been known save by his family, his flock and his dog;—but whom God had made a chosen vessel of honour to Himself; and whose character, majestically simple, and simply beautiful, in all the graces of Christianity, and presented to the world in all the vivid but faithful colourings of a Christian pencil, has been the happy means of interesting multitudes in the truths of the Gospel, and will probably be the means of interesting multitudes more;—thus, so long as English literature shall live, serving to illustrate the glories, and to lighten the pathway, of life eternal. Human wisdom might, and probably would have chosen for its theme the life and character of some one not only eminent for piety, but also illustrious in name, as the most promising means of extending widely and rapidly the knowledge and the dominion of the truth as it is in Jesus. But God seeth not as man seeth. How often does he choose 'the foolish things of the world to confound the wise; and weak things of the world, to confound the things that are mighty; and base things of the world, and things which are despised, yea and things which are not, to bring to nought the things that are;—'that no flesh should glory in his presence!' The character and conversation of 'The Dairyman's Daughter,' of 'Jane the Young Cottager,' of 'The Negro Servant,' and of 'The Shepherd of Salisbury Plain,'—sketched by the pens of Leigh Richmond and Hannah More, have probably been the means of doing more visible and tangible good in the world than the biographies of as many bishops, however illustrious, and in a style however ambitious of honour to the great and the good.

**Draw Near.**—Among the Persians there was a law, that whosoever presented himself before the king, unless first called to go in, should be put to death. See *Ether*, 4: 11. We have no such prohibition. The golden sceptre to us is always stretched forth. We have a general, a universal invitation to draw near, at all times, and in all circumstances, in every thing by prayer and supplication to make known our requests unto God; and are authorized to address him, not only as the Infinite, the Eternal, the Almighty, the cause and the end of all things; but as *our Father*, though he is in heaven. It is not the spirit of bondage unto fear, but the spirit of adoption, whereby we cry, *Abba, Father*. It is not the address of a criminal to a judge, nor of a slave to a master; but of a child to a Father, to whom he is most intimately related, and who feels in him the claims of nature and affection. 'I write unto you, little children,' says John, 'because ye have known the Father.' Whom is a child so likely to know as his father? What is the first name he utters, but 'my father, or my mother?' To whom is he so likely to flee in every danger? On whom in every distress, will he call so freely for relief? He relies upon his care; he expects that he will teach him, and defend him, and provide for him. And will not God, who stands in this endearing relation, exemplify it, and fulfil it perfectly and divinely? Let this therefore encourage and embolden us in our approaches to him.

**New Churches in the West.**—A correspondent in a private letter states that a new Episcopal Church is about to be erected in Louisville, Kentucky, another in Wheeling, Virginia, and another at New-Orleans, which will cost about \$50,000. The cost of the new Church in Cincinnati, which is equalled by few in beauty of appearance, is said to have been \$40,000. Another has also been commenced for the congregation of St. Paul's, in the same city, as stated in another part of our paper, which will also be a very handsome edifice.—*Epis. Rec.*

What should a sinner do, but go to Christ? What can become of a sinner, if Christ do not receive him? The love of Christ is a vast ocean, that cannot be fathomed, and is without shore.

## YOUTH'S COMPANION.

## GOD EVERY WHERE.

*Above—below—where'er I gaze,  
Thy guiding finger, Lord I view,  
Traced in the midnight planets' blaze,  
Or glistening in the morning dew;  
Whate'er is beautiful or fair,  
Is but Thine own reflection there.*

*I hear Thee in the stormy wind,  
That turns the ocean-wave to foam;  
Nor less Thy wondrous power I find,  
When summer airs around me roam;  
The tempest and the calm declare  
Thyself,—for Thou art every where.*

*I find Thee in the noon of night,  
And read Thy name in every star,  
That drinks its splendour from the light  
That flows from mercy's beaming car:  
Thy footstool, Lord, each starry gem  
Composes—not Thy diadem.*

*And when the radiant orb of light  
Hath tipped the mountain tops with gold,  
Smote with the blaze my weary sight  
Shrinks from the wonders I behold:  
That ray of glory bright and fair,  
Is but Thy living shadow there.*

*Thine is the silent noon of night.  
The twilight eve—the dewy morn;  
Whate'er is beautiful and bright,  
Thine hands have fashioned to adorn:  
Thy glory walks in every sphere,  
And all things whisper, "God is here!"*  
Montgomery.

## OBEDIENCE TO PARENTS.

One important branch of your duty, my dear children, is, to attend to your parents' good instructions. If, indeed they tell you to do what is *sinful*, you must not in this case do as they desire, but in a modest and respectful manner discover that you cannot conscientiously obey their instructions. If they teach you for example to *lie* or *swear*, or to *steal*, you must not obey them in these things, because God has commanded you *not* to lie, he has commanded you *not* to swear, he has commanded you *not* to steal, and you must not break the commands of God, to obey the commands of your parents. But you are bound to listen to your parent's good instructions. You must not be careless or indifferent when they endeavour to teach you, but give the most earnest heed to what they say; and especially when they instruct you in matters of religion, you should listen to them with particular attention, because they are things of the greatest importance. Your parents, if they are good sometimes tell you what *sin* is, and how much God is displeased with those who commit sin, and how he has determined to punish those who live and die in sin. They sometimes tell you, that though you are young, you are guilty of many things which are displeasing to God, and that, unless he is pleased to pardon your sins, you must not expect, when you die, to go to heaven. They sometimes speak to you about *Jesus Christ*, that he is the Son of God, that he came into the world to save sinners, that he died to save them, or they would never have been saved, but cast with the wicked angels into the bottomless pit. They sometimes tell you that *Jesus Christ* loves little children who love him, and obey their parents, and they affectionately entreat you to love him, and obey your parents, that he may love you, that he may be your Saviour and make you good, and holy, and happy. They sometimes talk to you about the *Bible*, that it is the word of God, and therefore you ought to love it, and read it more than any other book. They often speak to you about your *prayers*, that it is your duty every night, before you sleep, to bless God for preserving you through the day; and every morning, when you awake, to bless God for preserving you through the night. They frequently speak to you about remembering the *Sabbath-day* to keep it holy, and they instruct you to be particularly fond of reading *good books*, and many other things of a religious nature your parents teach you. Now it is your duty to listen to their instructions.—God has told you, in his word, to obey your parents, and this is one way in which you should obey them.

The language of God to every child is, 'My son or my daughter, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck,' making thee lovely both in the sight of God and man, and filling thy own mind with the sweetest delight.

**A Lovely Sight.**—There are many lovely sights, but there are few so lovely as a little child reading the Bible. It is beautiful to see a bee sucking honey out of a fragrant flower, but it is far more beautiful to see a little child reading the Bible. It is beautiful to see a little bird sitting upon a lovely tree, and to hear it singing a sweet song; but it is far more beautiful to see and hear a little child reading the Bible.

## AN EXTRACT.

It was a chilly day of winter, and we were all seated in a comfortable school-room. A man of most wretched appearance was seen passing by, drawing a hand-sled, on which were several bundles of woollen rags, the remnants of garments, worn till they could be of no further use. He was clad in those but little better, and was apparently so weak as to be scarcely able to draw his sled. Some looked out of the window, and began to laugh. The instructor saw him and remarked, 'The school may rise, and look at that wretched man passing by.' All did so, and nearly all were diverted to laughter. After all had seen him, the master told them they might take their seats, and then remarked:—

'I was willing you should look at that man; possibly my object was very different from yours, as I see the effect on your feelings was very different from what was produced on mine. That miserable man, you may perceive, is crazy. He has bundles of rags on his sled, which, perhaps, he values, but which can be of no service to him. You perceived he looked pale and emaciated; he was so weak, as scarcely to be able to draw his load. He is very poorly shielded from the cold of winter, and will, very probably, perish in the snow. Now, tell me my scholars, does this man excite your laughter? He was once a school-boy; he was bright and active as any of you; his return from school was welcomed by joyful parents, and his presence gave pleasure to the youthful throng who met each other in a winter evening for merriment and sport. Look at him now, and can you sport with him who lost his reason, and in losing that, has lost all? Should I point to one of you and be able, by looking into future years, to say to the rest, 'Your associates will hereafter be crazy and roam abroad, a wretched maniac,' would you not rather weep than laugh? You saw me affected when I began to speak—I will tell you why—I once had a friend; he was dear to me as a brother: he was every thing I could wish in a friend. The character of his mind was such, as raised in his friends high expectations. I have indeed seldom, if ever, seen his equal. He could grasp any subject, and what others found difficult, only served as amusement for him. I have many of his letters, which would not disgrace any well educated man, although written by him when a school-boy. I expected to see him taking the lead in the affairs of men, and that his opinions would be quoted by others. I saw him after an absence of two years—where, do you ask?—It was in a cage, and even then he was chained! He was a maniac of the most decided character. The moment he saw me, he seized my hand, and left on it the impression of his own, for it was divested of the skin, by constantly rubbing it in the other. For years he wandered about, when it was safe to liberate him. But he is now, and always will be, insane.

'I have known sorrow. I have seen friends die that were as near as friends could be; but, the hour that I sat by the confined, crazy Bennet was an hour of the greatest anguish I ever knew. Remember, my pupils, what has passed this hour, to render unfeigned thanks to God for continuing your reason hitherto; and if ever again you are disposed to laugh when a crazy man passes, remember what may be your own condition hereafter.'

**Christ.**—All our hope, as to freedom from guilt and ruin, and as to acceptance with God, is in Christ. Where can we obtain *pardon and peace*, but in him? Through him alone we receive all, *from the least drop of water to the immense riches of eternal glory!*

## HYMN FOR THE THIRD SUNDAY IN LENT.

By the Rev. H. H. Milman.

Oh help us Lord ! each hour of need  
Our Heavenly succour give ;  
Help us in thought, and word, and deed,  
Each hour on earth we live.

Oh help us, when our spirits bleed,  
With contrite anguish sore,  
And when our hearts are cold and dead,  
Oh help us Lord the more.

Oh help us through the prayer of faith  
More firmly to believe ;  
For still the more the servant hath,  
The more shall he receive.

If, strangers to Thy fold, we call,  
Imploring at Thy feet  
The crumbs that from Thy table fall,  
'Tis all we dare entreat.

But be it, Lord of Mercy, all,  
So Thou wilt grant but this ;  
The crumbs that from Thy table fall  
Are light, and life, and bliss.

Oh help us Jesus ! from on high,  
We know no help but Thee ;  
Oh ! help us so to live and die  
As Thine in Heaven to be.

## THIRD SUNDAY IN LENT.

Epistle. Ephes. v. 1. Gospel. St. Luke, xi. 14.

From the Epistle of this day the duties which arise are these: 1. That we henceforth become, if we are not already, 'followers of God, as dear children,' and especially in the divine grace of love, of which he hath set us the most noble, and most unparalleled pattern. 2. That we forsake all things that are offensive and displeasing to him; especially all uncleanness, and the other works of darkness, which are made manifest and reproved by the light. 3. That we henceforth 'walk as children of the light,' doing and delighting only in things that can bear it; that the light of the Gospel, which was given us for our salvation, prove not at last our greater condemnation. 4. That we awake out of that lethargy or sleep, which sin and security hath lulled too many into; that we be not deluded by dreams or imposed upon by the false shews and appearances of this world, but open our eyes in time, to see and seek for better things. Lastly, that we rise from the death of sin, to a life of righteousness, and that will bring us ere long to life everlasting. To which God of his infinite mercy bring us all for our Lord Jesus Christ's sake.

The Gospel may instruct us in several useful and important lessons.

1. From Christ's dispossessing the devil, we may be abundantly satisfied of the divinity of his power; for no power less than divine, was able to dethrone that prince of darkness, and destroy that usurped dominion, which he exercised over the bodies and souls of men. 2. From Christ's arguing against the Pharisees and others, who ascribed his casting out of devils to Beelzebub the prince of devils; we may learn to beware of all such perverse interpretations of Christ's miracles; for this is that unpardonable sin or blasphemy against the Holy Ghost, which our Saviour tells us shall not be forgiven in this world, nor in that which is to come: not for want of mercy and goodness enough in God, but for want of a capacity in the subject, who maliciously resists the way and method of obtaining pardon, which is only by faith in Christ, wrought in us by the Holy Ghost, whose works he opposes, and whose miracles he despiseth. 3. From Christ's power over the devil, we may learn, not to fear his assaults, nor yield to his temptations, but to resist him stedfast in faith, for he is only a vanquished foe, whose power is broken. 4. From the unclean spirit going out, and coming again with greater violence, we may learn, if we have gained any point upon Satan, or any of his temptations, not to neglect our watch, but still to be

upon our guard against him; for he is ever looking for an opportunity of returning upon us, and though he may find his former seat 'swept' from some fifth and 'garnished' with some outward shews, yet, if we are not aware of him, he will 'come again and bring seven spirits, more wicked than himself, to enter in and dwell there;' and so render matters worse than they were before.

The last inference to be drawn from this Gospel, wherein our Saviour pronounces those 'blessed' above all other persons 'that hear the word of God and keep it,' is, to exhort us to the due observation of both. — Hearing is indeed the great instrument of knowledge and instruction; but it is not all hearing that is sufficient to this end; we must be 'doers of the word and not hearers only,' otherwise we shall but deceive our own souls. In a word, then, if we build for eternity, and lay a good foundation for the time to come, we must receive the word into our hearts, lay it up in our memories, and cause it to bring forth fruit in the course of our conversation, and then we shall be sure in the end to reap everlasting life, for the merits of Christ Jesus our Lord. — *Episcopal Watchman.*

## THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MARCH 10, 1836.

WANTS OF THE CHURCH.—When we look to our neighbours and Brethren in the United States, and see the number and efficiency of the various Institutions for the advancement of Religion, which are supported in the Church at large, and in every Diocese, supported too entirely by private contributions,—and when we look at home and find few or none of these, we cannot feel satisfied with the contrast.—They have their yearly Conventions of the Clergy, and delegates from the laity in every diocese, at which the Bishop delivers an address detailing his labours, and submitting such subjects as may require deliberation, connected with the prosperity of the diocese.—Then besides these, there is a General Convention of the Bishops, and delegates from the clergy and laity of the different States, once in three years, when returns are made shewing the actual condition of the church at large, and such measures are considered and adopted as may be deemed necessary for its better government and prosperity. The fruit of this regular organization, and these frequent meetings of the Church in consultation for the general good, may be seen in the rapid advancement of the Protestant Episcopal Church in the United States, which the war of the Revolution left in a scattered, and almost ruined condition, but which now numbers her 17 Bishops, 730 clergy, and probably a million of members.

Every week we see, and we rejoice to see, fresh evidence of its vigorous and flourishing state; and we ardently pray that it may increase more and more, regarding it as we do as the chief bulwark under God, of the true faith in that land of 'false doctrine, heresy, and schism,' and affording a most safe and comfortable refuge to those that are weary of error and would keep the 'unity of spirit in the bond of peace.' We consider their numerous Institutes both of a Diocesan and General character at once as evidence of prosperity, and the means by which it has been cherished. Among these we may enumerate their General Theological Seminary, and various Diocesan Seminaries, for the education of their ministry—Domestic and Foreign Missionary Societies, Tract Societies, Bible and Prayer Book Societies, General Sunday School Union, Church Scholarship Societies, besides many others.

It will not be expected that the Colonial Church should possess all of these—but it can hardly be doubted that we might and we ought to have some of them. Without presuming to trespass upon higher prerogatives, we venture to express our own opinion and we believe that of most of our clergy and people, that it would be desirable if the former were brought oftener together as a Body, to enjoy the comfort of mutual counsel and prayer, and the benefit of Episcopal advice, exhortation and reproof, if need be, in regard to their high calling. At present we have not this comfort,

nor these advantages; nor do we think the deficiency supplied by those visits which our laborious Diocesan makes to each Parish, with as great frequency as his extensive duties will permit. We want institutions likewise to call forth the active benevolence of our laity, in the support and spread of christian knowledge. At the present the charitably disposed who would help his destitute neighbours to the enjoyment of Gospel privileges, has no means of doing so. He knows that there are thousands in his own land, who have not the glad tidings of salvation, and who, though preferring the services of the Church, cannot have them. For how can they hear without a preacher? And how are the means of sending to be provided, in the present paucity of labourers, the increasing fields of labour, and crippled state of the former resources of the Church? If we had a DOMESTIC AND FOREIGN MISSIONARY SOCIETY, properly managed, with branches in each parish, and meetings held regularly in each, attended by the neighbouring Clergy and the parishioners, and sermons preached, and statements made shewing the spiritual necessities of the Church, we are persuaded that a powerful interest would be awakened, and a fund created sufficient for the support of several Missionaries, who might extend the borders of the Church and be the heralds of Salvation to souls that now perish for lack of knowledge. That many such there are in this Diocese, is well known. The interesting reports of the Rev. John Stevenson, of his journey along the Eastern coast of this province, where he found many that had never seen a clergyman,—baptized hundreds, and brought forward near 500 to the Bishop for confirmation, sufficiently prove the existence of fields of labour unoccupied. That gentleman, who well deserved his title of Visiting Missionary, performed another laborious journey in that quarter, during the Christmas vacation,—the arduous nature of which may be imagined when the season of the year is considered, and the utter want of roads, and the poverty and want of accommodation in the dwellings of the people. He preached about thirty times in three weeks. There are besides, several of the old missions, as Annapolis, Lunenburg, Chester, &c. to which it is impossible that one clergyman can do justice, but where there are not funds to provide a second. And in Newfoundland, it is distressing to hear of the calls for Missionaries, who cannot be sent for want of means. We believe the active Archdeacon of that Island, in a perilous journey which he undertook in the depth of last winter, at the risk of his life, and which occupied him five months, discovered a population of 3000 souls, most of whom had never seen a clergyman, and who are longing, as they expressed it, for one from 'the good old Church.' We repeat our firm persuasion that the meeting them, and many such calls would be promptly supplied, by a systematic appeal to the members of our church, who very liberally answered the only such appeal ever made to them, that of 1832, in behalf of the Society for Propagating the Gospel. And we think it would be found here as elsewhere, that the readiness to contribute in such a cause, would, by God's blessing, increase with the calls for its exercise. The example of Halifax, where the General Society ought to be, would soon be followed by every Parish in this province—and, we doubt not, in New-Brunswick also.

We have not space for touching upon other wants of the church, at present; but we cannot omit noting one, connected with a subject we have near at heart, and intimately interwoven with the interests of the church, and of genuine piety. We mean the want of some regular system for the management of the Sunday Schools connected with the church, and for their greater efficiency and usefulness. At present each clergyman is left to do that which seemeth right in his own eyes. He must find out as he may, the best mode of conducting his school, the means for its support, the books he requires, and every thing else. This may do where there is experience, and zeal, and means; but it is evident that there can be no uniformity, and must often be many defects under such circumstances. Would

It not be well if there was a SUNDAY SCHOOL UNION, to promote the interests of this most useful branch of religious education—to provide funds, to import books, and to encourage uniformity of system in the conducting of the Schools? In our sister church in the U. States they have such a society, whose funds last year amounted to about \$10,000—and they have now an agent the Rev. F. Cum- ington, travelling through the States, and soliciting contributions, and every where meeting great success. Why may not such a Union be formed for this Diocese?—If there be a difficulty, which surely ought not to be the case, in finding efficient officers for two Societies, then the two objects might be combined under one management, as in the Society for the advancement of Christianity in Pennsylvania which has a department for missions, and one for Education. These hints are thrown out with all humility and deference, and with a single desire to promote the welfare of our beloved Church.

**SUFFERINGS OF THE IRISH CLERGY.**—We learn that the distress of this eminently pious and useful body of our Brethren, arising out of the non-payment of their just and lawful support for the last three years, was very great at the last dates from England. The Christian Observer says—“We have received numerous letters, detailing cases of extreme distress—respectable families living for months on potatoes, with only a herring occasionally to season them—and meat, an unknown luxury;—other families broken up and dispersed among friends;—wives and children unable to attend church for want of shoes and decent clothing;—life insurances lapsing—illness, accompanied by want of its ordinary reliefs, and inability to defray medical expenses.” A powerful interest was excited in their behalf throughout the Kingdom, and meetings were held in various parts for their relief,—at which most liberal subscriptions were made. At the head of the list, where he ought to be, stands King William for 500l.—an evidence, we trust, that he is a true son of good King George, and that he will indeed ‘defend the faith’ even against the times serving policy of his ministers. The Queen gave 100l.—the University of Oxford, 2300l.—Cambridge, 1300l; Archbishops of Dublin, 2000l.—Canterbury, 200l.—Bishop London, 200l. (Second subscriptions)—other Bishops 100l. each. The whole amount at one meeting alone in London, 3d Dec. was between 11 and 12,000l.

At a meeting held at Brighton in November, we observe the name of our late excellent Governor, Sir Peregrine Maitland, the consistent supporter of the church, and one who while this province was blessed by his mild and paternal sway, ever adorned his high station by an example of unaffected piety. At these various meetings, the most satisfactory testimony was borne to the character of the Irish clergy, who are thus shamefully persecuted. One speaker, Dr. Gilly, says—“Christendom has not produced men more eloquent, more learned, more pious, more devoted, than the existing Protestant Institution of Ireland.” The Moderator of the Presbyterian Synod of Ulster says—“there are not among the Protestants of the world, more faithful or efficient heralds of the word of truth, than the clergy of the Irish established church.” “In confirmation of this view of their character, Dr. Gilly refers to the increase of the church since the union of 1800. The whole number of clergy then was 1000; it is now 1728. In 1800 there were but 689 churches; there are now 1534 places of worship belonging to the established church, 1338 of which are parish churches; and the number of glebe houses has increased in the same time from 200 to 850. The whole number of Protestants in 1800 is not stated; in 1834, notwithstanding that many thousands have emigrated in the last few years, it was ascertained to be 1,516,928. Surely these are not legitimate effects of the tardy labors of an indolent or corrupt clergy.”

**SIR JOHN COLBORNE.**—A correspondent speaking of the recall of this Governor, or rather his own resignation, says, ‘this is a grievous loss to Upper Canada, but more es-

pecially to the church of which he was a sincere member, and a stedfast, active, and judicious friend. Never has any province under the British Crown had a more able and efficient Governor, nor has any province ever advanced with such rapid progress of prosperity and population, as Upper Canada during his administration. It may be said that the population escorted him from Toronto to Montreal, for through almost his whole line of journey, they turned out to accompany him or to meet him.—sincerely devoted to the church of England, he was very liberal to all other denominations. Altogether he is a character rarely to be met with. He was A. D. C. and friend of Sir John Moore, and was with him at his death, and afterwards behaved gloriously in the bloody battle field of Albuera.”

**SOCIETY'S REPORT.**—It is rather mortifying that we gain our first information of the contents of the Report of the Society for the Propagation of the Gospel, for 1834, from the New York Churchman of Feb. 6—containing extracts from it. It seems strange that those designed for the Clergy, could not reach Nova-Scotia as soon as New-York. More than a year has now passed away since the meeting of the Society at which that Report was presented, and it is yet to come! The extracts in the Churchman are from the Bishop's report for 1834, detailing his visit to Annapolis in May of that year, where he ordained Messrs. Scovil and Townshend—and that to St. Margaret's Bay, in the next month, where the Rev. John Stannage was ordained.

**TEMPERANCE MEETING AT LIVERPOOL, N. S.**—Our active and enterprising neighbours at Liverpool, who are lukewarm in nothing that they undertake, have at various times shewn their zeal in the Temperance cause, which we believe numbers more adherents in the county of Queens, in proportion to its population, than in any other part of the Province. Their simultaneous meeting was held in the Temperance Hall, (erected chiefly at the expense of J. Goreham, Esq.) on Tuesday the 23d instant, and was numerously attended. It commenced in the morning at 11 o'clock, when the spacious building, we are informed, was filled, and the Rev. Mr. Moody being called to the chair, as senior Vice President, opened the proceedings with prayer, and afterwards delivered an address tracing the rise and progress of their Temperance Society, and setting forth the great success which had attended it; and concluding by answering the objections severally made to these Institutions, adding a seasonable caution against intemperate zeal, and exhorting all, whether members or not, to unite in vigorous efforts to suppress *drunkenness*. The Reverend gentleman was followed by Mr. Dimock of Chester, Dr. Teulon, and Mr. J. Bryden—soon after which the meeting adjourned.

In the evening at half past 6 o'clock, the Hall was again crowded, it is thought by nearly 1000 persons—and the assembly was addressed by Mr. Cranswick, Wesleyan Missionary, Collector Newton, Dr. Teulon, &c.—after which, the proceedings closed with a psalm, and the benediction by the Rev. J. Moody. Twenty names were added to the list.

**ULTRA-TEMPERANCE.**—We perceive by the Albany Temperance Recorder for February, a paper which has for some time been advocating what we call the intemperate side of the cause, and has invited discussions of a revolting character respecting the most sacred ordinance of Christianity, that the editor finds he has gone too far, and he now adopts a different and far more becoming style. He says—‘the total abstinence men should be very careful how they judge those who do not go with them; they

should constantly bear in mind how recent has been their change, and judge and act with great moderation. We fear that in our ardent desire to benefit this class, we have made too little allowance. If we have not been considerate enough on this point, we shall try to be so hereafter.’

And again speaking of the other solemn subject, with which he had presumed, in his zeal without knowledge to interfere—“We have not permitted the discussion of this question in our recent papers. Many excellent friends of the cause think we never should have done so at all. They may be right. We permitted the discussion from no other motive than a desire to know the truth, and to give an intelligent public an opportunity of judging for itself. Seeing that we have discontinued the discussion, and the excitement has passed away, we have thought this brief explanation not uncalled for.”

This, coming from the great organ of the Temperance cause in the United States, we hope will have some effect upon our provincial oracles, and produce in all, that prudence and moderation of speech and conduct which will save them the unpleasant necessity hereafter of eating their words and retracing their steps; and will also prevent the greater mischief of dividing the foes of intemperance, whose united strength is little enough for the battle.

Extract from the Royal instructions to the Governor of this Province,—“You shall take especial care that God Almighty be devoutly and duly served throughout your Government, that the Book of common-prayer, as by law established, be read each Sunday and Holiday, and the blessed Sacrament administered according to the rites of the Church of England. You shall be careful that the churches which are, or hereafter may be, erected in our said Province or Island, be well and orderly kept; and that, besides a competent maintenance to be assigned to the Minister of each orthodox church, a convenient house be built at the common charge for each minister; and you are to take care that the Parishes be so limited by Act of Assembly, and settled, as you shall find most convenient for accomplishing this good work.”

We regret to announce the death, at Calcutta, on the 25th August last, in the 44th year of his age, of Dr. WILLIAM TWINING, eldest son of the late Rev. W. Twining of this province—A gentleman whose personal character and professional attainments, are spoken of in the highest terms in the Calcutta papers.—Dr. Twining was at the time of his death and for many years previous, first assistant at the General Hospital at Calcutta, and had an extensive private practice. He was the author of a work of much celebrity on the diseases of India, which is now passing through the second edition, and also a work on the Asiatic Cholera, and was the principal conductor of the Medical Journal published at Calcutta.

**LETTERS**—received since our last—from Rev. E. Gilling (with remittance); Rev. J. Shreve, (with do.); Rev. W. Cogswell, Rev. J. Stannage, C. H. Belcher, Esq. and Mr. A. R. Truro.

☞ Several communications are deferred.

#### MARRIED.

At Pictou, on the 16th ult. by the Rev. John Burnyeat, the Rev. Charles Elliot, Rector of the parish of St. James, to Jane, eldest daughter of the late Dr. Johnson.

#### DIED.

March 3d, aged 54 years, John Homer, Esq. Member of Assembly for Barrington.



## P O E T R Y.

## A JEWISH FAMILY

In a small valley opposite St. Goar, upon the Rhine.

Genius of Raphael! if thy wings  
Might bear thee to this glen  
With faithful memory left of things,  
To pencil dear and pen,  
Thou wouldst forego the neighbouring Rhine  
And all his majesty,  
A studious forehead to incline  
O'er this poor family.

The Mother,—her thou must have seen  
In spirit, ere she came  
To dwell these rifted rocks between  
Or found on earth a name;  
An image too of that sweet boy  
Thy inspirations give;  
Of playfulness and love and joy,  
Predestined here to live.

Downcast, or shooting glances far,  
How beautiful his eyes  
That blend the nature of the star  
With that of summer skies:  
I speak as if of sense beguiled;  
Uncounted months are gone,—  
Yet am I with the Jewish child,—  
That exquisite St. John.

I see the dark brown curls, the brow,  
The smooth transparent skin,  
Refined, as with intent to shew  
The holiness within;—  
The grace of parting infancy  
By blushes yet untamed;  
Age faithful to the mother's knee,  
Nor of her arms ashamed.

Two lovely sisters, still and sweet  
As flowers, stand side by side;  
Their soul-subduing looks might cheat  
The Christian of his pride:  
Such beauty hath the Eternal poured  
Upon them not forlorn,  
Though of a lineage once abhorred,  
Nor yet redeemed from scorn.

Mysterious safeguard! that, in spite  
Of poverty and wrong,  
Doth here preserve a living light  
From Hebrew fountains sprung;—  
That gives this rugged group to cast  
Around the dell, a gleam  
Of Palestine, of glory past,  
And proud Jerusalem.

The foregoing striking and beautiful lines, containing in themselves all the graphic force of a picture, are from a volume of detached Poems published last summer in England, by the celebrated, and not more celebrated than virtuous and pious Wordsworth, with the title of "Yarrow revisited, and other poems."

From De Lamartine's Travels.

The Dead Sea has been described by various travellers. I neither noted its specific gravity, nor the relative quantity of salt contained in its waters. It was neither science nor criticism that I came to seek; I came simply because it lay in my way, because it was in the midst of a famous desert, and was famous itself; because it had swallowed up all the towns that formerly stood where I now see its motionless flood extended. Its shores are flat on the eastern and western sides; on the north and south the high mountains of Judea and Arabia close it in, descending

nearly to its waves; those of Arabia, however, are not so near, particularly on the side of the mouth of the Jordan, where we then were. The shores are completely desolate, the air is foetid and unwholesome, and we felt its influence during the whole time we were in the desert. A sense of heaviness in the head and a slight fever attacked us all, and only quitted us when we left this injurious atmosphere. There is no island to be seen; about sunset, however, I fancied I could distinguish two, at the extremity of the horizon, towards Idumea. The Arabs knew nothing of them; the sea is in this place at least thirty leagues across, and they have never ventured to follow it so far. No traveller has indeed ever attempted the circumnavigation of the Dead Sea; it has never yet been seen at its other extremity, nor at its shores of Judea and Arabia. I think we are the first who have explored it freely on the three sides, and if we had had more time at our disposal, nothing would have prevented us from having planks of fir brought here from Lebanon, Jerusalem, or Jaffa, from constructing a skiff on the spot, and visiting in this way the whole extent of this wonderful internal sea. The Arabs, who do not generally allow travellers to approach it, and prejudices are opposed to all desire for navigating it, were at this time so devoted to our slightest wishes, that they would have offered no obstacle; and I should certainly have executed such a design if I had at all foreseen the favourableness of their conduct toward us; but it was too late, we must have sent back to Jerusalem for carpenters to construct the bark; this, with the time for navigating, would have occupied three weeks at least, and we had not so many days to spare. I therefore gave up the idea, though not without regret; another traveller in the same circumstances could easily accomplish it, and throw that light on this natural phenomenon and geographical question which science has so long demanded.

The aspect of the Dead Sea is neither funereal nor gloomy, except to the imagination. To the eye, it is a shining lake, whose immense and silvery surface reflects the rays of light like a mirror. The beautifully shaped mountains throw their shadows even to its borders. It is said that no fish exists in its waters nor birds on its banks. I cannot decide this; I certainly neither saw petrels, sea-gulls, nor those beautiful white marine doves, that swim all the day on the waves of the Syrian Sea, and accompany the skiffs on the Bosphorus; but at some hundred paces distance from the Dead Sea, I shot at and killed some birds resembling wild ducks, that rose from the swampy borders of the Jordan. If the air had been really mortal to them, they would not thus have braved so near its mephitic vapors. Nor did I either see any thing of the buried towns which are said to exist at a trifling depth below the surface, and which the Arabs who were with me pretend are sometimes visible.

I followed the borders of this sea a long time, sometimes on the Arabian side, where the mouth of the Jordan lies (which river is in this part precisely what travellers have described it, a stagnant pool of dirty water in a bed of mud); sometimes on the side of the mountains of Judea, where the shore rises and assumes occasionally the form of little downs. The sheet of water presented every where the same appearance of silvery brightness and perfect stillness. Mankind has well preserved the faculty given by God in Genesis, of calling things by their proper names. This sea is splendid, it illuminates, it inundates with the reflection of its waters the immense desert which it covers; it attracts the eye, it interests the mind—but it is dead! neither sound nor movement exists on it. Its surges, too heavy for the wind to act upon, roll not in sonorous waves, nor ever does the white edge of its foam break on the roughness of its sides. It is a sea that seems petrified!"

*Expedition to Africa.*—A small steamer has been launched at Greenock, having been fitted out by a Glasgow company for the purpose of trading with the inland ports of Africa. The little steamer is, when fully equipped and in working order, about ten tons weight, and is intended to explore the Niger and its tributary streams for the purpose of trafficking with the natives. Her cargo consists of ammunition, stores, fogs, and upwards of a hundred bags of small shells called cowries, from the East Indies, which are to be given for gold dust, ivory, and other valuable produce

of Africa. The Mischief sails for the Bight of Benin, and is well manned. Another vessel sails from the Clyde, part of the same expedition, in a short time.—*Eng. Paper.*

*Living unto Christ.*—He that has tasted the bitterness of sin, will fear to commit it; and he that has felt the sweetness of mercy, will fear to offend against it.

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