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THE COLONIAL CHURCHMAN.

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

VOLUME III. LUNENBURG, N. S. THURSDAY, AUGUST 9, 1838. NUMBER 19.

For the Colonial Churchman.

Messrs. Editors, (No. 6.)

Is not the passage of Scripture with which I concluded my last letter truly admirable? Where is the christian heart that will not be forced to wish that all those who call themselves christians may be enabled literally to follow the apostolic injunction:—"Stand fast in one spirit, with one mind, striving together for the faith of the Gospel, with one mind and one mouth glorifying God?" Oh! would to God that there were more of this spirit among christians of the present day! Let more love for Christ take possession of all our hearts, and then, more love for his church, more love for all men, and less of the spirit of stubbornness and division, would soon follow. I repeat it, and intend to repeat this great truth as long as I live, so long as petty differences are put above unity by any individual upon earth, that individual must, of course, set up a party of his own. But let him put unity, or in other words, charity, above all private views, and then he will be obliged to stop and consider, before he does anything likely to produce division. Nay, he will have such an aversion from Schism, such a dread of any thing which would lead him into dissent from the great body of believers, or the oracles of truth, that he would rather bear for an age with his own supposed grievances, than to break the unity of Christ's-body. Charity alone, which is love to God and man, and true humility which always accompanies a proper understanding of the deceitfulness of our own hearts, are sufficient to banish dissent, or schism from among us. Let, therefore, all true christians, let all those who love the Gospel, and who wish well to the cause of true religion,—let all those who love Zion, and desire her prosperity, unite in earnest and devout prayer to God, for a large portion of his Spirit to set right the misled and deceived followers of the christian name upon earth; for without this great blessing,—without an extraordinary measure of that blessed Spirit, I fear our divisions, heresies, and schisms, will go on increasing, until paganism, or some kind of infidelity, has regained an ascendancy over the human mind.

It appears to me that the principal cause of the present state of division in the christian world, is that more attention and regard are paid to what can be felt, or to what has an effect upon our senses, than to the plain teaching of Revelation. The theology of the present day, (I mean the most popular,) is to preach, and to pray, and to speak, and to act, in the way which best excites the feelings of the hearers. This plan has so well succeeded "in drawing away disciples after" different preachers, that now it is generally supposed that people may go where they will find most pleasure, or, as it is called, "most good for their souls." This temporary excitement which is produced by some extraordinary way of preaching, or by any other method of a very striking nature, it may be by an abundance of "good words and fair speeches," is unhappily often taken for conversion, and thus it is supposed that whoever is the means of converting a soul in this manner, must, necessarily, be approved of God. Thus one will say, I have found good among such a people, and therefore I shall hold to their party. And another will say, 'I have found my soul benefited in another communion, and so I must remain among them.' And another will observe, 'there is too much religion,—too much zeal, among that people, for them to be wrong.' But the word of God is never consulted as it ought to be; no difference is paid to the opinion of the most ancient, and most learned church in the world; no obedience is practised towards "them that have the rule over" the church of God; and all those passages of the Holy Bible which enjoin unity, obedience to the lawful clergy order and uniformity among christians; or which forbid divisions and differences in the faith, or separation from the catho-

lic communion;—all these are carefully avoided, or if ever they come across the way, they are twisted, and turned about, in such a manner as to make them speak the language of each party, and serve the purposes of each sect!

The great noise about religion, and the constant excitement which must naturally be kept up whenever any thing new is to be formed or invented, have, of course, accustomed the public to these things; and so little has been done to shew them how much all these divisions are opposed to the will of God, that they are received, entertained, respected and followed, just as if they had been but yesterday instituted and organized by the Lord Jesus Christ himself, in direct contradiction to the plain sense and spirit of his Holy Gospel! The cry of the day is,—all creeds alike!—no bigotry!—liberty of conscience!—But what is the meaning of these powerful names? What is the sense in which they are understood by the generality? This is it:—let men do as they please in matters of religion, let them invent as many creeds, or as many sects, as they please, provided it be according to the dictates of their own consciences!! Now I say, and I am ready to prove, that these are most palpable errors, most unscriptural doctrines. According to this Theology, conscience takes place of the Bible; human reason, and human fancy, are substituted for the wisdom of God! According to this, there is no such a thing as schism in the world, or there never was such a sin in existence. According to this, if the conscience of fallen man finds an easier way of going to Heaven than "the good old paths," he is at liberty to adopt that way. And according to this, (I shudder at the thought,) men may go back to heathenism if it be only agreeable to their conscience! Yet St. Paul tells us that this same conscience may be used to evil, so deceived by the devil, as to become "seared as with a hot iron!" And the Saviour himself says that the time would come when his disciples would be put to death by those who would "think that they were doing God's service!" Satan is oftener "disguised into an angel of light" than is generally supposed, and he, no doubt, is the artful contriver of the thick veil which is so adroitly laid over the sin of schism in our own times.

I intend to shew in my next that 'liberty of conscience,' or liberty for every man to do as he likes in matters of religion, is nowhere to be found in the Bible; and in the mean time,

I remain, Messrs. Editors, Your's, &c. S.
June, 1838.

* By the catholic communion is meant that creed, and form of church government, which have been handed down to us from the apostles, and which are to be found in the Church of England.

VERSES.

By Thomas Furlong, translator of the Remains of Carolan, the Irish Poet.

Oh! if the Atheist's words were true,
If those we seek to save,
Sink—and in sinking from our view,
Are lost beyond the grave!
If life thus closed—how dark and drear
Would this bewild'rd earth appear:
A tract of black sepulchral gloom;
One yawning, ever-opening tomb.

Blest be that strain of high belief,
More heaven like, more sublime,
Which says that souls that part in grief,
Part only for a time!
That far beyond this speck of pain,
Far o'er the gloomy wave's domain,
There spreads a brighter clime,
Where care, and toil, and trouble o'er,
Friends meet—and meeting, weep no more.

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

The Society for the Propagation of the Gospel has now been engaged for more than a century in promoting religious instruction and education throughout the colonies and dependencies of the British empire. It is conducted on the principles of the Church of England, and the missionaries whom it employs are subject to the ecclesiastical authorities of the country in which they are placed.

During the earlier period of its existence, the labours of the Society were principally devoted to the building of churches, the maintaining of clergymen, and the gathering together of congregations, in the North American Colonies; and since the separation of the United States of America from the British crown, the same operations have been carried on in the provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Newfoundland, Prince Edward Island, Cape Breton, and the Bermudas. By planting branches of Christ's holy catholic church in each of these settlements, the Society has endeavoured to extend the Redeemer's kingdom upon earth, and to communicate the saving truths of the gospel to the population springing up in these immense territories.

The cost of the American missions was defrayed, during many years, from annual subscriptions, and from the interest of some considerable legacies. From the year 1813 to the year 1833, the Society undertook the management of a grant annually voted by parliament for the support of clergymen of the Church of England in the North American Colonies. But this grant is now discontinued; and, for the future, the colonists can expect no aid from the mother country, except such as arises from voluntary contributions.

The expenditure of the Society under this head during the year 1837, amounted to more than £13,000; and there is an urgent demand for additional clergymen in every one of the provinces, more especially in Upper Canada and Newfoundland.

In the year 1820 the Society founded a Mission College at Calcutta, for the education of missionaries and catechists, whether European, Indo-British, or native, to be employed in ministering to the native Christians of Hindostan, and in preaching the gospel to the Hindoos and Mahomedans throughout that country. The number of missionaries and catechists educated in this seminary, and now serving in India, is twenty-one; and the number of students, at the date of the last report, was sixteen, including seven native converts. Missions in connection with the college have been established in the neighbourhood of Calcutta and at Cawnpore; and the number of ordained missionaries in the Bengal presidency is four.

The care of the extensive protestant missions in Southern India, formerly supported by the Society for Promoting Christian Knowledge, was transferred to this Society in the year 1824; and the number of European Missionaries in that presidency is eighteen, besides catechists and native teachers. Large native schools are carried on in connexion with these missions; and a seminary for the education of catechists and teachers is established at Vepery, near Madras.

These are the portions of the Society's labours which fall most exactly under the description of missions to the heathen; and every subscriber to its funds may have the satisfaction of feeling that he assists in causing the gospel to be preached among the idolaters and Mahomedans of the east. The expenditure in India during the year 1837 exceeded £17,000; and steps have been taken for the opening of a new mission in the presidency of Bombay, which will necessarily create a further demand for pecuniary aid.

Another scene of extensive usefulness was opened in the year 1833, by the Act for the Abolition of Slavery throughout her Majesty's dominions. On this interesting occasion the Society resolved to take

an active part in providing for the religious instruction of the enfranchised negroes; and a special fund was raised by subscriptions and donations, to be expended in aid of the cost of building churches and school-houses, and of maintaining clergymen and schoolmasters, in the *British West Indies*. In pursuance of this plan, large grants of money have been made towards the erection of churches and schools; and the number of clergymen, exclusive of other teachers, now in connexion with the Society, and deriving a portion of their income from its funds, is thirty-seven. The vital importance of communicating moral and religious knowledge to the negro population, and the feeling of the country in favour of that class, encourage the Society to persevere in this branch of its operations. The present annual charge, independent of grants for buildings, is £60,000.

Lastly, in the year 1837, the spiritual destitution of the *Australian Colonies* having been represented to the Society by the Bishop of Australia, it has engaged to contribute towards the support of twenty additional clergymen, to be employed as chaplains in the provinces of New South Wales and Van Dieman's Land; and it has much pleasure in announcing that no less than twelve of the number have been appointed, and have sailed for Australia. The dreadful state of wickedness into which the great body of the people throughout these colonies were falling must plead the Society's excuse for entering at the present time upon a new field of labour and expense. It rejoices at having been enabled to induce so considerable a body of clergymen to devote themselves to the service of their Heavenly Master, under circumstances of much discouragement; and trust that the appalling accounts, recently published by authority, respecting the moral and religious condition of our convict settlements, will awaken the attention of the country, and produce an attempt to wipe out this foul stain upon the national character.

From the foregoing statement it will be seen that the recent extension of the Society's labours commenced at a time when, by the discontinuance of the parliamentary grant, the whole expense of the North American missions was cast upon its funds—an expense which they were barely able to meet. And in the years which have elapsed since that period the Society's annual income, arising from subscriptions, donations, and collections, has not increased by a sum larger than £1,992. In the year 1833, the receipts under these heads amounted to £8,747; in the year 1837, to £10,739. During the same period, the permanent annual expenditure, exclusive of the sum paid in the former year on account of government, has increased from £23,867 to £35,190; and a further sum of £15,224 has been laid out in the West Indies, from the special fund. The excess of expenditure above income in each year has been defrayed by sales of stock bequeathed to the Society as legacies, or purchased with money collected under the authority of King's Letters.

The existence of such a state of things can only be accounted for by supposing that the circumstances of the Society—the rapid extension of its operations—and the heavy additional charge incurred thereby—are not generally known; and the object of the present address is to promote the more general formation of committees, parochial or otherwise, for the circulation of reports of the Society's proceedings and extracts from the correspondence of its missionaries, and for the increase of its funds.

The distinguished mark of the Institution is, its close connexion with the Church of England, and its adherence to her rules of ecclesiastical discipline. The effect of the system is, that clergymen, carefully selected for the office of missionaries, are subject to a discipline and assured of a protection not to be exercised upon any other plan.

It is also distinctly understood in the colonies, that the permanent maintenance of the colonial clergy cannot be defrayed by the mother country; and that when the Society has succeeded in planting missionaries in places hitherto unprovided with them, it will proceed from time to time to other districts, until the whole of every province is supplied with the means of religious instruction. Much more is now done by the colonists themselves for the maintenance of clergymen, and the erection of churches, than was attempted or even thought of in former times; and

their demand upon the mother country for assistance should be met by a corresponding increase of exertion. As fellow-countrymen, and still more as fellow-Christians, they call upon us to come over and help them; and our help, to be effectual, must proceed from every corner of the kingdom, and be in some measure proportionate to the vast field before us, and to the sacred interests by which it is called forth.

A. M. CAMPBELL, *Secretary*.

REV. MR. MELVILL.

The following graphic sketch, is from the pen of the Bishop of Ohio. It forms part of a preface to a volume of Sermons, by Mr. Melvill, which are in course of publication by Swords, Stanford & Co. of New York.

Episcopal Recorder.

Mr. Melvill is well known in England as an eloquent and earnest preacher of the Gospel. 'Envy itself,' says the British Critic, 'must acknowledge his great abilities and great eloquence. After having occupied the highest standing, while an under-graduate of the University of Cambridge, he was chosen to a Fellowship in St. Peter's College, and, for some time, was a tutor in that Society. Thence he was called to the pastoral charge of Camden Chapel, (a proprietary chapel) in the overgrown parish of Camberwell, one of the populous suburbs of London. The first twelve discourses in this volume were preached in that pulpit, and the rest, while he was connected therewith. It has not unfrequently been the privilege of the Editor to worship and listen, in company with the highly interesting and intelligent congregation that crowds the pews and aisles, and every corner of a standing-place in that edifice; fully participating in that entire and delightful captivity of mind in which their beloved pastor is wont to lead the whole mass of his numerous auditory.

Melvill is not yet what is usually called a middle-aged man. His constitution and physical powers are feeble. His lungs and chest needing constant care and protection, often seem determined to submit no longer to the efforts they are required to make in keeping pace with his high-wrought and intense animation. The hearer sometimes listens with pain, lest an instrument so frail, and struck by a spirit so nerved with the excitement of the most inspiring themes, should suddenly break some silver cord, and put to silence a harper whose notes of thunder, and strains of warning, invitation, and tenderness, the church is not prepared to lose. Generally, however, one thinks but little of the speaker while hearing Melvill. The manifest defects of a very peculiar delivery, both as regards its action and intonation; (if that may be called action which is the mere quivering and jerking of a body too intensely excited to be quiet a moment)—the evident feebleness and exhaustion of a frame charged to the brim with an earnestness, which seems labouring to find a tongue in every limb, while it keeps in strain and rapid action every muscle and fibre, are forgotten, after a little progress of the discourse, in the rapid and swelling current of thought in which the hearer is carried along, wholly engrossed with the new aspects, the rich and glowing scenery, the bold prominences and beautiful landscapes of truth remarkable both for variety and unity, with which every turn of the stream delights him. But then one must make haste, if he would see all. Melvill delivers his discourses as a war-horse rushes to the charge. He literally runs, till, for want of breath he can do so no longer. His involuntary pauses are as convenient to his audience as essential to himself. Then it is, that an equally breathless audience betraying the most convincing signs of having forgotten to breathe, commence their preparation for the next outset with a degree of unanimity and of business-like effort of adjustment, which can hardly fail of disturbing, a little, a stranger's gravity.

There is a peculiarity in the composition of Melvill's congregation which contributes much to give peculiarity to his discourses. His chapel is a centre to which hearers flock, drawn by the reputation of the preacher, not only from all the neighbourhood, but

from divers parts of the great metropolis, bringing under his reach, not only the highest intellectual character, but all varieties of states of mind; from that of the devout believer, to that of the habitual doubter, or confirmed infidel. In this mixed multitude, young men, of great importance, occupy a large place. Seed sown in that congregation is seen scattered over all London, and carried into all England. Hence there is an evident effort on the part of the preacher to introduce as much variety of topic and of treatment as is consistent with the great duty of always preaching and teaching Jesus Christ; of always holding up the cross, with its connected truths surrounding it, as the one great and all-pervading subject of his ministry. To these circumstances he alludes in a passage towards the end of the sermon *Difficulties of Scripture*, a sermon we would particularly recommend to the reader—and a passage, introductory to one of the most eloquent and impressive parts of the whole volume. 'We feel (he says) that we have a difficult part to perform in ministering to the congregation which assembles within these walls. Gathered as it is from many parts, and without question including, oftentimes, numbers who make no profession whatsoever, of religion, we think it bound on us to seek out great variety of subjects, so that, if possible, the case of none of the audience may be quite overlooked in a series of discourses.' We know not the preacher who succeeds better in this respect; who causes to pass before his people a richer, or more complete array of doctrinal and practical truth; exhibits it in a greater variety of lights; surrounds it with a scenery of more appropriate and striking illustration; meets more of the influential difficulties of young and active minds; grapples with more of the real enemy of scepticism, and for all classes of his congregation more diligently seeks out acceptable words, or brings more seasonably, out of his treasures, things new and old, and yet without failing to keep within the circle of always preaching Christ—teaching not only the truth, but 'the truth as it is in Jesus,' without obscurity, without compromise, and without fear, pointedly, fully, habitually.

It is on account of this eminent union of variety and faithfulness, this wide compass of excursion without ever losing sight of the cross as the central light and power in which every thing in religious lives, and moves, and has its being; it is because that same variety of minds which throng the seats and standing-places of Camden chapel, and hang with delight upon the lips of the preacher, finding in his teaching what rivets their attention, rebukes their worldliness, shames their doubts, annihilates their difficulties, and enlarges their views of the great and precious things of the Gospel, are found every where in this land, especially among our educated young men, that we have supposed the publication of these discourses might receive the Divine blessing, and be productive of very important benefits.

It is in the *expository* character of this author's discourses, that we would present them for imitation. Of the expositions themselves, we are not speaking; but of the conspicuous fact that whatever Scripture he selects, his sermon is made up of its elements. His text does not merely introduce his subject, but suggests and contains it; and not only contains, but is identical with it. His aim is confined to the single object of setting forth plainly and *instructively* some one or two great features of scriptural truth, of which the chosen passage is a distinct declaration. No matter what the topic, the hearer is sure of an interesting and prominent setting out of the text in its connection, and that it will exercise an important bearing upon every branch of the discourse, constantly receiving new lights and applications, and not finally relinquished till the sermon is ended, and the hearer has obtained an inception of that one passage of the Bible upon his mind, never to be forgotten. In other words, Melvill is strictly a preacher upon *texts* instead of *subjects*; upon truths, as expressed and connected in the Bible, instead of topics, as isolated or classified, according to the ways of man's wisdom. This is precisely as it should be. The preacher is not called to deliver *dissertations* upon questions of theology, or *orations* upon specific themes of duty and spiritual interest, but expositions of divine truth as that is presented in the infinitely diversified combinations, and incidental allusions of the

Scriptures. His work is simply that of making, through the blessing of God, the Holy Scriptures 'profitable for doctrine, reproof, correction, and instruction in righteousness.' This he is to seek by endeavouring 'rightly to divide the word of truth.' Too much, by far, has the preaching of these days departed from this expository character. The praise of invention is too much coveted. The simplicity of interpretation and application is too much undervalued. We must be content to take the bread as the Lord has created it, and perform the humble office of *distribution*, going round amidst the multitude, and giving to all as each may need, believing that he who provided it will see that there be enough and to spare, instead of desiring to stand in the place of the Master, and improve by our wisdom the simple elements, 'the five barley loaves' which he alone can make sufficient, 'among so many.'

But apart from the *duty* of preaching upon and out of the Scriptures, instead of merely taking a verse as the starting-place of our train of remark; apart from the obligation of so expounding the word of God, that the sermon shall take its shape and character from the text; and the doctrine and the duty shall be taught and urged according to the relative bearings and proportions in which they are presented therein; this *textual* plan of constructing discourses is the only one by which a preacher can secure a due variety in his ministry except he go outside the limits of always preaching Christ crucified, and deal with other matters than such as bear an important relation to the person, office, and benefits of 'the Lord our Righteousness. He who preaches upon subjects in divinity, instead of extracting his fitting a text to his theme, will soon find that, in the ordinary frequency of parochial ministrations, he has gone the round, and traced all the highways of his field, and what to do next, without repeating his course, or changing his whole mode of proceeding, he will be at a great loss to discover. Distinct *objects* in the preacher's message, like the letters in his alphabet, are innumerable. Few are the distinct classes of objects which make up the beautiful landscapes under the light and shadows of a summer's day. The naturalist, who describes by *genera* and *species*, may soon enumerate them. But boundless is the variety of aspects in which they appear under all their diversities of shape, colour, relation, magnitude, as the oblique server changes place, and sun and cloud change the light. The painter must paint for ever to exhibit all. So as to the great truths to which the preacher must give himself for life. Their variety of combinations, as exhibited in the Bible, is endless. He who treats them with strict reference to all the diversities of shape, proportion, incident, relation, circumstance, under which the pen of inspiration has left them, changing his point of observation with the changing positions and wants of his hearers, allowing the lights and shadows of Providence to lend their rightful influence in varying the aspect and applications of the truth—such a preacher, if his heart be fully in his work, can never lack variety, so far as it is proper for one who is to 'know nothing among men but Jesus Christ and him crucified.' He will constantly feel as if he had only begun the work given him to do—furnished only a few specimens out of a rich and inexhaustible cabinet of gems. By strictly adhering to this plan, the author of these discourses attains unusual variety in his ministry considering that he makes it so prominently his business to teach and preach Jesus Christ.

But here it may well be said that by *variety*, as desirable to a certain extent, in the preacher's work, we mean nothing like *originality*. Some minds cannot help a certain measure of originality. They may treat of old themes, and with ideas essentially the same as any one else would employ, but with peculiarities of thought which set them far apart from all other minds. But to seek originality, while it is very commonly the mistake of young preachers, is a very serious error. There cannot be any thing new in the preacher's message. He that seeks *novelties* will be sure to preach *fancies*. The real difficulty and the real triumph of preaching is to enforce home upon the mind and conscience, trite, simple, but all important truths; to urge old topics in common language and to send the hearer back to his house awakened,

humbled, and impressed; not so much astonished by the blaze of oratory, but thinking far more of the argument than of the preacher, sensible of his own sins, and anxious to grasp the proffered means of salvation. To say the same things which the best and most pious ministers of Christ's Church have said from the beginning; to tread in their path, to follow their footsteps, and not yet servilely to copy, or verbally to repeat them; to take the same ground-work, and yet add to it an enlarged and diversified range of illustrations, brought up as it were to the age, and adapted to the time and circumstance; this is, we think, the true originality of the pulpit. To be on the watch to strike out some novel method of display,—to dash into the fanciful, because it is an arduous task to arrest the same eager notice by the familiar—this is not originality, but mannerism or singularity. And although few can be original, nothing is more easy than to be singular.'

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the Committee, Members, and Subscribers of the Association in the Deanery of Blackburn, in aid of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, agreed to at a Public Meeting of the said Society on Ascension Day, 1838.

Sheweth,—That your petitioners, from statements resting on indubitable authority which have been laid before them, respecting the present state of the Church of England in British North America, have reason to believe that certain proceedings have taken place there under the auspices of Her Majesty's present Government, which are not only highly prejudicial to the interests of the Church and the Colonies themselves, but indefensible in respect of moral equity, and unjustifiable as regards the maxims of the British constitution, and the legal vested rights of British subjects.

That your petitioners earnestly entreat the immediate attention of your hon. house to the following particulars, and beg that such investigation may by your directions be made into them, that the injustice endured by the Church in those distant Colonies, and the several grievances complained of may be redressed, and an effectual prevention of their recurrence provided, lest they should become both a permanent injury to the cause of religion abroad, and a precedent for equally illegal and unrighteous usurpations at home.

That your petitioners beg leave, very respectfully but firmly, to enter their protest and remonstrance against the resumption of those lands in Upper and Lower Canada, Nova Scotia, New Brunswick, and Prince Edward's Island which were by an Act of Parliament in or about the year 1749, solemnly reserved and set apart, as glebe lands, for the maintenance of the Clergy of the communion of the Church of England, or for sites of Churches and Schools. The provisions of that Act of the Supreme Legislature were final and conclusive. Those grants were made to the Church of England, for the spiritual benefit of the settlers and other emigrants there, and of their descendants, and being made in equal good faith with any lay grants, your petitioners conceive that neither the Government of the Mother Country nor the Colonial Legislature has any moral or equitable right to resume them in prejudice of the Church of England.

That your petitioners have reason to believe that the resumption of these lands, which has already taken place to a great extent, is not only an act of flagrant injustice in itself, but has also been effected in a fraudulent and illegal manner. It was thought advisable, as those lands very slowly became productive, and means were required for the maintenance of additional Clergymen, that a portion of these 'Clergy Reserves' should be sold, and pecuniary grants made from the proceeds to this purpose. The Government at home recommended such sale, on the sole ground that the lands remaining unoccupied were an obstruction to the improvement of the Colo-

ny. It was also approved of by the North American Bishops under the urgent necessities of the case; but neither the British Government nor Bishops of Quebec and Nova Scotia contemplated any other disposition of the proceeds of these sales, save that of provision for the Church of England and her ministers, according to the Act of the British Parliament which first granted these Clergy Reserves. It was, however, thought advisable that the proposed sale should have the sanction of the Colonial Legislature. But the act of the General Assembly passed for that purpose contained provisions for disposing of these sums in a manner entirely different from that directed in the original Act of parliament. This Act of the Colonial Legislature your petitioners believe to be illegal, no Colonial authority having power to rescind and abrogate an Act of the Supreme Legislature. The Canadian Church trusted and felt confident that this surreptitious and illegal clause, which went the fearful length of placing the permanent property of the Church of England in those Provinces at the discretion and disposal of the Colonial House of Assembly, would be negatived by the Government at home. They learned with grief and consternation that the Act of Assembly containing this illegal clause was laid before His late Majesty by the present advisers of the British Crown; and that our late Sovereign was thus induced inadvertently and unintentionally to give his high sanction, by the direct recommendation of the Secretary of State for the Colonies, to a measure which rescinded an Act of the British Parliament, and despoiled the Churches in our North American Colonies of all their permanent property. In consequence of this transaction, which your petitioners conceive to have originated in an illegal assumption of power in the Colonial Legislature, and to have been completed by fraud and treachery in some responsible quarter at home, the lands in question, originally granted in good faith by an Act of Parliament to the Churches in Canada, Nova Scotia, &c. have been to a great extent, sold, and the proceeds applied to other purposes than the advancement of religion, under the auspices of the Church of England. The correspondence between the Incorporated Society and the Colonial-office proves that it is the avowed intention of Her Majesty's present Ministry to pursue and authorise this system of confiscation, and to place the money arising from the sale of the Clergy Reserves at the disposal of the Colonial Legislature without even stipulating for any portion being applied to the purposes for which these lands were set apart by Act of Parliament. In Prince Edward's Island, the lands reserved for the sites of Churches and for Schools have been sold for 4000l. currency, and applied to other purposes, so that they have passed away for ever from the Church and her Ministers. This Act of wanton and unprovoked aggression your petitioners consider to be in every way mischievous in its consequences and illegal in its nature, and to have been prompted by a spirit of animosity against that Church of which our Sovereign is the supreme head on earth, and which the British Crown and its responsible servants are bound by every obligation, both moral and religious, to uphold and protect to the utmost of their power. No want of efficiency or zeal—no neglect of their high duties—no insubordination or mal-conduct on the part of the Clergy has been even pretended as a colour for this forcible resumption of Church Property, which your petitioners can regard in no other light than unprincipled confiscation and wholesale robbery of the Church of God.

That your petitioners would gladly and in the spirit of Christian charity put any favorable interpretation on the conduct of public men, where their measures admit of such indulgence; but, in the present case, facts do not permit them to do so. Early in the year 1837, the Bishop of Montreal apprized the Incorporated Society that he had applied for the sum of 600l. per annum, arising from the interest of money raised by the sale of 'clergy reserves,' for the support of additional clergymen in Lower Canada. The society, in consequence, applied to the Secretary of State for the Colonial Department, engaging to advance an equal sum, if the request of the Bishop of Montreal were complied with. 'This proposal,' says the society's report, 'was not accepted; Lord Glenelg feeling it his duty to appro-

appropriate the sum above-mentioned to the support of Ministers of the Church of Scotland.' Your petitioners allow that it may be very correct for that noble lord or any other individual, to devote money which is his own absolute property, to any form of religion which he happens to prefer. But when a servant of the British Crown avows that he thinks it his duty to evade an Act of Parliament, in order to deprive our American Churches of property granted to them in perpetuity, and which they have possessed for nearly a hundred years, your petitioners think it is high time for the people of Great Britain and the friends of the Church of England to assert their and her rights, and to demand restitution of the squandered property; having reason to apprehend that such a very remarkable sense of duty on the part of Her Majesty's servants may lead to even greater violations of law and equity; and therefore your petitioners have been induced to lay their claims to that effect and make their complaints known at the bar of your honourable house, and at the foot of the throne, where they trust that their remonstrances will be effectually attended to.

That your petitioners have further to lament and represent to your honourable house, that another attempt has been made to inflict a grievous injury on the Church, by steps taken for the abolition of King's College at Windsor, in Nova Scotia. This valuable establishment has been the nursery for the Clergy of the Province, and the present flourishing state of the institution and its services to the Church, as well as its public usefulness in general education, which are not denied, prove how essential its continuance and prosperity are to the welfare of the colony. A scanty supply, which had been granted by Parliament ever since the charter was first issued, has been suddenly withdrawn, and the governors of the College have been called upon to surrender the charter itself. The intention of this summary command is, that the buildings and other property of King's College, may be united with those of Dalhousie College, and handed over for the support of one general Seminary on no Church principles or religious system at all, for which the Assembly would be called upon to frame a popular constitution. Your petitioners would represent that this could not be done without a total disregard of the constitution and charter of King's College, the intentions of its royal founder, and those of its numerous benefactors, among whom are to be numbered the members of the Incorporated Society, which has expended above 700*l.* annually through a long series of years, in the foundation of scholarships and exhibitions. Your petitioners see no more ground of equity of plea of right for this proposed measure, than might be advanced with equal colour for the total confiscation of any College in Oxford or Cambridge, or indeed for the entire suppression of either of those learned Universities. And your petitioners would observe, that if the people of England do not loudly express the indignation which such proceedings are calculated to excite, with the most resolute determination to obtain justice, they will have reason to expect, as they will assuredly merit, the same measure of iniquitous dealing to themselves which they have tamely seen meted out to their Colonies.

Your petitioners therefore humbly and respectfully beseech your honorable house to direct such investigation into the conduct of the Colonial Department at home, and that of the Local Legislature in our North American dependencies, on the subject of Church Property, as may form the ground-work of some Legislative enactment, whereby the Church of England in those provinces may be re-instated in all her rights, indemnified for the losses which she has illegally sustained, and protected in future from all similar acts of aggression.

And your petitioners will ever pray, &c.
(Signed, in their name, by an unanimous resolution of the association.)

JOHN WILLIAM WHITTAKER, D. D.
Vicar of Blackburn,

One of the Vice Presidents and Chairman.

May 24.

The approaches of sin are like the conduct of Jael. It brings butter in a lordly dish. It bids high for the soul; but when it has fascinated and lulled the victim, the nail and the hammer are behind.—*Cecil's Remains.*

For the Colonial Churchman.

A PLAN FOR THE FUTURE SUPPORT OF THE CLERGY.

Messrs. Editors,

It has often occurred to me of late that something might easily be done towards raising a maintenance for the future clergy in these colonies, if all were as anxious as they ought to be for the preservation of the sacred fabric of our Church, and for transmitting its privileges to their posterity. It is plain to every body that should the 'Society for the Propagation of the Gospel' at home, discontinue their support to our churches here, in a very short time the greatest misery among the clergy must be felt, or many of our infant settlements must be deprived, and perhaps for ever, of all the means of grace as conveyed through the channel of the true Catholic and Apostolic Church. Should the ministers of the altar be left to the arbitrary and uncertain voluntary principle,—should they be forced to depend entirely upon the support of a poor and often ignorant and misled population, sad indeed must be their lot, as well as that of the religion which they are commissioned to propagate. Then, we may be sure, the wolf will find his way into the fold, and it is most probable that his "sheep's clothing," his "good words and fair speeches," and his "cunning craftiness whereby he lies in wait to deceive," will not fail to take advantage of the poverty and apparent destitution of the church, in order to scatter the sheep, and if possible, to devour them. We have heard enough these late years, of the complaints made by nearly all the dissenting teachers in England concerning "the wealth of the Great Hierarchy" which is so much in their way, to teach us the value of a good substantial endowment to add respectability to the best religion in the world, and to enable its ministers, to disseminate its saving truths with more success and speed. Our pious forefathers saw the necessity of securing the support of the church of God for the benefit of their children, and of their children's children for ever. Hence is derived the tithe, and church property, in England, which in almost every instance, was given and dedicated to religion by the holy zeal of individuals, in imitation of the Mosaic system, which also had the approbation and special command of God himself in its support, and which St. Paul clearly intimates was not at all repugnant to the Gospel system. It seems to me, Messrs. Editors, that it would be an easy thing for the ministers of religion to prove their right to the tenth portion of land in our days also; and none can read the account of the settlement of the Israelites in Canaan, comparing all the orders of their Law-giver as regards tithe, with what St. Paul says in reference to those who serve at the altar and who are to live by the altar, without being forcibly struck with the obvious duty of christians to provide in some similar manner, for the maintenance of those who minister unto them the bread of life. "Do ye not know that they which minister about holy things, live of the things of the temple, and they which wait at the altar are partakers of the altar? 'Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel?' 1 Cor. 9. 13, 15) Let us mark the expression of the Apostle:—"even so hath the Lord ordained;"—how "so?"—as in the Mosaic dispensation of course.

But, if we attempt to preach this doctrine in our days, and in this country especially, we run the risk of meeting with a host of prejudices, and of drawing upon us the odium of all classes. And what is the reason of this?—Because the foundations of the very best institutions of God are attempted to be shaken, and every thing which is in the least degree calculated to promote the establishment of the Gospel, is undermined and assailed by the secret enemy of true religion, under the mask of truth.

This, however, must not frighten us. We have a glorious cause to serve. We have a pure and Apostolic Church to uphold, which, like the ark of the covenant, contains the sacred symbols of the Divine presence, and all the means of grace and salvation as revealed unto us through the holy Sacraments, and the christian ministry. We have a pure Liturgy, a pure form of worship, a pure creed, and an apostolic government, and all these advantages are certainly

worth being transmitted to our children. Now, I would ask, where is the true churchman who will refuse to do something, according to his ability, not only towards the present support of this Divine fabric, but also towards its future and permanent establishment in this country? The spiritual good of our children alone call upon us to do something of this kind. We should do all in our power to raise this mighty edifice on as sure a foundation as our means will allow, to be for ever like a place of refuge in which our offspring will be thankful to find shelter against the turbulent storms of "heresy and schism" which threaten to become more and more troublesome to the Catholic Church, and with which, it is to be hoped, a large number of well ordered minds, in all ages, will never be able to reconcile themselves.

The plan which I have to propose, Messrs. Editors, and which I consider feasible in the present state of these provinces, is this:—Let every member of the church who has landed property resolve, while the price of land is low, to give a portion for the above purpose. Some might very well devote 50 acres to this holy cause, others 25, others 10, others 5, and in many places one half acre would be of great value, either for the present or future support of religion. This is the time to do a thing of this kind, while the sacrifice is not great on the part of the giver, and the present clergy receive some support from a foreign land. I consider that there is hardly one member of the church who has land of his own, who might not, if he pleased, allot a small portion in this manner, to be for ever dedicated to the support of the Protestant Episcopal Church in its present pure state. In the course of time, this property would, no doubt, bring much more than at present, and it might be the means of maintaining all the Clergy necessary in this country.

I remain, Messrs. Editors, your's &c.

A CHURCHMAN.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, AUGUST 9, 1838.

THE PROSPECTS OF THE COLONIAL CHURCH.—It is very gratifying to find that the claims of the church in these colonies are now urged upon the Government and the people of England, more strongly than ever. On a previous page we publish (notwithstanding its appearance in Halifax papers already) an excellent memorial to the House of Commons, from the Deanery of Blackburn, in the latter end of May,—in which the criminal injustice of the Government towards the Colonial Church, is set forth in the strong language of truth. About the same time, the University of Oxford took up the case of the Canadas in particular; and, in general Convocation, agreed upon a strong petition, urging upon Parliament the maintenance of the Episcopate at Quebec, and an adequate support for the Ecclesiastical establishment in general in those Provinces. It appears also that on the 1st June, Mr. W. Gladstone offered a petition to the House of Commons, praying that the support hitherto extended to the Established church in Canada, might be continued, which, however, was withdrawn, being construed into a prayer for a grant of money, which can only be received by the Commons by permission of the Crown.—Added to this, we find a stir is making in behalf of the Society for the propagation of the Gospel. Agents are at last to be sent, or probably are already sent, into different parts of the kingdom, to make known the wants of the Society, and urge its claims. A "Queen's Letter" also is expected, under which collections will be made in every parish; and it is hoped that the result of the whole will be, the ability of the Society to send out at least FORTY (we hope it may be a hundred) additional Missionaries to their different scenes of labour.

In aiding these labours of love our Bishop was at the latest dates indefatigably engaged, and to their success no doubt his presence and counsels are very important. We are happy to perceive that the wholesale report of the Prince

Edward Island Legislature, on the subject of Glebe and School lands, has been referred by Government to his Lordship, we hope, to be disposed of according to his decision. It is in good hands.

We think that from all this we may augur the approach of more favourable times for the Church in these colonies, such favour at least as shall secure it from unjust spoliation, and extend its benefits in some measure corresponding to the obligations that lie upon the government of a Christian empire.

THE CROPS in this quarter wear a promising appearance. The hay has already been safely housed in considerable quantities, and it is expected that the whole will far exceed the average of former years. The grain looks well, and so do potatoes where the seed has not failed; but notwithstanding these partial failures, we trust the general returns will be abundant. The rain and the sunshine have notwithstanding the murmurings of the unbeliever, been mingled in such gracious measure that the usual fruits of the earth are advancing to perfection as rapidly as can be desired. Let our thankfulness to the Almighty Ruler of the skies keep pace with this His loving-kindness to us his undeserving people.

CHURCH SOCIETIES.—We have received the Second Annual Report of the proceedings of the Church Society of New Brunswick, containing a list of subscribers and the address of Archdeacon Coster, delivered at the annual meeting in February last. It appears that the amount of contributions collected during the year 1837 was £415 1s. 4d.—towards which the great centre of the provincial wealth, the city of St. John, has contributed comparatively nothing.

The Archdeacon was requested to urge upon the Society for the propagation of the Gospel, the appointment of additional missionaries, to be supported in part by the Church Society, for the supply of stations at present neglected. The following resolutions were passed:—

Resolved, on motion, that a sum of not exceeding £200 be placed at the disposal of the Executive Committee for "Missionary visits to neglected places," and that it be an instruction to the Committee to comply with the recommendations of the several Local Committees.

Resolved, on motion, that a sum of not exceeding £50 be placed at the disposal of the Executive Committee for "aid to Sunday and other Schools in which Church principles are taught," and that it be an instruction to the Committee to comply with the recommendations of the several Local Committees.

Resolved, on motion, that a sum of not exceeding £50 be placed at the disposal of the Executive Committee for the "supply of Books and Tracts, in strict conformity with the principles of the Established Church," and that it be an instruction to the Committee to comply with the recommendations of the several Local Committees.

Resolved, on motion, that a sum of not exceeding £80 be placed at the disposal of the Executive Committee, for "aid to the building and enlarging of Churches and Chapels," and that it be an instruction to the Committee to comply with the recommendations of the several Local Committees.

We have also received a pamphlet from Newfoundland, containing the Rules, &c. of the Church Society formed at St. John's for that Island, together with an appeal on behalf of the Society, addressed by Archdeacon Wix to the members of the church in his Archdeaconry. The meeting at which this Society was formed, was held in "the Vestry-Room of St. John's Church, immediately after Divine Service on Ash-Wednesday, 28th February last, and was most respectably attended,—the Clergy, some of the principal government officers, leading merchants, and other members of the Church being present;—and next to a universal unanimity of sentiment, as to the expediency

and advantages of the proposed association, pervaded the meeting."

The appeal is couched in the usual energetic strain of its devoted author, whose zeal and labours are so well known. The spiritual destitution of Protestant settlers in that Island is truly lamentable. The Archdeacon speaks of a population of upwards of 36,000 to whom there are allotted but eleven missionaries of the church. His former reports told also of thousands, nominally churchmen, who had never seen a minister before himself, and we presume have seen none since.—If the people of Newfoundland, to whom the Lord has given the means, will but conscientiously respond to the call now made upon them, they will soon have the satisfaction of making glad these desolate thousands, by sending forth upon their barren mountains, and into their secluded harbours, the "feet of them who publish good tidings and bring the Gospel of peace."

REV. J. H. CLINCH.—We were pleased to see in a late Christian Witness, the following favourable notice of the present employments of one so highly esteemed as a former labourer in this part of the vineyard:—

The hands of a clergyman rendered steady by his people.—This is the appropriate title of a very excellent sermon, preached by Rev. Joseph H. Clinch, in St. Mathew's Church, South Boston. We have read it with much pleasure. It enforces, very beautifully, the duty, on the part of congregations, to encourage and sustain him who ministers to them in spiritual things. It develops sentiments which need to be widely diffused.

THE PROTESTANT CLERGYMAN'S GRAVE IN PAPAL ROME.—A traveller's letter in a late number of the Churchman thus describes the manner in which one who it appears had been a minister of the Colonial Church, finished his course at Rome, in the last winter or spring.

"The Rev. Mr. Ifill, originally of Barbadoes, but last from England, whither he had repaired, and whence he had come, like most of us, for the benefit of his health, died just before I left Rome. Four months he had been lingering there with a slow consumption, without a single friend or acquaintance save the minister of God, but sustained in general, however, by the deceptive hopes of recovery that flattering disease inspires. A brother and an early friend, when informed of his actual danger, hastened thither and arrived in season to commune with him and receive his dying breath. These, with the attending clergy and his physician, were his only mourners and followers, as he was borne to his long resting-place in the land of strangers. As the cold earth closed upon his body, it was the thought and belief of all that the smile of God had welcomed his spirit. It is a sweet and fitting spot, that quiet English burying-ground. Withdrawn from the noise and almost from the sight of men, and near the lofty pyramid which forms the sepulchre of the old Roman Caius Cestius, this hallowed ground, gently rising from the plain, rests behind upon the ancient city wall; two broken towers, of which one at either corner half in ruins, gloomy and falling still, seem to speak in sad harmony with the lesson of decay and dissolution going on beneath. A liberal and pious care has covered the site with a smooth and beautiful green sward and enclosed the whole, in front and at the sides, with a lofty wall of stone. The tombs, not a few of them tasteful and elegant, are neatly arranged, and around and among them it was pleasant to see many a blooming wild flower. The dark cypress, too, freely grows there, and lifts its ever-living greenness over the once animate dust at its feet—apt emblem of the immortality of which, at the end of days, that mortal shall be "swallowed up."

We observe among the graduates at the Theological Seminary in New York, in July, the name of Mr. Thomas Dewolf, stepson of the Rev. W. C. King at Windsor, whose exercise was "a Dissertation on the life of

St. Paul." The Editor of the N. York Churchman takes occasion to remark—

"It was particularly gratifying to have among those who became Alumni at the late Commencement, a gentleman preparing for orders in the neighboring British Diocese of Nova Scotia.

"A young clergyman of the same Diocese of high respectability and promise, pursued a great part of his preparatory studies at our Seminary. Such instances of paternal co-operation between our Church and its neighboring branch of the Church of England, are every way gratifying."

The gentleman alluded to in the latter paragraph is the Rev. T. C. Leaver, of Antigonish.

NOVA SCOTIAN MERIT.—We have great pleasure in copying the following notice of distinction attained by one of the sons of Nova Scotia. To win the prize in the face of such competition as he must have encountered, is indeed highly honourable to the talents and industry of the successful candidate, and cannot fail to afford gratification to his numerous friends in this country.

In a number of The Novascotian, for 1835,—the honors won by a "Young Nova Scotian" were announced with feelings of much satisfaction. We have now to repeat the pleasing duty, and we do it, as one mite towards the reward of native ability and perseverance in an honourable career, and as a means of exciting others to exertions in the paths of public usefulness, virtue and intelligence. By a late Yarmouth Herald, we perceive, that Dr. James Farish of that place, has gained the Surgical Prize of the London Hospital, (an annual Gold Medal) and has been appointed the resident Physician and Medical Superintendent, *pro tem*, of that extensive Establishment.—*Novascotian*.

HAIL STORM.—We have been informed by some individuals who arrived here yesterday from Windsor, that a hail storm was experienced on Tuesday last in the vicinity of that town, which has injured the crops and young fruit to some hundreds of pounds. The farms in the district called the Forks, about five miles from Windsor, have sustained the greatest damage—the grass was beaten down, the tops of the wheat cut off, the branches of the trees broken, and the ground literally covered with young fruit. It is remarkable that not a single hailstone fell in the town itself. The storm was confined to a tract of about three or four miles—the Spa spring being the limit in one direction, and the Monckfield farm in the other. The hail stones were about the size of a Robin's egg.—*Recorder*.

[We came in for a share of the tail of this storm when about two miles from Chester, and found it sufficiently heavy,—though the size of the hailstones had then diminished to that of a pea of the largest kind. The rain, mingled with the hail, fell in copious torrents, and the thunder was terrific. At Windsor we hear that many were alarmed as though the great and terrible Day had arrived. It would be well ever in such scenes, to put the question to our hearts—Am I prepared to meet the glorious God who maketh the thunder, and to enter His awful presence with the lightning's flash, if such should be His will?]

UNIVERSITY OF GLASGOW.—At the annual meeting on the first of May for the distribution of prizes and for conferring Academical honours, the Senatus Academicus of this University, conferred the degree of Doctor of Medicine upon William Johnson Almon, Student of Medicine in that University, and son of the Hon. William B. Almon, M. P. of this town.—*Halifax Journal*.

DIED.

At Charlotte Town, P. E. I. on Saturday the 14th ult. after a lingering illness, which she bore with Christian fortitude and pious resignation to the Divine will, in the 73d year of her age, Miss Jane Williams, youngest daughter of the late Richard Chappel, Esq. Post master of that town.

YOUTH'S DEPARTMENT.

For the Colonial Churchman.

It was in the delightful and cheering month of June 183—, while travelling through the lonely and solitary wilderness in the County of —, I was about passing a humble dwelling, when an old greyheaded man standing at the door waved his withered hand for me to approach him;—which of course I did. On reaching his door he extended to me his trembling hand, while with the other he supported his tottering limbs, and ushered me into his room, which was to him both parlour and kitchen. The house consisted of only two rooms. Being seated, I asked the old man how he could content himself in so solitary a place. His countenance brightening up, we entered into an interesting conversation as follows.

Old Man.—I would not exchange this my humble dwelling, for the most elegant mansion on earth. I have lived fourscore years and ten in this world, two thirds of which time, I have passed in what I call my little world, for there are but two dwellings within five miles of this, and they are occupied by my two only sons. My wife has long since been a tenant of the grave.

Stranger.—You must indeed, Sir, find it very dreary and lonesome without society in this retired spot!

Old Man.—Not so: for I have the frequent company of my two children which a merciful God has still spared me: and they take every care of me; and with God's assistance, they see that all my earthly wants are supplied from day to day.

Stranger.—You are indeed fortunate in having such kind and affectionate children to protect you now that you are so wholly helpless. But Sir, *the sabbath?*—you must indeed find that day very long and tedious?

Old Man.—Indeed it is far otherwise—that day is to me the very happiest day of the week. It gladdens my poor old heart to look back to my days of childhood and youth. When I was in the constant habit for several years of attending on that holy day a Sunday School in the parish of — conducted by a good and worthy minister (who has long since gone to give an account of his ministry to his Heavenly Master)—to that school, Sir, and that good man am I principally indebted for the happiness I now enjoy,—then and there, Sir, were implanted in my mind the seeds of religion that have grown up with me, and will continue with me, to all eternity in that heavenly mansion that I am soon to exchange for this very humble dwelling.

Stranger.—You have indeed been highly favored. But what opportunities have your faithful children had of learning the way to God; they must indeed be sadly at a loss for instruction, and I am afraid they cannot be well acquainted with the word of life.

Old Man.—My children certainly have had but few advantages in the way of learning. I am very poor, and it is well known that the poor man particularly in so retired a spot as this is, has not the means of employing a teacher. And there never has been a Sunday school for them to go to. They have but seldom heard the tone of the church bell calling them to the house of God (for we are several miles from any church.) But, Sir, they have had a humble teacher in myself. I have endeavored to instil into their minds all the good instruction that I have ever received at my Sunday school and elsewhere. They have with God's blessing on my exertions, become well acquainted with the word of God. They have committed to memory very many pretty hymns, and as to prayer (the food of the christian's soul) I have every reason to hope that their hearts and voices are often, very often raised up to the throne of mercy. And as to day is Saturday, and you cannot travel to-morrow, being the Sabbath, I shall be heartily glad and made happy if you will submit to be sheltered until Monday in my dwelling, humble though it is, and you will then have an opportunity of judging for yourself as to the way in which the Sunday is spent amongst us.

Stranger.—I shall indeed be most happy to remain with you: but, Sir, what you have already said makes me feel very sad. I never attended a Sunday school, although for years I lived within a few yards of one well conducted. My parents never sent me

there, but allowed me to go about the streets after the services of the church were over. Oh! Sir, I now see what advantages I have lost, and I have learned more in this solitary spot during this my short visit than I have learned for years in the city.

Old Man.—Your parents have indeed been much to blame for such their neglect; and so are all parents who neglect sending their children to Sunday schools when they have it in their power to do so.

Stranger.—I accepted the invitation and remained until the following Monday morning: and a more delightful sabbath I never spent. I attended morning and evening prayers most devoutly offered up by the old man. Much of the day was occupied in reading the word of Life. At a table placed in the centre of the room sat this humble christian, his two sons, and myself. The old man first read a chapter, and feeble and weak though he was, he explained it to us in such a way that I felt quite convinced that he was well acquainted with the way to heaven.—His sons also, each in his turn, read a chapter and fully explained it. I was then requested to read a chapter also. I did; and when finished, they each fixed their eyes on me, expecting my explanation. I kept my eyes fixed on the Bible, ashamed to look up.

Old Man.—We shall be glad, Sir, to hear from you some comments on that beautiful chapter (55 Isaiah) that you have just read.

Stranger.—You must excuse me. I am not able to explain it. I know but little of the Bible. My parents neglected me. But I must not reflect upon them, for they are laid low in the dust.

Old Man.—My dear Sir, I willingly excuse you; but bear in mind that at the day of Judgment you will be judged by that precious book: and the Divine Author of it will admit of no excuses.

Stranger.—On Monday morning I took leave of this good old man and his sons, with the promise that I would never pass the house without calling to see them. On my journey after leaving him I seriously reflected upon what I had seen and heard during my short visit, and my heart sickened within me when I found that I had so little acquaintance with the way to God. That visit laid the foundation to my leading a new and better life, and I am now trying to serve God here, that I may live with Him for ever hereafter. About 10 years after that visit I was passing again and called, but the dwelling was deserted, and going to decay. I inquired for the good old man, and found that the hand of death had been laid upon him, and that he had been summoned to meet his God. With a sad and heavy heart I inquired for his grave. It was pointed out to me, but it was without a stone to mark the spot. I knelt over it, and it was then the beauty of that part of the burial service of our church came forcibly to my mind—"Blessed are the dead that die in the Lord," and while I knelt I prayed that my last end might be like that of the tenant of that grave; for I felt fully assured that he died in the Lord.

Reader! Are you a parent, and your children still spared to you? Then see that they regularly attend the Sunday school; for it may be the means of placing their souls in the way to heaven, as was the case with the good old man just alluded to.

August 4th, 1838.

D.

From the Southern Churchman.

HUME'S DEATH.

I enclose a passage relative to the death-bed of Hume, the historian, which appeared many years ago in an Edinburgh newspaper, and which I am not aware was ever contradicted. Adam Smith's well known narrative of Hume's last hours has been often cited, to prove how calmly a philosophical infidel can die; but, if the inclosed account be correct, very different was the picture. I copy it as I find it, thinking it possible that some of your numerous readers may be able to cast some light upon the subject. If the facts alleged in the following statements are not authentic, they ought to be disproved before tradition is too remote; if authentic, they are of considerable importance on account of the irreligious use which has been made of the popular narrative, just as was the case in regard to the deathbed of Voltaire, which to this hour, in spite of well proved

facts, infidel writers maintain was calm and philosophical. The following is the story:

About the end of 1776, a few months after the historian's death, a respectable looking woman dressed in black came into the Haddington stage coach while passing through Edinburgh.

The conversation among the passengers which had been interrupted for a few minutes, was speedily resumed, which the lady soon found to be regarding the state of mind persons were in at the prospect of death. One gentleman argued that a real Christian was more likely to view the approach of death with composure, than he who had looked upon religion as unworth his notice. Another (an English gentleman) insisted that an infidel could look forward to his end with as much complacency and peace of mind as the best Christian in the land. This being denied by his opponent, he bade him consider the death of his countryman David Hume, who was an acknowledged infidel, and yet died not only happy and tranquil, but even spoke of his dissolution with a degree of gaiety and humor. The lady who had lately joined them, turned round to the last speaker and said, 'Sir, this is all that you know about it; I could tell you another tale.' 'Madam,' replied the gentleman, 'I presume I have as good information as you can give on this subject, and I believe that what I have asserted regarding Mr. Hume has never before been called into question.' The lady continued; 'Sir, I was Mr. Hume's housekeeper for many years, and was with him in his last moments; and the mourning I now wear was a present from his relatives for my attention to him on his deathbed; and happy would I have been if I could have borne my testimony to the mistaken opinion that has gone abroad of his peaceful and composed end. I have, sir, never till this hour opened my mouth on this subject; but I think it a pity the world should be kept in the dark on so interesting a topic. It is true, sir, that when Mr. Hume's friends were with him, he was cheerful, and seemed quite unconcerned about his approaching fate; nay, frequently spoke of it to them in a jocular and playful way; but when he was alone the scene was very different; he was any thing but composed; his mental agitation was so great at times as to occasion his bed to shake. He would not allow the candles to be put out during the night, nor would he be left alone for a minute. I had always to ring the bell for one of the servants to be in the room, before he would allow me to leave it. He struggled hard to appear composed, even before me, but to one who attended his bedside for so many days and nights, and witnessed his disturbed sleeps and still more disturbed wakings; who frequently heard his involuntary breathings of remorse and frightful startings; it was no difficult matter to determine that all was not right within. This continued and increased until he became insensible. I hope in God I shall never witness a similar scene.'

LOSS OCCASIONED BY DELAY.

It is said that a large number of life preservers had been ordered for the Pulaski, but owing to some delay somewhere, they did not arrive till the day after she sailed. Will not our readers learn a profitable lesson from this fact? The delay of only a few moments to secure an interest in the blood of Christ by faith may prove the eternal ruin of your souls. Please at once to your great Spiritual Preserver.—*Southern Churchman.*

Mr. Barrow, agent for the London Bible Society in Madrid, has been arrested and committed to prison. The publication of a translation of the gospel of St. Luke in the Gipsy language, appears to be the enormous crime against which the political and ecclesiastical government of Madrid has taken offence.—*Christian Register.*

It is one of the most awful points of view in which we can consider God, that, as a righteous governor of the world, concerned to vindicate his own glory, he has laid himself under a kind of holy necessity to purify the unclean, or to sink him into perdition.—*Cecil's Remains.*

From Rev. J. A. Clark's letters.

THE REV. MR. NOEL, — AN ADULT BAPTISM.

London, May 26, 1838.

The edifice before us, peering up from amid the trees by which it was embosomed, was a simple Gothic structure, which, pointing upwards to the skies, and standing, as it did, in the midst of the graves of the dead, at once filled our minds with solemn awe and devout feelings. Having left our carriage we proceeded along through the church-yard, occupied with grave stones and sepulchral monuments, and shaded with numerous trees that stretched their thick and leafy branches over these heaped hillocks of earth and sculptured monuments of the dead. The interior of the church was exceedingly neat and beautiful. It may not be improper here to remark that the rector of this Church is Mr. Wilson, a brother to the present Bishop of Calcutta. The Rev. Mr. Noel resides within about a half of a mile of this church. As he is not permitted to administer baptism in his chapel, the law requiring this rite to be performed in a parish church, he had requested the use of Mr. Wilson's church for the administration of this ordinance, to witness which was the grand object of our visit to Walthamstowe. Adult baptism always presents a solemn and affecting scene. It appeared particularly interesting on this occasion. We had just left the noise and bustle of the city, and were in a place of sweet and quiet retirement. Around us, on every side, were the graves of the dead; a little company were gathered within the solemn sanctuary, and all had drawn around the baptismal font, to behold one confess Christ and give herself up to him in the bonds of an everlasting covenant. She was young, most elegant in form, and every way beautiful in personal appearance. Her dress, which was pure white, was neat, but exceedingly plain. She had been, by birth-right, and still was a member of the Friend's Society. The Holy Spirit, however, had enlightened her mind in the reading of God's word, and led her to see that it was her duty to confess Christ before the world, and to be baptized with water as well as with the Holy Ghost. I had enjoyed the pleasure of several conversations with this interesting young lady, and it was by her particular request that I had gone to Walthamstowe to witness her baptism. As I saw this lovely female standing at the baptismal font, so young and beautiful, and so full of the meekness and gentleness of Christ, I was strongly reminded of some scenes that we have witnessed at home. Though a slight crimson glow was on Mary's cheek, and an unearthly look beamed from her dark, lustrous eye, she seemed utterly unconscious of every thing around her but the presence of that God with whom she was entering into an everlasting covenant. The service appeared uncommonly affecting in the soft, sweet tones of Mr. Noel's melodious voice. From the church we went to Mr. Noel's house, which is situated in a most romantic spot, environed with ten thousand rural beauties. On one side is the border of an extended forest, and on the other a smooth and closely shorn lawn of the most exquisite green, gardens and fields, shrubbery and trees, and all the varied groupings of rural scenery are spread in delightful prospect around his dwelling. But we did not go at once to gaze upon this rich scenery. In our company were three clergymen beside Mr. Noel. Having reached his dwelling he proposed that we should spend an hour in prayer and praise. All being assembled in his spacious study, a hymn was sung, and an hour was delightfully spent in social prayer. It was most profitable to us all, but seemed peculiarly grateful to the young Christian who had just put on her armour. These religious exercises being ended, we all walked out to trace the serpentine walks, and sit beneath the pleasant arbors that environed Mr. Noel's residence, and also to see him relax himself in engaging with spirit and animation in the sports of his happy children, who were amusing themselves in running upon the green grass, or being borne aloft through the viewless air by means of the swings that were suspended from some huge elms that stood near the house. Directly dinner was announced. We all staid by invitation to dine with the pastor. The time passed quickly away in de-

lightful conversation; and as we returned, and I left my friends in Heathcote street, I could not but think with what delight they would look back upon this day, through all future time, so pleasantly and profitably spent. What added very much to the interest of this baptism, was not only that the subject of it was a Friend, but the daughter of parents whose names are extensively known, not only in this country, but in America. I hope I do not exceed the bounds of propriety, nor violate the claims of friendship, by mentioning a name which has become very dear to me by the hospitality and unbounded kindness of the family that bears it; and I therefore shall venture say, that Mary Caroline, whose baptism I witnessed, was the daughter of Mr. and Mrs. Braithwaite, whose visit to America, about the time the Hicksite heresy broke out among the Friends, will not soon be forgotten.

DEVOTIONAL.

For the Colonial Churchman.

MORNING MEDITATIONS.—NO. II.

"The earliest duty of the day, after that of putting the body in a becoming state of cleanliness and preparation, is the indispensable duty of Devotion."

THURSDAY.

Prayer.—Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need—4 c. Heb. 16. This verse gives us a great directory how to perform in a right manner this great duty. 1st, it tells us *whither* to come. 2d, how we should come. 3d, for what we should come.—*Trail, A. D. 1696.*

FRIDAY.

The Sacrifice.—Christ hath given himself for us, an offering and a sacrifice to God—5 Eph. 2. Not like an offering or like a sacrifice, but an offering and sacrifice: not to do us a small kindness, but to offer His life for us—He would die in our stead, that we might live by His death. Christ's life was an offering, His death a sacrifice.—*Chamode. 1684.*

SATURDAY.

Our Saviour.—Acquainted with grief. 53 Is.

He—a man of woes,
Went on the way appointed,—path, though rough,
Yet borne with patience still! He came to cheer
The broken-hearted: to raise up the sick
And on the wandering and benighted mind
To pour the light of truth,—O task divine!—*K. White.*

SUNDAY.

Keep holy the sabbath day—20 Gen. Holy here means separate, or set apart from other days, in order to a religious use. We should, therefore, consider this blessed Day, as different from others, and should carry that feeling habitually about with us, through all the hours of it.—All sorrows mitigated—fears repressed—every angry motive softened—every envious, revengeful, or uncharitable feeling expelled,—we should look forward to that never-ending sabbath or "rest which remaineth for the people of God."

MONDAY.

Immediate Repentance.—Now is the accepted time; now is the day of salvation. Or the season for sinners to be saved. There will be no believing unto salvation, but while we have the light; nor any admission into the kingdom, unless we be ready at the call of our Lord. Flee, then, at once from the wrath to come.—*A. Fuller.*

TUESDAY.

Day of Judgment.—The wicked shall go away into everlasting punishment—but the righteous unto life eternal. Matt. 25 ch. 41.

Ye sinners, seek His grace,
Whose wrath ye cannot bear;
Fly to the shelter of His cross,
And find salvation there.

So shall that curse remove,
By which the Saviour bled;
And the last awful day shall pour
His blessing on your head.—*Doudridge.*

WEDNESDAY.

Happy death.—The hope of the righteous shall be gladness. The righteous hath hope in his death. 10 Prov. 28, and 14. 32. A devout man, (Preston) could say a little time before his death—I shall change my place, but not my company. Intercede with God, that he would order thy steps in His word, and hold up thy goings in His way, until thy feet take hold on eternal life.—*Burkill.*

THURSDAY.

Mourning for sin.—My God! my God! why hast thou forsaken me. Ps. 1. Know, for thy comfort, that thy hiding Lord will return again.—Weeping may endure for a night—but joy cometh in the morning. The very breathing and longing of thy soul after Him, are a pledge of His return.—*E. Erskine.*

DEFERRED ITEMS.

Deaths by lightning.—During a thunder storm on Sunday the 1st inst. Mrs. Roby, wife of Gilman Roby, of Dunstable, Mass. was killed by lightning. Mrs. Roby was returning from church, and had just entered her dwelling, and as she was in the act of shutting the door after her the lightning struck her and killed her instantly. On Friday evening last, a thunder storm visited Wilbraham, Mass., during which Roderic C. Perry, of Sandwich, one of the students in the Wesleyan Academy, while standing under a tree a few rods from the Academy, was struck by lightning on the head and instantly killed! Ten persons who were near him were more or less affected by the shock, though none seriously. The tree probably first received the blow as it is much shattered.

Elizabeth Low, aged 21, and Emiline Low, aged 14, daughters of Mr. Wm. Low, resided near Spartanburgh Court-house, S. C. were killed by lightning on Tuesday the 19th ult. The young women had gone to a plum orchard at a little distance from their father's house, shortly after reaching which it commenced raining, when they took shelter under a tree, and were struck dead at the same moment. Another person fifteen feet off was struck senseless, and received some injury, but is now, we are pleased to say, rapidly recovering.—*Epis. Rec.*

A deputation from the Church of Scotland has made an appeal to a Liverpool audience in behalf of their poor fellow countrymen, who are suffering the utmost degree of spiritual destitution. Of 2,500,000 of which the population of Scotland is computed to consist, not more than 1,000,000 are provided with the means of public worship within the pale of the Established Church.—*Chr. Wit.*

Sentence of Abner Kneeland for Blasphemy.—There was a large concourse of people in the Supreme Court this morning, to hear Mr. Kneeland's sentence. He came into Court, attended by his wife and family, and a number of female friends. The Bench was full, and, at the direction of Chief Justice Shaw, Mr. Wild, the Clerk, read the sentence, which was sixty days' imprisonment in the common jail. Mr. Kneeland made no remarks on the sentence, and was immediately removed to prison.—*Ibid.*

The Philadelphia National Gazette estimates that during the year 1836 upwards of three hundred and fifty lives were destroyed by steamboat accidents; in 1837 six or seven hundred were cut off in the same way; and for the year 1838 we may already count nearly or quite a thousand persons killed.—*Ibid.*

Africa.—Moroka, chief of the Borolongs inhabiting the country north of the Orange River, had issued a proclamation in the Dutch, English and Schuana languages, prohibiting the traffic in ardent spirits throughout his dominions.—*Ibid.*

The British and foreign Bible Society issued nearly 600,000 copies of the Scriptures last year. The receipts of the treasury amounted to about \$450,000.—*Ibid.*

Mrs. Sigourney is to edit the Religious Souvenir for 1839. It was formerly edited by Rev. Dr. Bedell.—*Ibid.*

From Keble's Christian Year.

THE DISOBEDIENT PROPHET.

"It is the man of God, who was disobedient to the word of the Lord."—*First morning lesson, eighth Sunday after Trinity.*

Prophet of God, arise and take
With thee the words of wrath divine,
The scourge of Heaven, to shake
O'er yon apostate shrine.

Where angels down the lucid stair
Came hovering to our sainted sires,
Now, in the twilight, glare
The heathen's wizard fires.

Go, with thy voice the altar rend,
Scatter the ashes, be the arm,
That idols would befriend,
Shrunk at thy withering charm.

Then turn thee, for thy time is short,
But trace not o'er the former way,
Lest idol pleasures court
Thy heedless soul astray.

Thou knowest how hard to hurry by,
Where on the lonely woodland road
Beneath the moonlight sky
The festal warblings flow'd.

Where maidens to the Queen of Heaven
Wove the gay dance round oak or palm,
Or breath'd their vows at even
In hymns as soft as balm.

Or thee perchance and a darker spell
Enthralls: the smooth stones of the flood,
By mountain grot or fell,
Pollute with infant's blood;

The giant altar on the rock,
The cavern whence the timbrel's call
Affrights the wandering flock:—
Thou long'st to search them all.

Trust not the dangerous path again—
O forward step and lingering will!
O lov'd and warn'd in vain!
And wilt thou perish still.

Thy message given, thine home in sight,
To the forbidden feast return?
Yield to the false delight
Thy better soul could spurn?

Alas, my brother! round thy tomb
In sorrow kneeling, and in fear,
We read the Pastor's doom
Who speaks and will not hear.

The grey-hair'd saint may fail at last,
The surest guide a wanderer prove;
Death only binds us fast
To the bright shore of love.

MISCELLANEOUS.

THE LATE PRINCESS CHARLOTTE.

These all died in faith, not having received the promises but having seen them afar off, were persuaded of them and embraced them and confessed that they were pilgrims and strangers on the earth.—*Heb. xi. 13.*

A clergyman having occasion to wait on the late Princess Charlotte, was thus addressed by her,—"Sir, I understand you are a clergyman." "Yes, Madam." "Of the Church of England?" "Yes." "Permit me to ask your opinion, Sir what is it that makes a death-bed easy?" Mr. W— was startled at so serious a question from a young and blooming female of so high a rank, and modestly expressed his surprise that she should consult him, when she had access to many much more capable of answering the enquiry. She replied, that she had proposed it to many, and wished to collect various opinions on this important subject. Mr. W— then felt it his duty to be explicit, and affectionately recommended to her the study of the Scriptures, which, as he stated, uniformly represent faith in the Lord Jesus Christ as the only means to make a death-bed easy. "Ah!" said she, bursting into tears, "that is what my grandfather often told me; but then he used to add, that

besides reading the Bible, I must pray for the Holy Spirit to understand the meaning."

Charlotte was the daughter of George IV., and heiress to the throne of Great Britain and Ireland; was born in 1795, and died Nov. 6, 1817, age 22. She was married to Leopold, Prince of Saxe-Cobourg; and her untimely death, in connection with that of her infant child, clothed the nation in mourning, changed the succession of the throne, and drew forth, among other able funeral discourses, one by the Rev. Robert Hall, which is a master-piece of eloquence, probably never equalled on a similar occasion.

When informed of the death of her child a little before her own, she said, "I feel it as a mother naturally should,"—adding, "It is the will of God! praise to him in all things!" Mr. Hall mentions as traits of her character, "that she visited the abodes of the poor, and learned to weep with those who wept; that surrounded with the fascinations of pleasure, she was not inebriated by its charms; that she resisted the strongest temptations to pride, preserved her ears open to truth, was impatient of the voice of flattery; in a word, that she sought and cherished the inspirations of piety, and walked humbly with God. This is the fruit which survives when the flower withers—the only ornaments and treasures we can carry into eternity.

"Great God, thy sovereign grace impart
With cleansing, healing power;
This only can prepare the heart
For death's surprising hour."
Youth's Companion.

FOR PARENTS—ON CHASTISING CHILDREN.

Above twenty years ago, being in the habits of intimacy and connection in civil life with a respectable gentleman, he one day, in conversation on family affairs, related, with tears, a transaction between himself and one of his sons, a fine boy, about ten or eleven years of age. The son was by no means the lowest in the esteem of his father, but had a full share of his affection.

It happened one day that the boy told an untruth knowingly, which afterwards came to the knowledge of his father, who determined to chastise him severely for it. He took the boy and an instrument of correction into a chamber, and there reprimanded him, by setting forth the exceeding heinousness of the sin against God, and the danger thereby of his own soul. He then proceeded to the distressing work of correction. (I have no doubt that every stroke was as afflictive to the parent as to the child:) after which, on leaving the room, the father began to fear that he had exceeded due measure, (which I conceived was an excess of parental affection;) he made as though he was going down the stairs after shutting the door; but pausing a little, he returned softly to the door, where he waited sometime, hearing the sobbing and crying of the boy. After a while the father heard a movement and began to think of retreating, but after descending a step or two, he heard his son speak, on which he softly resumed his former station, and looking through the key hole of the door perceived his son on his knees acknowledging his guilt and shame before God, and praying for forgiveness; thanking God for favouring him with such a father as would not suffer sin upon him also praying for his brothers and family.

To parents it is unnecessary to dwell on the feelings of an affectionate father under such circumstances, the language of whom corresponds with that of his heavenly Father: "As many as I love I rebuke and chasten"—"Like as a father pitieth his children, so the Lord pitieth them that fear him."—*Psal. ciii. 13.*—*Eng. Melk Mag.*

Law.—Whoever goes to law, goes into a glass house, where he understands little or nothing of what he is doing; where he sees a small matter blown up into fifty times the size of its intrinsic contents, and through which, if he can perceive any other objects, he perceives them all discoloured and distorted; where every thing is too brittle to bear handling; where, as in an element of fire, he frets, fumes, and is drained at every pore; and where whatever he buys out of the fire, and pays for according to its fictitious bulk. It had perhaps been better for him to have been contented with an earthen vessel.—*Skellon.*

Novel Suit.—A suit of rather a novel character for this county was tried in the court of common pleas on Tuesday of this week. The plaintiff, a Mr. Young of Brecksville in this county, brought a suit against a school-teacher in that township for injury done to his children in not permitting them to read 'Volney's Ruins' as a reading-book in school. It appeared that the defendant used for that purpose the Testament and American Class Reader, but nothing would suit the plaintiff but that his children must read in; 'Volney's Ruins' and no other book. As for their reading in that volume called the 'Bible, that could not be allowed at any rate. The teacher put himself upon his reserved rights, and refused to have the book read in the school, which so incensed the father that he proceeded to the school-house, and in defiance of the injunctions of the teacher, ordered his children to commence reading forthwith from the 'Ruins,' and that too while another class was reading. The teacher, however, remained firm to his purpose, and the plaintiff failing in his object commenced suit against him for damages done his children by denying them the unspeakable privilege of reading 'Volney's Ruins' in school. We are much gratified to be able to state that the jury promptly returned a verdict for the defendant.—*Ohio City Argus.*

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Companion to the Altar, 32 mo. with vignette title and gilt edges—Pietus Quotidiana, or Prayers and Meditations, 32 mo. gilt edges—Horæ Religiosæ, 32 mo. portrait and vignette—Horæ Religiosæ, and Companion to the Altar, bound together—Pietus Quotidiana, and Companion to the Altar, bound together—New Week's Preparation—Cecil's Visit to the House of Mourning. Bickersteth on Prayer
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—'s Scripture Help
Philip's Beauty of Female Holiness
— Varieties of Female Piety
— Development of Female Character
The Morning and Evening Sacrifice
Readings for Sunday Evenings
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—'s Physiology adapted to health and Education
— Constitution of Man
Phillips' treatise on Geology
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For Sale by
May 5, 1838.

C. H. BELCHER.

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