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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 II. LUNENBURG, N. S. THURSDAY, OCTOBER 19, 1837. NUMBER 24.

P O E T R Y.

Musculus—a German Reformer of the 16th century.

My fainting life is nearly gone;
My frame is chilled with dying cold;
But Jesus, thou, my better life,
Canst neither sicken nor be old.

Why tremblest, then, my parting soul?
To mansions of eternal rest
That angel waits to guide thy way,
And bless thee there among the bless'd.

Quit, then, oh, quit this wretched house,
Nor at its ruin once repine;
God soon shall bind it up again,
And bid it with new lustro shine.

But, art thou all defiled with sins?
Fear not, my soul, thou ne'er shalt fall;
Believe his faithful word, and know
The blood of Christ can cleanse them all.

Can death a thousand horrors show?
True, soul; but what is death to thee?
Life is at hand, the promised life,
And, like its Giver, sure and free.

Lo! Christ, o'er Satan, sin, and death,
Yonder, in triumph, sits on high:
Fly, happy soul, with eager wings;
Away to Jesus swiftly fly.

From Skinner's Overland Journey to India.

SCENES IN PALESTINE.

The rain cleared away as we descended to the valley of Shechem, and sat down to rest by Jacob's Well, where our Saviour conversed with the woman of Samaria. Nothing could be more quiet than the scene we were surveying. Besides our own party, there was not a being astir. I thought of the solitary Joseph, when "a certain man found him wandering in the field," and how beautifully that simple passage describes the loneliness of this vale. The narrow valley in which Nablous stands is well planted with vines, and many fruit trees now in blossom around the city give it a most pleasing appearance. The mountains of the Samaritans are capped with clouds; a slight gleam of sunshine, however, through the vale, contrasted well with the gloom above.

We entered Esdraelon, the road passing through the midst of the plain, but so deep that the horses could scarcely move. Near a village by which ran a plentiful stream over a pebbly bed, we had great difficulty to wind among the olive trees that stood about it. The horses fell frequently in the rich soil, and we each in turn had the variety of a roll into it. We stopped at the foot of Mount Hermon, where the valley runs between that hill and Tabor towards the Jordan, and not far from the hamlet of Endor, so called to this day. From this place we obtained a guide to lead us over the hills of Nazareth, which bordered the vale to our front. Those of Carmel rise on the west; and behind us, nearly, lay Samaria. The scene was exquisitely fine, but most inanimate; besides ourselves, there was scarcely a living thing to be seen.

We at length ascended by a rough and craggy road, which without a guide we never should have found, and occasionally, as we wound about, caught a glimpse of the Valley of Jordan, and the Kishon swelled far beyond its banks. Like all the hill country of Palestine, this is full of excavations, the most precipitate

crags, haunts for the wild goats, and the softest dells for retirement and contemplation. The Mount of Precipitation overhaugs the vale that leads up to the city.

How well is the plain of Esdraelon calculated for the monstrous gatherings and destructive battles that have from the first taken place upon it! When we stood by the village of Endor, we looked over the scene most probably of the overthrow of Sisera. From before us came Barak into the valley; and this very ground shook "with the prancings of their mighty ones," so beautifully recorded in the song of the inspired Deborah.

March 8th.—In an hour and a half's riding from Nazareth is Cana of Galilee, called by the Arabs, Kaffer Keema. We stopped by the fountain at the entrance to the poor little village, that we might drink of the clearest and most delicious water possible,—the best, the Christians of Palestine say, in the world. From it was the vessel filled for the marriage. The house is still shown in which the miracle was performed; and as some earthen jars are sunk into the floor, the devout searchers for relics are made to believe that they were the very jars in use on that day. A church was built over the spot, which, like all others of a similar purpose, is in ruins. Some travellers have fancied that the same sort of waterpot is carried by the women now. We were not so fortunate as to witness the ceremony of drawing water; but none so large, at any rate, can be still in use. There are very few inhabitants in Cana; and it is, like other places in the country, nearly washed away by the rain and snow.

The road to Tiberias is full of interest. Beyond this village a path leads through fields of grain, where the apostles plucked, as they walked, the ears of corn. Not very much farther is the Mount of Beatitudes, whence our Saviour delivered his sermon. It stands very little above a green plain of the stillest possible appearance. There is a gravity about the scene that would, I think, have struck me with unusual awe, if I had not known the peculiar solemnity attached to it. I never saw a place better adapted for commanding the attention of a multitude, nor one more calculated for moving devout feelings. Not a single object is discernible to draw the observation from the hill, that is placed like a platform in the midst of the solitary area.

The road soon afterwards wound over a green hill, from the point of which, stretched below us, the sea of Galilee burst into sight. It was calm and dark; for the atmosphere was heavy, and clouds were gathering above it. On the left hand, in a deep and narrow valley overhung by the crags we were winding along, were a number of black tents pitched about it with the most picturesque irregularity: some were at the bottom, and others stood on small patches of green between the jutting rocks on the sides. The flocks of the tribe clambered about in every direction; and some of the cattle had wandered to the sea-shore, from which the valley opens. It was in this magnificent spot that our Saviour fed the multitude with the loaves and fishes.

A little farther on, the town of Tiberias appeared, standing, encircled by a respectable looking wall, on the shore of the sea, which we could hear breaking with a gentle plash among the pebbles: not another sound—it was the stillest scene imaginable. The grey city, with the tame hills about it, the dull quiet of the lake in front; the wild and abrupt mountains of the Gadarenes, with many "a steep place" on the opposite side, and many a cave and desolate abode for the haunts of a demoniac; the greener hills of Bethulia rising with more variety on the left hand,—stamp-ed a character on the spot so singularly impressive, that it is impossible to resist the feeling that every step is made on hallowed ground.

It began to rain as we entered Tiberias. Scarcely a house was habitable in it; but we found shelter in

the church of St. Peter, a long paved building, over the altar of which is a poor picture, representing our Saviour addressing that apostle in the words at the eighteenth verse of St. Matthew's sixteenth chapter, which are written in Latin upon the tablet between the figures.

We have abundance of room for our little party, and have spread our carpet in a corner of the building, not very far from the door; while the horses and their attendants occupy the court, at the entrance to which, as it lay several feet below the surface, they were dragged down a flight of steps. On this spot, it is said, St. Peter lived; and from behind the church—he for it was washed by the sea—he used to push off his boat to ply his craft upon the waters. There are, I think, twelve long windows in the church, without any means of shutting out the air.

From the Episcopal Recorder.

Fletcher of Madeley compared with Brainerd.—In referring to the works of the Rev. Robert Hall, we have been attracted by the following eloquent description of the character of Fletcher of Madeley, in comparison with that of Brainerd.

"The Life of Fletcher, of Madeley, affords in some respects a parallel, in others a contrast, to that of Brainerd: and it is curious to observe how the influence of natural temperament varies the exhibition of the same principles. With a considerable difference in their religious views, the same contempt of the world is conspicuous in the character of each. But the lively imagination, the sanguine complexion of Fletcher permits him to triumph and exult in the consolatory truths and prospects of religion. He is a seraph who burns with the ardors of divine love; and springing the fetters of mortality, he almost habitually seems to have anticipated the rapture of the beatific vision. Brainerd, oppressed with a constitutional melancholy, is chiefly occupied with the thoughts of his pollutions and defects in the eyes of Infinite Purity. His is a mourning and conflicting piety, imbued with the spirit of self-abasement, breathing itself forth in "groanings which cannot be uttered;" always dissatisfied with itself, always toiling in pursuit of a purity and perfection unattainable by mortals. The mind of Fletcher was habitually brightened with gratitude and joy for what he had attained; Brainerd was actuated with a restless solicitude for further acquisitions. If Fletcher soared to all the heights, it may be affirmed with equal truth that Brainerd sounded all the depths of Christian piety; and while the former was regaling himself with fruit from the tree of life, the latter, on the waves of an impetuous sea, was "doing business in the mighty waters."

"Both equally delighted and accustomed to lose themselves in the contemplation of the Deity, they seemed to have surveyed that Infinite Object under different aspects; and while Fletcher was absorbed in the contemplation of infinite benignity and love, Brainerd shrunk into nothing in the presence of immaculate purity and holiness.

"The different situations in which they were placed had probably considerable effect in producing or heightening their respective peculiarities. Fletcher exercised his ministry in the calm of domestic life, surrounded with the beauties of nature; Brainerd pursued his mission in a remote and howling wilderness, where, in the midst of uncultivated savages, he was exposed to intolerable hardships and fatigues."

Mr. Hall thus speaks of the benefit to be derived from the contemplation of the character of such men as Brainerd, Fletcher and Martyn.

"If the biography of men such as these fails to produce all the benefit we might expect, some will be ready to impute it to that hopeless superiority of character which seems to place them almost above the reach of imitation. The justice of the inference,

however, may be fairly questioned, since he who proposes for his imitation a model approaching to perfection, though he may not equal, will, probably, in the fervor of his exertions to copy it, take a higher flight than if he had contented himself with the contemplation of an inferior standard. He who forms his taste on the invaluable productions of a Raphael will reach nearer to perfection than he could arrive by the study of an inferior artist; and, for the purpose of restoring man to the image of his Maker, the wisdom of God has thought fit to exhibit a faultless model in the character of the incarnate Redeemer."

FOR STUDENTS.

We would invite the particular attention of all who are pursuing their studies in our colleges or academies, to the extracts from Sir Robert Peel's Inaugural address to the Students of Glasgow University, of which he is the Lord Rector.—Ed. C. C.

Let me, who have not survived my sympathies with the feelings and aspirations of academic youth, who have drunk from the same pure source from which you are allaying the thirst for knowledge, who have felt the glow of your emulation, and have panted, like you, for academic honours; let me, after being concerned in the active scenes of public life, and buffeted amid contentions of politics; let me bring the living testimony of practical experience to enforce the precepts and confirm the exhortations which you hear from the lips of the distinguished men of whom your instruction is the peculiar and immediate province. Let me assure you, with all the earnestness of deep conviction, founded on the observation which public life and intercourse with the world have afforded me, that your success, your eminence, and your happiness are infinitely more independent of the caprices and accidents of life, infinitely more within your own control than they are apt to appear to superficial observation. A boundless field of exertion lies before you; whatever be your pursuit, whatever be your profession, the avenues to distinction are wide open to you, or, at least, obstructed by no barrier of which you may not command the removal—(Great applause.) Is it the study of theology in which you are engaged, and are you destined for the office of the sacred ministry? To what nobler end can you dedicate your talents and acquirements than to vindicate the great principles of our common faith, to defend them from the assaults of infidelity, to rest them on the only foundation on which the free spirit of inquiry will allow them to rest, the authority of scripture! But be not content with mediocrity, set before you the example of your great predecessors, the champions of the faith you profess. Why should you despair of reaching the same eminence which they attained? Bring to the discharge of the sacred functions the same spirit by which they were actuated, lay in the same stores of professional knowledge, make those stores available, by acquiring their simplicity of style and their energy of expression; above all; enforce the doctrines you teach, and the precepts you inculcate, by that highest argument, the example of your own lives, and despair not of exercising a moral influence like that which they exercised, and of founding a reputation lasting as theirs.—(Cheers.)—Is science your pursuit? "The great ocean of truth," to quote the expression of Newton, "has extended before you." "I know not," said he, at the close of his illustrious career, "I know not what I may seem to the world, but to myself I seem to be only like a boy, playing on the sea shore, finding sometimes a brighter pebble or a smoother shell than ordinary, while the great ocean of truth lay undiscovered before me." Every subsequent advance in science has not contracted, it has only extended the field of inquiry. It has served, like the telescope, to make us familiar with some object imperfectly known before, but it has, at the same time, given us an obscure vision of others more remote, and by making us acquainted with dependencies and relations of which we had no previous conception, has served to show us the comparative nothingness of all that we know.—Are you destined for the bar? or do you aspire for distinction in the public service of your country? Surely the competition which has recently taken place for the office that now entitles me to address you, is pregnant with signal proof, that

whatever be the accidents of your birth, or your rank in society, the highest distinctions in society are accessible to all, and that there remains no national jealousy to obstruct your advancement, or to deprive you of the prize at which you aim. * * *

There were two competitors for this high office,—the one the son of a Minister of the Church of Scotland, the other the son of an Englishman, the founder of his own fortunes, by honest and laborious exertions in those same pursuits of active industry which, within this great city, are elevating many to affluence and honorable distinction; the one has attained the highest eminence in the legal profession, the other was called by the favour and confidence of his Sovereign to the highest trust which a subject can fill—namely, that of ministering the government of this great country. Mark the gratifying proof, that all national jealousies are obliterated which could have grudged either the one or the other the possession of these distinctions. The Scotsman attains the highest eminence at the Bar of England—he outstrips all his English competitors—and when he has reached the highest honours, not a murmur is heard that these were conferred upon a Scotsman. But the Scotsman, educated at a Scottish University, was not equally successful in his competition for a Scottish academical distinction. It was reserved for an Englishman, educated at an English University, with no other connexion with Scotland than a respect for her name and character and a cordial interest in her welfare. * * *

I said to you that the field of competition was open, and that the avenues of fame were accessible to all—I repeat it with the earnestness of the deepest conviction. I say, that if any one of you will determine to be eminent, in whatever profession you may choose, and will act with untiring assiduity in the pursuit of that determination, if health and strength be given, you will be successful. (Loud cheering.) You may not all here have high genius, but you have faculties of mind so capable of improvement, that if you will improve them they shall supply the place of genius and open to you brighter prospects of ultimate success than any genius, unaided by discipline, can hope to attain. There may be and probably are great original differences in different men, in the depth and quality of the intellectual mind; but depend upon it, the successful working of that mind depends, in by far the greatest number, upon the labour and diligence of the individual. I do not say that you can command success without labour. No. Difficulty is the condition of success—difficulty is a sovereign set over us by the supreme order of a parental guardian, who knows us better than we know ourselves, as he loves us better. "He that wrestles with us improves our strength and sharpens our skill. Our antagonist is our friend" * * *

I say, then, grapple with difficulty; when you meet it, let it not turn you aside; say not, "there is a lion in the path;" resolve on encountering and mastering it, and every successful effort will inspire you with new confidence, and lead to further success. Consider that the faculties which have been given you are capable of progressive, and therefore of almost infinite improvement. To by far the greater part of you, those qualities will be necessary which will fit you for action rather than speculation. It will not, therefore, be by mere study, or the mere accumulation of knowledge, that success can be obtained—mental discipline must be cultivated. The strengthening of the memory, the quickening of the apprehension, the formation of a sound, and ready, and discriminating judgment, are qualities which will be of still greater value to you than the mere accumulation of learning. Try for a short time this experiment. If you meet with a difficulty, either resolve on mastering it, or, if you cannot do this by your unaided efforts, be not ashamed to admit it, and ask for the assistance of others. Practice the economy of time; consider that time, like the faculties of the mind, is a precious talent, and that every moment of it is to be improved. Let me entreat you to maintain constant vigilance against the acquirement of bad habits, in matters that are apparently of no concern, and perhaps really of no concern, independent of the habits they engender. It is, by the neglect of this, it is by tolerating habits of indolence

and procrastination in matters of much weight. If you will for a given period try that experiment—if you will master every difficulty that occurs, or instantly admit your inability to master it; if you will practise the economy of time; if you will struggle against the bondage of bad habits; if you will do all this, then I am not afraid, that the early fruits of such a course, the feeling of self-satisfaction, the consciousness of growing strength, the force of good habits, will be inducements to the continuance of that experiment, more powerful than any thing I can advance. It has been by this laborious exertion, by patient perseverance, by the establishment of this mental discipline that all eminence has been attained. (Cheers.) Consult the works of any man of real distinction, who has left a record of the early discipline by which his own mind was matured, you will find that it was not by trusting to the inspirations of genius, but by constant assiduity and labour, that the foundations of his excellence were laid. * * *

He concluded as follows:—You have the express command of God to improve the faculties which distinguish you from the beasts which perish; you have the awful knowledge, that the day must come when you must render an account of the faculties given you for improvement; you have the assurance of an immortality different from that of the worldly man.—(Cheering.) By all these truths, by every motive which can act on a rational and responsible being; by the memory of the illustrious men who have cast honour on this ancient seat of learning; by regard to your own success, your own happiness also; by the fear of future punishment; by the hopes of future reward; by all these motives do I conjure you while you have yet time, before the evil day shall come, while your minds are yet flexible, to form them according to the models that approach the nearest to perfection; by sanctions yet more sacred; by purer and higher inspirations; by the duty of obedience to the will of God; by the account which you must one day render, not of moral actions only, out of the use or neglect of faculties given you for improvement; by these high arguments do I, in conclusion, conjure you "so to number your days as to apply your hearts unto wisdom," that the wisdom which, directing your ambition to the noble end of benefitting your fellow creatures, and teaching you humble reliance on the merits and mercy of your Redeemer, may support you in the time of your tribulation, may admonish you in the time of your health, and in the hour of death, and in the day of judgment may comfort you with the hope of deliverance.—(The Right Hon. Baronet sat down amidst tremendous cheering which lasted several minutes.)

From a Funeral Sermon by the Rev. Jas. Somerville, L.L.D.

CHARACTER OF THE LATE MAJOR GENERAL GEORGE TRACEY SMYTH,

Lieutenant Governor of New Brunswick.

We, yesterday, deposited the mortal remains of the late Lieutenant Governor, under this sacred house; and last Sunday we committed to the dust of the earth, the body of the late Rector of this Parish; who departed this life within ten short hours of one another, after nearly the same period of illness: forcibly reminding us all, "that in the midst of life, we are in death." I shall now proceed to point out some of the virtues which adorned the character of the late Governor, and which may be worthy of our imitation. This is neither the time, nor the place for idle and pompous panegyric, nor for bestowing encomiastic praises upon those who have gone to answer at the Bar of an unerring Judge; at the same time, it is but proper that the genuine virtues of those who have departed this life, particularly those who have filled eminent stations, should receive their due meed of praise, and be held forth to the imitation of others. The public character of the deceased, who, for the long period of ten years, has governed this colony, must be much better known to the majority of my hearers this day, than it possibly can be to me. Politics have nothing to do with this sacred house, and men of our order are the very last who ought to in-

intermeddle with them. "Fear God, and honour the King, and meddle not with those that are given to change," are the only politics of the Christian clergyman. His attachment to the church of England, into the bosom of which he had been received by baptism, when an infant, and in the principles of which he had been early initiated, and of which he was in this country the head, was affectionate, ardent and sincere. Whilst he was an enlightened friend to the principles of toleration, and to that liberty of conscience, which all who dissent from the Establishment, ought to enjoy, whilst they do nothing to violate the laws, and teach no doctrines inconsistent with the peace of civil society, his affection for his own Church, in her constitution, her doctrine, her service, and ordinances, was warm and fervent. His anxiety to procure missionaries for the different and distant parts of the province, and to make for them suitable provision; the readiness and zeal with which he entered into every plan for the erection of new churches, and the efforts he made, as far as depended upon him, amply to endow them, will be long and affectionately remembered, by those who had the best opportunities of knowing them. To the ministers of that church, whilst they acted in a manner suitable to their profession, he was ever ready to extend his countenance, patronage, and support. The unwearied exertions which he made for the education of the youth of the country, particularly those of the lower orders, are universally known through the whole extent of this province. Through his means, aided by the bounty of the Legislature, it is now in the power of the poorest and meanest in the country, to give their offspring a religious and a moral education, and to train up those in the true fear of the Lord, who would otherwise have been left, through ignorance of their duty, to profligacy and to vice; thereby enabling them at some future day, to become sincere christians, and useful members of society. Thus far with respect to his public conduct:—in the domestic and private relations of a husband, a father, and a master, his conduct was most humane and exemplary, and can be best witnessed by those who had the most frequent opportunities of witnessing his conduct and deportment, when retired from the eye of public observation. To the necessitous, his bounty and charity, were, there is every reason to believe, liberal, delicate, and well-timed; though, from the true spirit of a christian, they were often carefully concealed from the notice and applause of the world. And that his virtues were real, and founded upon the true fear of God, and love to his law, were clearly evinced, when he was laid upon the bed of sickness and of death, to which melancholy, though edifying sight, I myself, was an eye witness.

In the course of our professional duties, we are often called upon, to visit the sick and the dying. Sometimes we behold them, from the consciousness of an ill spent life, in the agonies of horror and despondency. Sometimes they are in a state of insensibility, and callous to every pious reflection, and serious admonition. Sometimes we find them clinging fondly to life, and eagerly laying hold of even the slightest shadow of hope; and that often at a time, when the faltering voice, the closing eye, and the sinking pulse, afford the surest marks, to all but themselves, of rapidly approaching dissolution. And sometimes it is our happy lot to witness the departure of those who, while they feel the terrors natural to men, are nevertheless, supported by that hope of the christian, which never maketh ashamed. And this was eminently the case in the instance alluded to:—here was exemplified, true faith, sincere repentance, unfeigned humility, fervent charity, and triumphant, but unassuming hope. His own words, when I first saw him, were, "this was no time for compliments: and to speak to him, no false peace; but to prove, to examine, and to try the state and condition of his soul to the uttermost." Our blessed Lord hath said, that it is the characteristic mark of the wicked, that they shun the light, lest their deeds should be reproved; and conversely, that the righteous come to the light, that their deeds may be shown that they are wrought by God.

Sincerely, impartially, and without reserve, condemning himself for the errors of his past life—reposing, at the same time, full trust in the covenanted mercies of God, through Christ Jesus—he exhibited such calm resignation, and christian peace, such unfeigned love to God, and such charity and good will to all men, as I earnestly wish could have been witnessed by every one who this day hears me, for the lesson would have been powerful and impressive indeed. He felt no regret in leaving this world, but only, that he would not have it, in his power to admonish his child to walk in the paths of holiness, virtue and truth; and all this, let it be well marked, was at a time when dissimulation was out of the question, when power could no longer protect, when pomp could no longer dazzle, and when human pride was soon to be laid in its kindred dust, a prey to corruption and to worms. And now to come to the closing scene: the word of God having been read to him, which he listened to with great attention, and frequently desired pauses to be made, that he might meditate on what he thought most important and suitable to his case; and the commendatory prayer for the departing, having been offered up for him, he fell into a state of insensibility, and after a few hours, calmly breathed his last without a struggle, and without a groan. "Mark the perfect man, and behold the upright, for the end of man is peace." This is but a feeble sketch, and feint outline of the character of the deceased: and I am deeply conscious, that I have done justice, neither to the subject, nor to my own conceptions and feelings. It is in obedience to the request of the Ecclesiastical Commissary, that this task has devolved upon me, as circumstances would not permit him to pay his last melancholy tribute to the memory of his friend. It is our bounden duty to give its due meed of praise to departed worth, and to impress the imitation of it upon others; and I hope that what has already been said, will not be deemed exaggerated, nor imputed to any other motive than a love of truth, and a sense of duty; as proceeding from one who is no man's flatterer, no man's idle eulogist, no man's calumniator, but who would gladly do justice to the virtues and good qualities of all men. I would now beg leave to point out to your notice, some of the virtues which adorned the character of the deceased. I would recommend to every christian, to imitate his piety in private. He made it his universal practice (as himself told) that no evening closed upon him, without sincere and fervent prayer to God, in secret; and no morning arose, which found him not at the same holy and christian exercise: he never approached the sacred table of the Lord, without sincere and serious self-examination, and extraordinary acts of piety and devotion. Begin and end every day with God; without his protection, you are not safe one moment; and without his blessing, none of your designs can prosper. In the morning, pray, therefore, for the guidance of Him, who spieth out all your ways, and whose countenance doth ever behold the upright; and in the evening, commend yourselves to the paternal care of Him who never slumbers nor sleeps. I would particularly recommend to the householder, to imitate him in the excellent practice of family prayer. The head of a family, after reading a portion of the word of God; and then kneeling down and offering the joint requests of all those under the roof, to the Throne of Grace, is a spectacle sublime, and affecting in the sight of angels and men, and highly pleasing to our heavenly Father.—Was this practice universally adopted, we should soon see the state of families greatly changed, we should not hear so much of the stubbornness, and disobedience of children, the dishonesty of servants, and the increasing profligacy of the rising generation. This, we may venture to say, would do more to preserve the peace and good order of society, than all penal laws ever enacted by the wisest Legislature, and carried into execution by the most active, upright, and conscientious of men."

To the above eloquent and instructive extract, little can be added. It may, however, be briefly observed that by long residence in the Province, General Smyth

became well acquainted with its true interests; to promote which was his constant study and delight; and which, a sound understanding, together with a thorough knowledge of human nature, and a quick discernment of character, enabled him successfully to accomplish. In his public capacity, he was invariably guided by a strict sense of integrity, justice and truth. Though perfectly free from all vain and ostentatious display, and careless about the trappings of rank, he never forgot the dignity of his high station. Kind and unassuming himself, arrogance and pride were taught to bend before him. He was firm and independent; he had no partialities; and he made every man in office do his duty, as he conscientiously performed his own; affording to all his successors an example worthy of imitation. As might be expected, such a character often met with opposition to his public measures, and found enemies among the avaricious and corrupt; but they have vanished as a shadow and are utterly forgotten; while his worth is daily better known, and his memory cherished by posterity.—*New Bruns. Weekly Chronicle.*

From the Episcopal Recorder.

A warning to parents.—The following awful calamity is copied from the Pittsburgh Conference Journal. It speaks the language of warning parents in tones solemn as the retributions of eternity.—*Ed. W. Mess.*

As the cause of temperance is one in which every benevolent mind must feel the deepest interest, it is of the highest importance that every case of death from the use of intoxicating liquor should be recorded but more especially so, when the case is one of a peculiar character, and calculated to touch the heart of the most obdurate.

A boy about five years old, the son of a respectable farmer, during hay harvest, went to the whiskey bottle, which, as is usual on such occasions, was standing under a shade tree, in the meadow, where the father and a number of hands were mowing, and drank of the deadly contents of the bottle until he was scarcely able to stand. When his father and a number first discovered him, after he had drunk the whiskey, he was reeling to and fro under the influence of this fatal poison, and his little tongue was so paralyzed that he never afterwards articulated a word, until this awful scene closed in death—the death of this lovely boy! The father caught him up in his arms and carried him home, where he lived for about 20 hours, suffering by times from frightful convulsions.

This man, it is said, made it his boast that he would have a little in his harvest field as long as liquor could be bought for money. Little did he think, however, that his own son would be caught in a trap that had been set for others.

HENRY MARTYN.

It is delightful to behold, in the history of that extraordinary man, talents which attracted the admiration of one of the most celebrated seats of learning consecrated to the honor of the cross; an enterprising genius in the ardor of youth, relinquishing the pursuit of science and of fame, in order to travel in the steps of a Brainerd and a Schwartz. Crowned with the highest honors a university could bestow, we see him quit the luxurious shades of academic towers, for a tempestuous sea and a burning climate, for a life of peril and fatigue, from which he could expect no other reward than the heroic pleasure of communicating to perishing millions the word of eternal life. He appears to have formed his religious character chiefly on the model of Brainerd: and as he equalled him in his patience, fortitude, humility and love, so he strictly resembled him in his end. Both nearly at the same age fell victims to a series of intolerable privations and fatigues, voluntarily incurred in the course of their exertions for the propagation of the faith of Jesus. And though their death was not a violent one, the sacrifices they made and the sufferings they endured entitle them to the honors and rewards of a protracted martyrdom. Their memory will be cherished by the veneration of all succeeding ages; and he who reads their lives will be ready to exclaim, 'Here is the faith and patience of the saints.'—*Ibid.*

For the Colonial Churchman.

THE CHRISTIAN DRAWN BY CORDS OF LOVE.

Messrs. Editors,

If you think it probable that your readers will excuse the imperfections of the following translation of one of Xavier's Latin Hymns, you are free to insert it in your columns. You will recognize that eminent author as having been the ornament of the Spanish literature and devotional poetry, in the middle of the 16th century, and a zealous missionary in the East.

The original, commencing—"O Deus! ego amo te," is a fine specimen of the sincere devotion which pervades no inconsiderable portion of the Spanish devotional poetry of the above period.

SIGMA.

O Lord! my soul is filled with Love,
Not merely for Thy heaven above;
Nor that Thou threatenest to o'erthrow
The unloving soul to hell below,
But that Thou on the cross didst die,
To rise me 'bove the glorious sky,
And sufferedst the nails—the spear,
To lead where God and angels are:
The taunting scoffs—the life of woes
And death in agonizing throes:
The penalties of others sin
Thou bearest, that I might heaven win.

Then how can I my love withhold?
How keep without Thy gracious fold?
Not that bless'd Heaven may be my home—
Not that to hell I would not come—
But chiefly that Thou first lov'dst me,
To Thy dear arms I gladly flee;
For Thou my King and Saviour art,
Oh! blessed Jesus, take—my heart.

From the Gospel Messenger.

THE PRAYER BOOK.*

FULL OF CHRISTIAN DOCTRINE, AND TEACHES

4. *An Apostolical order of ministry.*—From these indisputable truths of the divine word, the forms of the Church take us to that constitution of the visible communion, which the risen Jesus gave commandment to his apostles to organize, when he was parted from them, and a cloud received him out of their sight. Of the nature and authority of the ministry thus appointed, the Church preserves to us the character, in her solemn declaration that "it is evident unto all men, diligently reading holy scripture and ancient authors, that from the apostles' time there have been three orders of ministers in Christ's Church, Bishops, Priests and Deacons; which offices were evermore had in such reverend estimation, that no one might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority." Under the conviction of this truth, we are exhorted to pray for those "divers orders of ministers" which God "hath appointed," and "for estates of men in his holy Church," as well as for "the congregations committed to their charge."

5. *Promotes growth in holiness.*—In the office for confirmation, the Prayer Book furnishes a most appropriate means for the furtherance of the soul's growth in holiness, if faithfully regarded, and due care is given to the supplication—that we "may daily increase in thy Holy Spirit more and more, till we come unto thy everlasting kingdom."

If again we look for those scriptural terms upon which men are to approach the holy table to commemorate the sacrifice of the cross, where shall we find a safer guide, and a happier provision against the confusion of jarring opinions and feelings, than this?—"Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the

*Concluded.

commands of God, and henceforth walking in his holy ways, draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God." How simple, and yet how tender! how plain, and yet how fervent! What more, unless it be the language of that confession—"we are heartily sorry for our mis-doings—the remembrance of them is grievous unto us—the burden of them is intolerable!"

6. *A Preservative against innovation and error.*—The steady, and constantly rubrical use of a precomposed form of prayer, has this very great advantage: it puts it in the power of every one to compare the language of the pulpit with that which is uttered in the reading desk. "A Liturgy," says the late eminent missionary, Dr. Buchanan, "is that which preserves a relic of the true faith, when priests leave the articles and confessions." And, my brethren, how much of convulsion, error and unhappiness have we seen in the religious world around us, for these few years past, which might have been avoided, with the use of regularly performed, and well adjusted forms of prayer! What has kept us from the divisions and distractions, the errors, the schisms, the wild frenzies which have torn and grieved our brethren and friends of other communions? Under God, and the power of his grace, our liturgy. Far be it from us to make this allusion for any purpose of idle boasting; rather let it be for solemn admonition to us all—that while sensible of our privileges, we redouble our *faith*, our *zeal*, and our *humility* in the employment of them—lest he who thus blesses us, should take away our candlestick, for our coldness and our sin. That would indeed be a day of darkness and of gloom. Let us gird up our loins, and trim anew our lamps, that we may be spared the nightfall of a scene so fearful.

7. *Carries the truths of religion to the heart, in a manner at once forcible and tender.*—Great allowances indeed must be made for the prejudices of early education, and conscientious scruples are, however erroneous, to be always respected; but he who calmly looks over the devotions of the Church, and says that he cannot join in these admirable provisions of primitive piety and faith, should look well to the question, whether his heart is quite right with God. To whatever part we turn, our character as sinners, our miserable condition by nature, our need of help, the mercy, power and justice of our benevolent and holy Master, his sufferings and his glory, all come into view. What can be better suited to the situation of our fallen race, than the confession, with which we begin our daily prayer? Do we need moving to a sense of sins, how can we pass indifferently over the tenderness of the Litany—the agony and bloody sweat, and passion, the death and burial of our Lord?—What heart, caring for religion does not melt with penitence, and glow with love and gratitude as the inimitable pathos of the communion service is heard—how touching is the exercise at the font of baptism, when a child, or a friend enters into the holy covenant; and again, whose soul has not been moved, whose tears have not flowed, who has not thought he would be a better man, when the subduing accents of the burial service have fallen upon his ear? And yet in all, the doctrines are as plain as the worship is pure and moving. There is atonement and pardon for repentance here—the restoration of a sinful race to the divine favor—grace to renew, sanctify and guide—and then, through the grave and gate of death, the door opens to a joyful resurrection. No wonder that one long since departed should have said, "The words of this blessed service should be written in letters of gold upon the ceilings of every house." Surely they should abide in every churchman's heart.

Is not this book, then, a fit companion for the word of God? Will not the making of it such be in compliance with that ancient service which implied the union of Scripture doctrine and Scriptural worship?

The Prayer Book, next to the inspired volume, being the best weapon the missionary can wield, all who go out upon the errand of the Cross, find it as useful as the call for it is great. Through our whole *great west* the numbers yet afforded are as nothing compared with the demand. The European missionaries long in China, find at length that the Liturgy is one of the most efficient means of usefulness. Even the missionaries sent to that country by the Ameri-

can Board of the General Assembly of the Presbyterian Church have resolved to use it. It is something more than intimated that our Prayer Book will ere long be wanted in large numbers for the service of our Grecian missions. Ill fated Africa, destitute of a written language, will, it is believed, to a large extent learn the English tongue, and find use for vast numbers of our ritual. Add to all this the fact that feeble and new organized congregations every where are in great need of this incomparable work; and that, as has been seen in the deary regions of Newfoundland, as stated by its indefatigable missionary, Archdeacon Wix, that many who have never seen a minister of Jesus, have grown up with religious worship and a love of the Gospel, by means of old and almost worn out bibles and prayer books handed from parent to child through several generations—and you have sufficient reason for fostering an institution like the one before us, and for praying for its prosperity.

MINISTERIAL.—PASTORAL VISITING.

In that solemn vow, taken upon him by each minister of the cross, he promises, by every means in his power, "to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." But it is not by the ministrations of the pulpit alone that he is to advance his Master's cause. He is to watch for times when he may speak a word for Christ. The command is—"Preach the word; be instant in season, and out of season; reprove, rebuke, exhort." In his hours of social intercourse—in his daily communication with the people of his charge, there will ever be openings of which he may avail himself, to produce a salutary impression. We ask, then, "what manner of person ought he to be in all holy conversation and godliness!"

We are indeed far from being the advocates of that indiscreet zeal, which would violently obtrude religion on the notice, at all times and seasons; for we are well aware of the injury which such a course often produces. There is "a time to be silent," as well as "a time to speak." We would deprecate, too, that species of cant, which is continually bringing in the name of our Maker on every occasion, and pretending to see in every occurrence, however trifling, the marks of a special interposition of Providence. This is as revolting to good taste, as it is to a spirit of true piety. Neither would we be understood as restraining the cheerfulness of friendly converse, for such is not by any means the object of religion. Its influence is not exerted to repress the warm and generous feelings of our nature, or to prevent their proper expression. Religion would not seal up the fountains of social intercourse; it would only purify them. Its object is to hallow all the feelings, and while it would regulate man, even in the freedom of his conversation, still it would only do it, so far as to prevent aught which might be injurious to another, or unworthy of himself. But we contend that the christian minister should so meet with those who are entrusted to his care, that he may not pass by any opportunity which is afforded him, of promoting their spiritual welfare.

Cecil, speaking of this subject, says—"What passes, on these occasions, too often savors of this world. We become one among our hearers. They come to church on Sunday and we preach: the week comes round again, and its nonsense with it. Now if a minister were what he should be, the people would feel it. They would not attempt to introduce the dawdling, silly, diurnal chat! When we countenance this, it looks as though, 'On the Sunday I am ready to do my business; and in the week you may do yours.' This lowers the tone of what I say on the Sabbath. It forms a sad comment on my preaching."

CLERICAL LEVITY.

Life, should not be with any, a time to trifle. Its moments are fleeting too fast away—its hours are too rapidly hurrying us to the tomb. There is too much to be effected—too mighty a work to be done to admit of frivolity. It is indeed a fearful thing, to live—to know that on this narrow span of time, events are hanging of such momentous consequence—to feel that soon an Eternity will burst upon us with its awful disclosures, and its changeless state. With us,

the night is passing away; the day, the unending day is at hand. Not in vain then was that exhortation of the Apostle—"be ye sober." But if this is applicable to the private Christian, with what added emphasis does it appeal to the Christian minister! If St. Paul could write to the Church of the Ephesians, that "foolish talking and jesting are not convenient," does not the charge come with double power to him who stands between the living and the dead, as the messenger of God to sinful and apostate man? Shall he, whose business is with Eternity—the effect of whose labors will last long after the light of the sun has been quenched—shall he stop to mingle in the idle raillery of those around him? Shall he not rather, bear ever written on the tablet of his mind, that confession of David: "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether!" With what feelings can he pass from the midst of levity to join in the solemn duties of his profession? He may be summoned, while the half uttered jest is yet upon his lips, to go forth and see the last hours of some one committed to his charge—to stand by the dying sinner, when Eternity is opening to his view, when his lips are quivering with a long forgotten prayer, and for the first time, he asks in the agony of his spirit, "what must I do to be saved?" Or, it may be his lot, to administer the comforts of our most holy faith to the departing Christian, and to aid him in gathering up the energies of soul, for the last, stern conflict. Will his spirit be fitted for duties like these when he has just been mingling in the frivolity of the world? No, if the Christian minister seeks nothing beyond his own spirituality, and that frame of mind which fit him to deal with the souls of dying men, he will let his conversation be such as becometh the Gospel of Christ.—*N. Y. Review.*

EXPENSE OF PUBLISHING.

The Boston Times says that the daily Herald establishment of that city has, within the past year, sunk \$5000! We mention this fact merely to give our friends some idea of the great expense attending the publication of Newspapers. No one, unless acquainted on this subject, can form any just conception of the many incidental expenses to which a publisher is subjected, in addition to what he sustains in the way of delinquent subscribers, had debts, &c. These expenses, when singly considered, seem trifling, to be sure; but taken in the aggregate, the amount appears almost incredible. Perhaps of any undertaking, a newspaper is the most uncertain in its result. And the main reason why it is so, is, that the price being generally trifling, a subscriber is induced to believe that a delay of a year or two on his part—or even an eternal delay—can't make much difference to the printer, particularly as he has got so many subscribers! This is the grand secret of newspaper failures. It is this inattention to a trifling debt, which sinks in time the most encouraging. Let all those who thus delay the hour of payment, keep in mind this significant proverb: "Sands form the mountain—minutes make the year!"—*Boston paper.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, OCTOBER 19, 1837.

SUNDAY SCHOOL.—The eleventh annual examination of the St. John's Sunday School at Lunenburg, took place on the festival of St. Michael, (29th ult.) in the presence of a respectable number of the parents and friends of religious education. There were about 150 children in attendance, who were examined in the lessons they had learnt during the year, from the Old and New Testament, Lewis's explanation of the Church Catechism, Grassman's Introduction to the Knowledge of the Christian Religion, Faith and Duty of a Christian, &c. It is believed that good evidence was afforded of their advancement in religious knowledge, and it was pleasing to mark the eagerness with which many of the children evinced to repeat the hymns which they had prepared, but which there was not time to hear them recite.—Particular interest was excited by the examination of a numerous class of little ones in the Child's

Catechism in rhyme, which they are taught according to the plan pursued in Infant Schools. At the close the following beautiful hymn was sung—

THE HAPPY MEETING.

Here we suffer grief and pain,
Here we meet to part again,
In Heaven we part no more.

C H O R U S.

O ! that will be joyful !
Joyful joyful joyful !

O ! that will be joyful !
When we meet to part no more.

All who love the Lord below,
When they die to Heaven will go,
And sing with saints above.

O ! that will be joyful ! &c.

Little children will be there,
Who have sought the Lord by prayer,
From every Sunday School.

O ! that will be joyful ! &c.

Teachers, too, shall meet above,
And our Pastors whom we love,
Shall meet to part no more.

O ! that will be joyful ! &c.

O ! how happy we shall be !
For our Saviour we shall see,
Exalted on his throne !

O ! that will be joyful ! &c.

There we all shall sing with joy,
And eternity employ,
In praising Christ, the Lord.

O ! that will be joyful ! &c.

KING'S COLLEGE.—We understand that the annual meeting of the Governors of King's College was held in the Library of that Institution, on Thursday the 28th ult. His Excellency Sir Colin Campbell, K. C. B. the Lieutenant Governor presiding, attended by the Chief Justice, the Provincial Secretary, and the Judge of the Court of Vice Admiralty. The Attorney General, accompanied by the Treasurer, was on his way, but we have heard with regret that an accident prevented his arrival. Among much other interesting business which occupied the attention of the Board, the Governors passed a unanimous vote empowering the House of Convocation to confer the honorary degree of D. C. L. upon ANTHONY BARCLAY, Esq. A. B. one of the earliest graduates of the University, and who has recently given a strong assurance of continued attachment to his Alma Mater. To Mr. Barclay's father the College was deeply indebted for great and successful exertions in its favour in an early period of its history; and we believe him to be a descendant of the celebrated author of *Euphormio* and *Argenis*—specimens of pure and elegant Latin which every classical scholar must admire. He was appointed by the British Government to the Commission for determining the Boundary between the Province of New Brunswick and the United States, and has resided for some years past in the city of New York.

There are others of the early graduates of the University whose eminence in their various professions reflects credit upon the Institution, and points them out as highly deserving of those honours which have been thus so properly conferred on Mr. Barclay. And we believe here are also some yet older Alumni who completed their education at Windsor before the charter was obtained, under which academical distinctions are bestowed, but who are still without the honours they have fairly earned.

The usual examination of the Students then took place, and the competitors for the vacant scholarships having acquitted themselves with much credit, both in classical and mathematical learning, PHILIP CARTERET HILL and GEORGE AUGUSTUS VIETS were pronounced to be the successful candidates.

The Pupils of the Collegiate School, consisting of about 30 boarders from various parts of the province, were examined in their several studies, and the result was highly satisfactory to the Governors, and reflected great credit upon the Rev. W. B. King, their learned preceptor.

On the following day his Excellency and the other Governors visited and inspected the College and Academy, and it was very gratifying to observe the warm interest which they evinced in the prosperity of the collegiate institutions.

With reference to what we lately stated respecting college expenses, we take occasion to observe that one of the foundation scholarships of £20 will very nearly defray the Steward's bill for the whole academical year, and that less than £8 will pay all fees for tuition, lectures, library subscription, &c. One of the successful candidates above named enjoys a scholarship of *Forty Pounds Sterling* additional.

SYSTEMATIC CHARITY.—We find the following excellent remarks on this subject in the *Missionary*, taken from the *Southern Churchman*, and we recommend them to the attentive perusal of our readers. The scriptural plan of "Weekly offerings" for the cause of God is rapidly reviving in the sister Church in the United States, and we believe was first strongly advocated by Bishop Doane of New Jersey, who is forward in many an excellent work. We are satisfied that such a plan is the only sure foundation for the support of religious charities, and we hope it will be generally recommended by our Clergy with reference to the Church Society. If we could bring our people "upon the first day of the week to lay by them in store as God has prospered them," and cast it into the Lord's treasury, how different would be the result, from the niggardly contributions which we are now forced to beg for the support of the Gospel. In Halifax, for example, if each member of the church would give to the Church Society ONE PENNY weekly, the annual amount would exceed Six Hundred Pounds! But how many ought to give to Him who has given all to them, at least twenty times that sum; and not a few might spare twice that again, from their superfluities, and be the richer notwithstanding. One penny a-week from each member of the congregation of Lunenburg would produce more than £100 in the year, and speaking within bounds, we are persuaded that if every adult member of the church in Nova Scotia and Prince Edward Island, would on each Lord's Day, set apart this small sum, there would be a yearly gathering for carrying on the work of the Lord, of not less than *Two Thousand Pounds*. Let a trial be made:—let each person lay by every week what he conscientiously feels he can spare for the objects of the Church Society;—let these weekly offerings be enclosed on the first Sunday of every month, in a piece of paper, with a proper direction, and collected in the plate by the churchwardens where there is a monthly communion, (or where there is not, they might be sent to the clergyman privately,) and we are convinced that the annual amount of such willing contributions by the Church at large, will be found highly gratifying and important.

SYSTEMATIC CHARITY.

Systematic efforts are enjoined in the Scriptures, and are best calculated to secure the desired result. The last point which I would urge, is the adoption of the "apostolical plan." The fact that it is, *apostolical*, will, we trust, be a sufficient passport to the favor of every churchman. St. Paul gave order to the Churches of Galatia and Corinth,—"upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

Upon the first day of the week, i. e. on the Lord's day, when we assemble to enjoy the privileges of the sanctuary, it is peculiarly a fit time to remember those who are destitute of these privileges. It is a proper time for "proving the sincerity" of our love, by contributing something to send abroad the light of the glorious Gospel. It is an accepted time to honour God with the first fruits of all our increase.

While we praise him for what he has done unto us, can she had saved by economy for the Missionary Soci- we be unmindful of those who are sitting in darkness etc. and the shadow of death—to whom the Sabbath brings no rest, and whose ears have never been saluted with the glad news of salvation? While we enjoy all the privileges of the Gospel, and all the comforts of Christian society, shall we overlook the claims of those who are calling for ministers to break unto them the bread of life?—to teach their children the fear of the Lord? Can we forget the scattered sheep of our flock, who are without a shepherd—with no one to lead them into the green pastures, and beside the still waters?

Then, by all the blessings of the Gospel, by all your Sabbath and sanctuary privileges, by all your means of grace and hopes of glory, you are called upon, on his holy day, and as often as you are gladdened by its weekly return, to do all in your power to extend these blessings to others—to send abroad the healing influence, the saving truths of the Gospel. "Freely ye have received; freely give."

Let every one of you lay by him in store. "Every one," says the apostle. There is no exception. The obligation rests upon all; men, women, and children; old, and young; rich, and poor; All are commanded, nay, privileged, to do something for the cause of their Divine Master. Every Christian is expected to do his duty, and bear his part of the burden. In order to secure the pecuniary means necessary for the prosecution of this enterprise, every one is commanded to lay by him in store, something every week. With many the weekly deposit will be small; but, as the drops of rain contribute to swell the great rivers, and to replenish the mighty ocean, so the aggregate of these small contributions will amount to thousands, will fill the treasury of the Lord, and will swell that river, whose stream shall make glad the city of our God.

In the United States, the Protestant Episcopal Church embraces 800 congregations, and the regular attendants will average, perhaps, 200 in each. If every one of these would lay by him in store two cents weekly, the annual amount would be \$166,400 00. Any one, with the help of a little arithmetic, may calculate how many Missionaries it would support, and how many Bibles, Prayer Books, and Tracts, it would circulate. Would these efforts impoverish the Church at home? Christian economy teaches otherwise. That which is lent unto the Lord, he will repay. Let the Church expend, annually, \$100,000, for the spread of the Gospel, and how much wider would her borders be extended, and how many souls might be saved!

In England, benevolent efforts are systematic. A large proportion of the income of societies there, is derived from "penny collections," made every week. Each parish is divided into districts, and collectors are appointed to visit the families, and to receive their offerings. They gather up the fragments, so that nothing is lost. By these humble efforts, great things have been accomplished. The three prominent societies for the spread of the Gospel, supported by members of the Established Church, have an aggregate income, exceeding \$600,000 a year. The Dissenters also, have Missionary societies, which are liberally supported.

Much of those noble charities of the English Church comes from the poor, who cheerfully give from the savings of toil and self-denial. Take a single example of what they do in this good cause. "A Clergyman, in his parish, visited a poor woman who offered him a large contribution for the Church Missionary Society. He asked her how she got together so much money—Why, Sir, she replied, I want but little, and therefore have been able to gather up that for the poor heathen. He asked her again by what means she had saved so much, for he wished to apply her principles of economy to himself and to his family. Sir, said she, I was going to purchase a bonnet, when it occurred to me that a much plainer one would do than my husband intended, and so I was enabled to save eighteen pence for the box. I was going to the baker to buy a loaf for my children, and it occurred to me that God's blessing and brown bread were better for my infants than white bread without; so I bought a loaf of an inferior quality, and thus I saved four pence of the bread of life. And so the poor woman went on enumerating, what sums

You doubtless remember the story of another poor woman, who, of her penury, did cast into the Treasury of the Lord "all that she had, even all her living." The world may regard the poor widow as imprudent and foolish; but Christ approved the act. She did her duty, and doubtless felt herself richly repaid, in having the testimony of a good conscience before God. With His blessing, her scanty store, like the cruse of oil and the handful of meal, would be multiplied to the relief of all her necessities. He loveth a cheerful giver, and will repay him a hundredfold.

The principle recommended by the apostle is, let every one give as the Lord hath prospered him. Our own consciences, enlightened by the word of God, must determine the amount. That is, we must honestly and conscientiously consider how much the Lord hath prospered us—how much, by his blessing, we have been enabled to acquire; and then lay aside accordingly. It was a saying of the devout Bishop Wilson, "proportion your alms to your estate, lest God proportion your estate to your alms."

Such is the "apostolic plan." The primitive Christians long observed it. Justin Martyr, in his Apology, bears the following testimony; "Each at his own discretion gives what he will, and what is collected is confided to the presbyter, who dispenses to all in necessity."

The attention of our own Church has recently been called to it. In the Diocese of New Jersey, the plan has been generally adopted; and a few parishes in other states have done likewise. On this plan a large sum may annually be raised at a small sacrifice. And who is not willing to make some sacrifice—who will not esteem it a privilege and a pleasure to practise a little self-denial, for the sake of the Lord that bought us? We ourselves are deeply indebted to Missionaries. Our forefathers received the gospel from Missionaries. Our beloved Church, in this country, owes much to the long continued and nursing care of the venerable "Society for propagating the Gospel in Foreign Parts." And now, you are called upon, in turn, to impart the blessing to others. "Let this mind be in you, which was also in Christ Jesus." Copy the primitive examples, and imitate the zealous efforts of your brethren in other parts of the world.—*Southern Churchman.*

VISITATION SERVICES.—We have only just received our parcel of these, which have been for some weeks advertised in the Halifax papers. They are three in number, preached by the Rev. E. Gilpin, Rev. James Robertson, and Rev. Dr. Shreve. We recommend these discourses to the attentive perusal of every churchman, and especially of those who think it a matter of indifference whether the unity of the Church be violated or preserved. We may give some extracts hereafter.

THE REV. MR. STANNAGE, we are happy to find by a letter just received from him, has returned in safety, and with some improvement in his health, to his mission.

THE THERMOMETER

At Lunenburg, marked at noon—northern exposure.

	June.	July.	August.	Sept.
Average.....	66.....	68½.....	68½.....	62½.....
Maximum.....	75.....	79.....	82.....	75.....
Minimum.....	50.....	59.....	62.....	51.....

The early part of October has been colder than has been noted for ten years. On the night of the 8th, ice was formed at Lahave nearly an inch thick, and there have been several showers of snow.

DIED.

At Willowpark, near Halifax, JOHN YOUNG, Esquire, aged 65 years, one of the Representatives in Provincial Parliament for the County of Sydney.

At Amherst, suddenly, Mrs. TOWNSHEND, wife of the Rev. George Townshend, missionary there.

At Windsor, THOMAS, second son of Lewis M. Wilkins, Esq. in the 7th year of his age.

OBITUARY.

In a late No. was recorded the death of Mrs. JANEY HURSTON, an aged and respected inhabitant of Shelburne. We have since received the following notice respecting her, to which we readily give insertion:—

"During her long and painful illness not a murmur or complaint was she known to utter; but praises and thanksgivings for the manifold mercies she had received were continually in her mouth. Often when repeating passages of scripture and those beautiful paraphrases used by the Kirk of Scotland, of which she was a member, would she break forth in praise to God, for having blessed her with pious parents, who stored her youthful mind with those sacred truths which were then affording comfort in her old age. Towards the last she became (to use her own words) "anxious to depart and to be with Christ;" but she would add "God's will be done, I am willing to wait all my appointed time,"—a delightful example of child-like submission to the pleasure of her heavenly Father. Thus did she breathe out her life in "the confidence of a reasonable, religious, and holy hope," affording her friends and relations cheering evidence of the power of that faith which depends upon the alone merits of Jesus Christ for the salvation of the soul. Her remains were followed by a large concourse of people who have long known and respected her, and she "came to her grave in a full age, like us a shock of corn cometh in its season."

For the Colonial Churchman.

Messrs. Editors,
Your Editorial attached to the "Old Churchman" of the 21st Sept. I trust, will find many respondents. There are very few Clergy men whose parochial visits would not furnish matter for useful comment from their pulpits on the Sabbath,—and why not extend the sphere by making your columns the medium to many at a distance. They would no doubt recall circumstances in the mind of others, clerical and lay, which would not only be interesting, but useful for the prosperity of our Zion. Local intelligence keeps alive that feeling of affectionate liberality that is ever ready when our church calls for assistance. But how frequently do we find, when nothing is known beyond our own parishes, the liberal hand is shortened, and the ready reply 'you are doing nothing,' 'you will never succeed,' meets the call for a church, &c.

These reflections have led me to respond to your editorial by recalling one of those 11 churches in King's County, which the "Old Churchman" refers to. In the lower part of the parish of Kingston, a number of Protestant families,—emigrants from Ireland—purchased small lots of land, erected their cabins, and with the woodman's axe, have now cleared sufficient to give them a comfortable independence. The parish church was too far for them to attend, there being no roads, and with the exception of a visit from the Rector in the winter season, when the Kennebecasis was frozen, they had no opportunity of hearing that Liturgy which they had heard in the land of their fathers. Mr. White, a son of the loyalist, who 10 years ago made the first improvement in this rugged spot, kindly opened his door on these occasions, when from 150 to 200 persons gladly availed themselves of these opportunities of hearing the word of God; they sympathised with each other in being cut off from hearing the "church going-bell," but these feelings, I have reason to think, under Divine Providence urged them to unity of purpose. In the winter of '35 it was proposed to erect a church. With what eagerness did they receive the proposal,—one poor man said he would sell his cow to forward the undertaking. With such feelings what cannot be done. A site was chosen, not only for their immediate convenience, but also for those persons on Long Island immediately opposite. Two acres for

the church and burying ground were given by the corporation of Kingston. A subscription was set on foot in the parish, and it is with pleasure I have it in my power to say, that with a small sum due to the liberality of St. John, an amount sufficient for its completion was subscribed. A committee was appointed, who fearing there might be a deficiency, applied to the Venerable Society for Propagating the Gospel for a small sum. The building, 26 x 42, is now finished and ready for consecration; and when the spire is completed, it will have cost nearly £300. It was opened for Divine service by its Venerable Rector in July last; and who but those who feel themselves deprived of the comfort of assembling together in the house of prayer, can picture the happy feelings of the congregation when they met in this *their own house* of God with its altar, desk, and pulpit;—the seats being free, they had no selection to make where they should find a place to pray,—but all with one heart and voice poured forth their supplications at the throne of grace. The Rector with his Curate propose so to divide their duties, that this portion of the flock may receive a sixth portion of their time; and that God may bless them, with all the labors of his ministers, is the prayer of a

St. John, New Brunswick.

LAYMAN.

INTELLIGENCE.

Mr. Wolff.—On Tuesday evening the Tabernacle was crowded to overflowing, to listen to Mr. Wolff the oriental traveller, in continuation of the lecture commenced during the last week. He introduced his lecture by a brief reference to a statement made in the New-York Evening Star, that his labors as a missionary among the Jews had been unsuccessful. He stated that Mr. Noah whom he mentioned in terms of high respect, and who was now present, had been led into this error, because of his silence touching the success of his efforts for the conversion of the Jews.

He chose to speak but seldom in relation to his success, because, first, conversions were sometimes reported by missionaries, which, in their results, disappointed the hopes of those who reported them; and secondly, because it seemed to savor of boasting.—He felt himself called upon, however, now to state, that the Lord had honored him with success in preaching the gospel to the Jews, many of whom he had himself baptized, and some of whom were now in England studying for the ministry. He here related examples of the conversion of Jews in Alexandria, in Cairo, in Jerusalem, and a variety of other places, where the proofs were furnished, that he had not labored in vain. It was a mistake, therefore, to say that he had been singularly unsuccessful among his own nation, although it was true that he converted nobody, but God had converted many by his instrumentality.

Mr. W. then continued the narrative of his travels through a variety of countries furnishing most interesting particulars touching the various sects of the Jews whom he met and to whom he preached the gospel in their own synagogues, houses and tents. He also gave many facts in relation to the Syrian and Arabian Christians, together with other religionists, who seemed to have a mixture of Judaism and Christianity in their worship. He related a number of the traditions and allegories of these several sects, which were new and deeply affecting, accompanying them throughout with illustrations of Scripture prophecy, most striking and conclusive. His narrative of the conversion of Senacherib, a tradition of the third century, and his account of an interview with the Rechabites, whose descendants to the number of 60,000 faithfully adhere to the commandments of Jehovah, their father and present a living fulfilment of the Scripture prophecy, touching their fidelity and perpetuity, held the audience in deep and gratified attention.

There is something in the benignant countenance, the meek and modest demeanor, the humble and gentle spirit, and the pure and fervent zeal of this extraordinary man, which may justly be termed apostolical.

In his lectures there is nothing of ostentation—no studied elegance of diction—no attempt at self-adulation—no rant, whining or cant—but with the simplicity of a child, he relates the scenes through which he has passed, while he is nevertheless so true to nature that the audience are made to see and feel the events he describes, as though they were passing before their eyes. And at times he is truly eloquent, pouring forth from his full heart the emotions which his reminiscences inspire, in a strain of pathos which finds a response in every heart.

Steamboat Explosion.—Twenty-five lives lost.—The steamer Dubuque collapsed a flue on her passage to Galena, on Tuesday morning last, at 3 o'clock, about forty miles below Rock Island. Twenty-seven persons were killed and wounded; fifteen of them were buried at Bloomington, and one at Alton; four were brought to the Hospital in this city—they were all deck passengers except four hands of the boat—five or six were blown overboard.—The boat took fire shortly afterwards, but the survivors succeeded in putting it out without doing much damage. The Dubuque was towed to this city by the Smelter.—*St. Louis Bulletin.*

ANOTHER ACCOUNT.

TWENTY-SIX LIVES LOST! *The Dreadful Explosion of the Dubuque Steamer.*—We have further particulars in the Cincinnati Whig of the 24th. The accident occurred near Bloomington, about 300 miles above St. Louis. Twenty-six human beings were victims to the criminal negligence of the conductors of the boat. Of these 19 were buried near the spot where the explosion occurred, for a short distance below, one at Alton, and two at St. Louis. The unfortunate boat discharging ever and anon the corpse of some unhappy sufferer, must have seemed like some funeral barge booming over the dark waters of the Upper Mississippi. A lady, who witnessed the horrid spectacle, informs the editor of the Whig that the conduct of the captain of the Dubuque, in leaving them exposed on the deck when wounded, was anything but gentlemanly.

The above dreadful occurrence took place on the 12th of Aug. on the passage of the boat from St. Louis, (Mo.) to Galena. The captain's name is Smoker. The boat was immediately landed, and many of the wretches fled to the shore and stripped off their clothes, tearing off the skin with them. The cabin passengers escaped with little or no injury. The boat was towed to St. Louis on the 19th, where she was left a perfect wreck.

Another Steamboat Explosion.—A slip from the office of the Mobile Advertiser states that the steamboat Caroline exploded her boiler on the 15th ult. while on her way to New Orleans. The explosion took place near Dog River Bar, and the Caroline was afterwards towed to Mobile by the steamer Champion.

The Caroline blew up at 1 o'clock, P. M.—only one boiler burst. Mr. Levi, the engineer, was badly scalded, but is expected to recover. Mr. John Smith, the steersman, died while coming up. Two negroes, deck passengers, were drowned. There were five cabin passengers, none of whom received any injury. Five firemen were badly scalded.

Plague in India.—London, July 14.—By the following extract of a private letter received from Allahabad of the 7th April, we regret to learn that the plague is making fearful ravages among the native population of India;—“We hear that the plague is invading the company's territories on the western frontier, and at one place has been carrying off 5,000 a day. A fatal sickness is also prevailing at Benares; Mrs. — says that 500 are there dying daily. This mortality is chiefly confined to the native population; but there have also been many sudden deaths among Europeans. At a native fair held here in January, 300 died in one day from cholera.”

The loss by the late hurricane at Barbadoes is estimated at £75,000 sterling.

Cure for Hydrophobia.—Dr. Shoolbred, surgeon of the Native Hospital, has had the good fortune to be the first to introduce into Bengal a successful method of treating Hydrophobia.

On Tuesday, the 5th curt, a Bheestee, who had been bitten three weeks before in the leg by a mad dog was carried to the Native Hospital, about three o'clock in the afternoon, with the symptoms of hydrophobia strongly upon him. He was immediately bled to the extent of 40 ounces. The symptoms of the disease yielded in succession as the blood flowed; and before the vein was closed, he stretched out his hand for a cup of water, and calmly drank it off, though the mere approach of the water but a few minutes before had thrown him into convulsions. After the bleeding, he lay down on a cot, fell asleep, and continued so for nearly two hours. When he awoke the symptoms of the disease were threatening to return; another vein was then opened, and eight ounces of blood were taken away, which so completely subdued the disease, that he has not had a symptom of it since.

We are anxious to lose no time in making this important fact known to the public, as at this season particularly its immediate publication may be the means of saving the lives of some individuals. The Bheestee, who is the subject of the foregoing case, being still in the hospital, we need say no more at this time; but in our next number we hope to present our readers with a detail of this most satisfactory and, we may add, unprecedented case in the annals of medicine.

We may, however, further add, that the earlier the practice is adopted after the appearance of unequivocal symptoms of hydrophobia the greater is the chance of success; and that therefore, persons whose servants may be attacked with this formidable disease, should not allow them to waste time in incantations and other useless practices commonly resorted to by the natives on such occasions, but cause them to be placed as quickly as possible under the charge of a regular practitioner.

One thousand persons it is supposed can be conveniently seated on the cabin deck of the “Great Western” steam-ship, just launched at Bristol to run to New York.

The Duke of Wellington is now 68 years of age, Lord Eldon 86.

At Louisville, Ky. wheat is selling at 80 cents, corn 50 cents, and new oats 25 cents.

Historical Chronology.—A new and learned work on this subject, so important to the scholar, by D. H. Hegewisch, Professor at Kiel, in Denmark, and translated from the German, by James Marsh, has recently been published by Chauncy Goodrich, Burlington, 18mo. one hundred and forty-four pages. It is for sale by Mr. J. Whetham in this city, through whom we have been favored with a copy.—*Epis. Rec.*

Schools.—There is an atmosphere around a school that has an inconceivable influence in forming the character: and he who educates the intellect makes an impression on the heart, that is seldom in after life erased. Let Christians look to it, that that impression made upon the hearts of their children, is one that they will not desire to see erased. Their children then must be taught by one whose own heart has been brought under the power of divine truth.

I compare the art of spreading rumors to the art of pin-making. There is usually some truth, which I call the wires; as this passes from hand to hand, one gives it a polish, another a point, others make and put on the head, and at last the pin is completed.—*John Newton.*

SIN.—Nothing worth having is gained by sin; and nothing worth keeping is lost by holiness.

POETRY.

From "Lyra Apostolica."

DEATH.

Whene'er goes forth Thy dread command,
And my last hour is nigh,
Lord, grant me in a Christian land
As I was born, to die.

I pray not, Lord, that friends may be
Or kindred standing by,
Choice blessing! which I leave to Thee,
To give me, or deny.

But let my failing limbs beneath
My Mother's smile recline:
My name in sickness and in death
Heard in her sacred shrine.

And may the Cross beside my bed
In its meet emblems rest;
And may the absolving words be said
To ease a laden breast.

Thou Lord! where'er we lie, canst aid,
But He who taught His own
To live as one, will not upbraid
The dread to die alone.

MISCELLANEOUS.

WONDERFUL STRUCTURE OF THE HEART.

The wisdom of the Creator, says a distinguished anatomist, is in nothing seen more gloriously than in the heart. And how well does it perform its office! An anatomist who understood its structure might say beforehand that it would play; but from the complexity of its mechanism, and the delicacy of many of its parts he must be apprehensive that it would always be liable to derangement, and that it would soon work itself out. Yet does this wonderful machine go on, night and day, for eighty years together, at the rate of one hundred thousand strokes every twenty four hours, having at every stroke a great resistance to overcome; and it continues this action for this length of time without disorder, and without weariness. That it should continue this action for this length of time without disorder is wonderful; that it should be capable of continuing it without weariness is still more wonderful. Never, for a single moment, night or day, does it intermit its labour, neither through our waking nor our sleeping hours. On it goes, without intermission, at the rate of a hundred thousand strokes every twenty-four hours; yet it never seems fatigued, it never seems exhausted. Rest would have been incompatible with its functions. While it slept the whole machinery must be stopped, and the animal inevitably perish. It was necessary that it should be made capable of working for ever without the cessation of a moment—without the least degree of weariness. It is so made: and the power of the Creator in so constructing it can in nothing be exceeded but by His Wisdom!

THE BIBLE.

The testimony of Infidels to the excellency of the Scriptures.

A most surprising thing, and which ought to be more generally known, is the testimony which the most eminent infidels have given to the excellency of the Scriptures. Lord Bolingbroke, the most respectable, perhaps, of all the infidel writers, declares that "no religion ever appeared in the world, whose natural tendency was so directed to promote the peace and happiness of mankind." And again he says, "The gospel is one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity." A higher or a juster eulogium cannot be pronounced; we are only surprised that a man could entertain such sentiments, and still remain an infidel. Rousseau declares that the writings of the most admired of the philosophers, "with all their pomp of

diction," appear "mean and contemptible," when compared with the Scriptures. He pronounces also a beautiful and eloquent eulogium upon the character of our Saviour, and asserts the utter impossibility that such a character should be a mere fiction of the imagination, (as Tom Paine somewhere insinuates.) "The inventor of such a personage," adds he, "would be a still more astonishing object than the hero."

Lord Byron also, in his emphatic language, says, "If a man was ever God, or God man, Jesus Christ was both."

And in the blank leaf of his Bible were found after his death, the following lines in his own hand writing.

"Within this wondrous volume lies
The mystery of mysteries,
And blessed, for ever blessed, are they
Who read to hope, and read to pray.
But better had he ne'er been born,
Than read to doubt, and read to scorn."

The only astonishment is, how men, after such admissions, can remain infidels: Lord Rochester, once himself a distinguished member of their corps, explained it when he said, *laying his hand emphatically on the Bible*, "The only grand objection to this book is a bad life." They know the right and approve it, but pursue the wrong.

HEARING THE WORD.

It is to be feared that but few Christians take heed how they hear. If they did, we should not so often be annoyed by petty criticisms upon the manner and style of the messengers of God. Whoever may be the man in the pulpit, the people should remember that he who addresses them is the ambassador for Christ, and that God is beseeching them by him. With this thought in the mind, who would dare to conceive, much less to express, the exceptions so often and so sinfully taken and uttered against various, we might say, all, the preachers of the cross? What a blessed disposition of soul he has received who is enabled to hear meekly the word of God.

"Lord, grant me this abiding grace,
Thy Word and Sons to know;
To pierce the veil on Moses' face,
Although his speech be slow."—*Missionary*.

TEASING.

This is no trivial subject. It is a science as regularly taught and learned as any other. The Vermont Chronicle gives a specimen of it, with some suggestions which we subjoin:

"Mother, mother, mother, may I, mayn't I, won't you, shan't she, shan't he, I won't, I must, do now, mother, mother, mother, mother," &c., &c., &c., &c. Why, if five thousand women had to hear the whole of it, it would drive them crazy! And then, how can a woman work to any purpose, whose thoughts are put in confusion every minute by such onsets? And then for family government, and family enjoyment, and family affection; it makes sad work with these, and with every thing which is lovely and valuable.

Children are taught to tease, very much as they are taught to cry. With all his little wants, real or imaginary, the child runs to his mother. They are matters of importance to him. He wants a definite and decisive answer, one which will settle the question; and his mind will be on the rack till he has it. It is not in the nature of a child to feel otherwise. He will have no peace himself, and will therefore give his mother no peace till he understand and knows that the point is settled. If you give no answer till he has spoken ten times; and then, if he has any reason to suspect that speaking twenty times more will obtain answer more favorable to his wishes, he will speak twenty times more. And this will soon grow into a habit. But give him an answer the first time he speaks, and he will soon give it up as of no use. Your answer may be almost any thing. It may be, "Wait ten minutes and I will then tell you;" "Wait till I have done this piece of work." But it must be something definite, something that the child can understand, and which he knows will not be altered. If you have leisure, and the occasion seems a proper one, you may let him argue the case before you decide it, but not afterwards. Indeed, if he has

learned by experience that your decisions are final, he will seldom, if ever, attempt it. He will consider an answer as an answer. His mind will be at rest on that point, and soon find something else with which to amuse himself.

Now, mothers do not say you have not time to answer the requests of your children as soon as they are made. If your time is so occupied, that you find it difficult, how can you afford to neglect it, and thus teach them to tease, and thus bring upon yourself an inconceivably greater hindrance?—*Epis. Rec.*

DISCONTENT.

The other day we stood by a cooper, who was playing a merry tune with his adze around a cask. 'Ah! sighed he, 'mine is a hard lot—for ever trotting round and round like a dog, driving away at a hoop.' Heigho!" sighed a blacksmith, in one of the late hot days, as he wiped the drops of perspiration from his brow, while the red hot iron glowed on his anvil—"this is life with a vengeance! melting and frying one's self over a burning fire."

"Oh that I were a carpenter!" ejaculated a shoemaker, as he bent over his lapstone—"here am I, day after day, wearing my soul away in making soles for others; cooped up in this little seven by nine room—

heigho!
'I am sick of this out-door work,' exclaims the carpenter, 'broiling under a sweltering sun, or exposed to the inclemencies of the weather—if I was only a tailor!'

'This is too bad!' perpetually cries the tailor, 'to be compelled to sit perched up here, plying the needle all the time—would that mine was a more active life.'

Last day of grace—banks won't discount—customers won't pay; what shall I do? grumbles the merchant. 'I had rather be a truck horse—a dog—any thing.'

'Happy fellows!' groans the lawyer, as he scratches his head over some perplexing case, or pores over some dry, musty record; 'happy fellow! I had rather hammer stone than cudgel my brains on this tedious vexatious question.'

The above appears as a selected article in *Zion's Herald*. It would be easy to enlarge the catalogue, and to extend more in high life and among stations which are usually objects of effort and envy—our judges, senators, governors, &c. are usually quite as far removed from the spirit of genuine contentment, as men in humble life—but there is still another class where discontent is deeper, and more hopeless than any yet referred to—we mean those who do nothing and have nothing to do. If discontent affects the laborer with whips, it affects the loiterer with scorpions.

GOING TOO FAR. In connexion with the remarks quoted above, the writer says, 'We never yet knew the man who would say I am contented.' This we think is pushing the matter quite too far; or at least the writer must have been very unfortunate in his associates; and very unhappy in himself. True, there is much complaining in the world; but there is such a thing as Christian contentment. Last winter we could have shown the above writer a Christian slave who could say, 'Ten years ago I was stolen from my parents in Africa; I was brought to this country and sold in public market; and am still a slave. But I have found Christ; my soul is satisfied—I am contented. I am more happy than words can express.'—*Zion's Advocate*.

Family prayer.—Some families profess, that they find it difficult to raise an altar to the Lord; but where there is a will, there is a way.

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