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# COLONIAL CHURCHMAN.

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

VOLUME V.

LUNENBURG, N. S. THURSDAY, AUGUST 20, 1840.

NUMBER 20.

## CONFESSION.

Lord when we bend before thy throne,  
And our confessions pour,  
Teach us to feel the sins we own,  
And shun what we deplore.

Our contrite spirits pitying see,—  
True penitence impart;  
And let a healing ray from Thee  
Beam hope upon the heart.

When our responsive tongues essay  
Their grateful songs to raise,  
Grant that our souls may join the lay,  
And rise to Thee in praise.

When we disclose our wants in prayer,  
May we our wills resign;  
And not a thought our bosom spare,  
Which is not wholly thine.

Let faith each meek petition fill,  
And waft it to the skies;  
And teach our hearts 'tis goodness still  
That grants it or denies.

## MASSACRE OF ST. BARTHOLOMEW'S DAY AT PARIS.— A. D. 1572.\*

There is not upon record a more atrocious act of barbarity than the massacre of the Huguenots in Paris, on the feast of St. Bartholomew, A. D. 1572. Treachery and cruelty went hand in hand; and amidst his fearfully numerous crimes justly chargeable on popery, in its vain attempts to extirpate what it is pleased to designate heresy, this was certainly one of the blackest dye. "If I was inclined to increase the general horror," says the Duc de Sully, "inspired by an action so barbarous as that perpetrated on the 24th of Aug. 1572, and too well known by the name of the Massacre of St. Bartholomew, I should enlarge on the number, the quality, the virtues, and great talents of those who were inhumanly murdered on that horrible day, as well in Paris as in every part of the kingdom; I should mention at least the ignominious treatment, the fiend-like cruelty, and savage insults these miserable victims suffered from their murderers, and which in death were a thousand times more terrible than death itself. I have writings still in my hands, which would confirm the report of the court of France having made the most pressing instances to the neighbouring courts to follow its example with regard to the Protestants, or at least to refuse an asylum to those unfortunate people; but I prefer the honour of the nation to the satisfying a malignant pleasure, which many persons would take in lengthening out a recital, wherein might be found the names of those who were so lost to humanity as to dip their hands in the blood of their fellow-citizens, and even their own relations. I would, were it in my power, for ever obliterate the memory of a day that Divine vengeance made France groan for, by a continual succession of miseries, blood, and horror, during six and twenty years; for it is not possible to judge otherwise, if one reflects on all that passed from that fatal moment to the peace of 1598.—'Tis with regret that I cannot omit what happened upon this occasion to the prince who is the subject of these memoirs, and to myself."

Necessary measures having been taken, and plans regularly organized, the ringing of the bells of St. Germain l'Auxerrois for matins was the signal for

commencing the work of blood. The Admiral de Coligny was first put to death, in the midst of his domestics, by a man named Besmes—a deponent during his whole life by the Duke of Guise—the duke and the Chevalier de Guise remaining below. A sword being driven through his body, and a deep gash made across his face, his remains were thrown out of the window; and his head being cut off, it was, with a box of papers, containing, as was affirmed, a memoir of his own times, conveyed to the queen mother. After heaping other indignities on the corpse, it was hung on the gibbet of Montfaucon, whence the Mareschal de Montmorency caused it to be removed in the night and buried at Chantilly. The domestics of Coligny were immediately butchered, and a simultaneous work of blood commenced. Many of the attendants on the king of Navarre and the prince of Conde were put to death one by one; many persons of importance fell a sacrifice—of these the most distinguished was Francis de la Rochefoucault, in whose gay and brilliant society, to use the words of Mr. Smedley,\* "the king professed to find extraordinary attraction; and he granted him, although a Huguenot, unreserved access to his privacy. It was near midnight, on the eve of the massacre, that this seeming favourite prepared to retire from the palace, after many hours spent in careless hilarity. More than once did the king urge his stay, that they might trifle, as he said, through the remainder of the night; or, to obviate all difficulty, the count, if he so pleased, might be lodged even in the royal chamber. But La Rochefoucault pleaded weariness, and want of sleep; and in spite of all opposition, he took leave of his perfidious friend and sovereign in sportive words, which implied the freedom and amiability of their intercourse. Even when he was afterwards roused from sleep by the morning tumult at his door, no misgiving crossed his mind; he imagined that the king had followed him, to inflict one of those practical jokes which suited the boisterous taste both of the times and of the individual; and hastily throwing on his clothes, he assured the masked band, which he did not scruple to admit, and among whom he supposed Charles to be included, that he was not taken at advantage—that they could not now feel privileged to flog him, for he was already up and dressed. The reply was a thrust of the sword, by one of the disguised company, who prostrated the unsuspecting victim at the feet of his murderers."

About two thousand Huguenots are supposed to have been murdered on the first day of the massacre, and the king and court, including Catherine and her ladies of honour, promenaded at night to view the mangled and naked remains. Among the victims were Antony de Clermont, marquis de Resnel, murdered by his own kinsman; and others of equally noble blood.

Orders were issued, enjoining the Huguenots to abstain from public and private assemblies, with the threat, that if they disobeyed, the provincial governors were instructed to "fall upon them and cut them in pieces, as enemies of the crown." From the day on which the messenger arrived, the streets of Lyons ran with blood; and the most barbarous enormities were committed in many other parts of France. At Orleans 1000, at Rouen 500 Huguenots were put to the sword. In two months the victims fell little short of 30,000, whereof one third were of Paris.

On the first day of the massacre the young king of Navarre and the prince of Conde were arrested, and threats were employed to force from them to a recantation of their religious principles. The former was easily tempted into compliance; but even the threat of the Bastille and of death failed to shake the constancy of Conde. At length, however, he was rather cheated than forced into compliance.

\* History of the Reformed Religion in France.

The account of the Duc de Sully is peculiarly interesting. "I was in bed, and awaked from sleep (says he) three hours after midnight by the sound of bells, and the confused cries of the populace. My governor St. Julian, with my valet de chambre, went hastily out to know the cause, and I never afterwards heard more of these men, who, without doubt, were amongst the first that were sacrificed to the public fury. I continued alone in my chamber, dressing myself, when in a few moments I saw my landlord enter, pale, and in the utmost confusion: he was of the reformed religion, and having learned what the matter was, had consented to go to mass to save his life and preserve his house from being pillaged. He came to persuade me to do the same, and to take me with him. I did not think proper to follow him, but resolved to try if I could gain the college of Burgundy, where I had studied; though the great distance between the house where I then was and the college made the attempt very dangerous. Having disguised myself in a scholar's gown, I put a large prayer-book under my arm, and went into the street. I was seized with horror inexpressible at the sight of the furious murderers, who, running from all parts, forced open the houses, and cried aloud, 'Kill, kill! massacre the Huguenots!' The blood which I saw shed before my eyes redoubled my terror. I fell into the midst of a body of guards; they stopped me, interrogated me, and were beginning to use me ill, when, happily for me, the book that I carried was perceived, and served me for a passport. Twice after this I fell into the same danger, from which I extricated myself with the same good fortune. At last I arrived at the college of Burgundy, where a danger still greater than any I had yet met with awaited me. The porter having twice refused me entrance, I continued standing in the midst of the street, at the mercy of the furious murderers, whose numbers increased every moment, and who were evidently seeking for their prey, when it came into my mind to ask for La Faye, the principal of this college, a good man, by whom I was tenderly beloved. The porter, prevailed upon by some small pieces of money which I put into his hand, admitted me; and my friend carried me to his apartment, where two inhuman priests, whom I heard mention Sicilian verses, wanted to force me from him, that they might cut me in pieces, saying, the order was not to spare even infants at the breast. All the good man could do was to conduct me privately to a distant chamber, where he locked me up. Here I was confined three days, uncertain of my destiny; and saw no one but a servant of my friend's, who came from time to time to bring me provisions.

"At the end of these three days, the prohibition for murdering and pillaging any more of the Protestants being published, I was suffered to leave my cell and immediately after, I saw Geniere and La Vieville, two soldiers of the guard, who were my father's creatures, enter the college. They were armed, and came, without doubt, to rescue me by force wherever they should find me. They gave my father a relation of what had happened to me; and eight days afterwards I received a letter from him, in which he expressed the fears he had suffered on my account, and advised me to continue in Paris, since the prince I served was not at liberty to quit it. He added, that to avoid exposing myself to an evident danger, it was necessary I should resolve to follow that prince's example, and to go to mass. In effect, the king of Navarre had found no other means of saving his life. He was awaked, with the prince of Conde, two hours before day, by a great number of soldiers, who rushed boldly into a chamber in the Louvre where they lay, and insolently commanded them to dress themselves and attend the king. They would not suffer the two princes to take their swords

with them, who, as they passed, beheld several of their gentlemen massacred before their eyes. The king waited for them, and received them with a countenance and eyes in which fury was visibly painted; he ordered them, with oaths and blasphemies, which were familiar with him, to quit a religion that had been only taken up, he said, to serve them for a cloak to their rebellion. The condition to which these princes were reduced, could not hinder them from discovering that they should obey him with grief. The king, transported with anger, told them, in a fierce and haughty tone, 'That he would no longer be contradicted in his opinions by his subjects; that they, by their example, should teach others to revere him as the image of God, and cease to be enemies to the images of his mother.' He ended by declaring, that if they did not go to mass, he would treat them as criminals guilty of treason against human and Divine majesty. The manner in which these words were pronounced, not suffering the princes to doubt if they were sincere, they yielded to necessity, and performed what was required of them. Henry was obliged even to send an edict, into his dominions, by which the exercise of any other religion but the Romish was forbid. Though this submission preserved his life, yet in other things he was not better treated; and he suffered a thousand capricious insults from the court—free by intervals, but more often closely confined, and treated as a criminal, his domestics sometimes permitted to attend him, then all on a sudden not suffered to appear.

To be concluded in our next.

### Selected for the Colonial Churchman.

#### BEAUTIES OF COLERIDGE.

*Miscellaneous.*—Christianity proves itself, as the sun is seen by its own light. Its evidence is involved in its existence.

Could you ever discover any thing sublime, in our sense of the term, in the classic Greek literature?—I never could. Sublimity is Hebrew by birth.

I should conjecture that the Proverbs and Ecclesiastes were written, or, perhaps, rather collected, about the time of Nehemiah. The language is Hebrew with Chaldaic endings. It is totally unlike the language of Moses on the one hand, and of Isaiah on the other.

*Patriotism.*—That is the most excellent state of society in which the patriotism of the citizen ennobles, but does not merge, the individual energy of the man.

*Church of Rome.*—The present adherents of the church of Rome are not, in my judgment, Catholics. We are the Catholics. We can prove that we hold the doctrines of the primitive church for the first three hundred years. The council of Trent made the Papists where they are. A foreign Romish bishop has declared, that the Protestants of his acquaintance were more like what he conceived the enlightened Catholics to have been before the Council of Trent, than the best of the latter in his days. Perhaps you

\* James De Segur, baron of Pardaillan, of Gascon; Armand de Clermont, baron of Piles, a Perigordin, &c. Gaston de Levis, lord of Leyran, took refuge under the queen of Navarre's bed, who saved his life. Some persons were sent to Chatillon to seize Francis de Chatillon, the admiral's son, and Guy d'Angélot's son; but they both escaped, and fled to Geneva. Armand de Gontault de Biron was saved by fortifying himself in the arsenal.

† As Henry went to the king, Catherine gave orders that they should lead him under the vaults, and make him pass through the guards drawn up in files on each side in menacing postures. He trembled and recoiled two or three steps back, when immediately Nancaï-la-Châtre, captain of the guards, endeavoured to remove his apprehensions by swearing they should do him no hurt. Henry, though he gave but little credit to his words, was obliged to go on amidst the carbines and halberds.—*PARVILLE'S History of Henry the Great.*

will say, this bishop was not a good Catholic. I cannot answer for that. The course of Christianity and the Christian church may not unaptly be likened to a mighty river, which filled a wide channel, and bore along with its waters mud, and gravel, and weeds, till it met a great rock in the middle of its stream. By some means or other, the water flows purely, and separated from the filth, in a deeper and narrower course on one side of the rock, and the refuse of the dirt and troubled water goes off on the other in a broader current, and then cries out, "We are the river!"

The adherents of the church of Rome, I repeat, are not Catholic Christians. If they are, then it follows that we Protestants are heretics and schismatics, as indeed, the Papists very logically, from their own premises, call us. And "Roman Catholics" makes no difference. Catholicism is not capable of degrees or local apportionments. There can be but one body of Catholics, *ex vi termini*. To talk strictly of Irish or Scotch Roman Catholics is a mere absurdity.

It is common to hear it said, that, if the legal disabilities are removed, the Romish church will lose ground in this country. I think the reverse: the Romish religion is, or, in certain hands, is capable of being made, so flattering to the passions and self-delusions of men, that is impossible to say how far it would spread, among the higher orders of society especially, if the secular disadvantages now attending its profession were removed.

*Luther and Baxter.*—Luther is, in parts, the most evangelical writer I know, after the apostles and apostolic men.

Pray read with great attention Baxter's Life of himself. It is an inestimable work. I may not unfrequently doubt Baxter's memory, or even his competence, in consequence of his particular modes of thinking; but I could almost as soon doubt the Gospel verity as his veracity.

*Ancient writers.*—I conceive Origen, Jerome, and Augustine, to be the three great fathers in respect of theology, and Basil, Gregory Nazianzen, and Chrysostom, in respect of rhetoric.

*Baptismal Service.*—I think the baptismal service almost perfect. None of the services of the church affect me so much as this. I never could attend a christening without tears bursting forth at the sight of the helpless innocent in a pious clergyman's arms.

*Character of Dobrizhoffer, the German Missionary to the Indians.*—

He was a man of rarest qualities,  
Who to this barbarous region had confined  
A spirit with the learned and the wise  
Worthy to take its place, and from mankind  
Receive their homage, to the immortal mind  
Paid in its just inheritance of fame.

But he to humbler thoughts his heart inclined;  
From Grätz amid the Styrian hills he came,  
And Dobrizhoffer was the good man's honour'd name.

*Southey's Tale of Paraguay, Cant. iii., st. 16.*

#### A HINT TO KNEEL.

It was not long after the Revolutionary war, when Dr. Smith, then a clergyman of the Scottish Episcopal church, arrived at Newport, Rhode Island, on the morning of Sunday. The captain of the ship knowing there was no clergyman attached to the church here, proposed to the Doctor that he should officiate, and notice was quickly communicated. The church folks eagerly embraced the chance, and there was a good congregation. On commencing the general confession, the good parson observed all the congregation standing. He rose from his own humbler and more appropriate position, and exclaimed in

his native dialect—"Hoot, what do I see? standing on ye feet while confessing your sins to Almighty God! Down on your knees, every mon of ye!" The effect was complete and the obedience perfect.

### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, AUGUST 20, 1840.

**THE BISHOP AND THE CHURCH.**—His Lordship held an ordination at St. Paul's Church, Halifax, on Sunday the 9th instant, when Mr. W. Scovil, A. M. of King's College, Fredericton; Mr. T. N. Dawolf, late of the Theological Seminary, New York, and Mr. Jamieson, of the Theological Institution, Belfast, were admitted to the holy order of Deacons. The sermon was preached by the Bishop, from Matt. 28 ch. 20 v. We understand that Mr. Jamieson was immediately dispatched to labour on the Eastern shore, where the Rev. J. Stevenson has so long and so laboriously ministered to the scattered and destitute members of the church. Who will not rejoice that these Brethren have at last the prospect of more frequently enjoying the ordinances of Religion? Mr. Dawolf is appointed to assist the Rev. Mr. Parker at Dartmouth, where, we believe, there are five churches. Mr. Scovil's destination is not fixed;—he was to preach at Digby on Sunday last. The Bishop consecrated the new churches at Three-fathom Harbour and Porter's lake on Sunday last; and intended to leave town, so as to be at Cornwallis and Horton on Sunday the 23d—Digby, Sunday 30th—and Fredericton, N.B. Sunday 6th September. Mr. W. K. Porter, from Sydney, C. B. was ordained Deacon at Three-fathom harbour, having arrived too late for the ordination at St. Paul's. With his Lordship's further appointments for New Brunswick we are not acquainted. A Visitation of the Clergy of that Province will shortly be held at Fredericton, and after his return the Clergy of Nova Scotia will be called together at Halifax, it having been found inexpedient to do so at an earlier period.

Besides the ordinations above mentioned, we hear that others may shortly be expected. May yet more be continually added to our little band—"workmen that need not to be ashamed"—labourers indeed—men "full of faith and the Holy Ghost"—to build up the waste places of our Zion, and gather in the harvest that is whitening our spiritual fields. Some fine parishes are vacant—among the number, Cornwallis and Horton—the very garden of our country as regards natural advantages, and otherwise inviting to the zealous minister of Christ. We had the pleasure of meeting full congregations in both churches, on Sunday the 9th. During their long privation they have been occasionally supplied by Rev. Messrs. Grantham, Stevenson, and Owan.

We have also to announce the arrival, at Lunenburg of Mr. Augustus William Benjamin Weinbeer, a native of Berlin in Prussia, and educated at the Missionary Institution there, who has been appointed by the Bishop as catechist at Lunenburg, during his preparation for holy orders. He has brought with him from the Society, a supply of the Common Prayer Book in German.

It is confidently expected that a Bishop will soon be appointed for New Brunswick.

**THE SEASON.**—Never have we witnessed a more delightful season than this, nor a more abundant harvest than is now gathering in. The beautiful and wide spread fields of Cornwallis, Horton, and Windsor, which we have lately seen, were richly covered with abundant crops of every kind, and we presume the greater part of the wheat in those quarters is already housed.—The hay alone is said to be somewhat short.—Here, too, the farmers have not a word of complaint to make, and that is saying

much. They all agree in calling it a fruitful season as they can remember.—And the sea is also yielding its abundance for the use of man. The accounts from the Labrador fishery, are very encouraging; and some vessels have already returned, we hear, with full fares. Let not His be forgotten, who thus "openeth his hand and filleth all things living with plenteousness." And, to private outpourings of grateful hearts, we trust will be added at the call of our Rulers, the united voice of the people of the land, in public thanksgiving,—a call to which we are persuaded all will gladly respond.

**GOOD FRUITS.**—We are happy to find in an extract from the Journal of our esteemed Brother the Rev. H. J. Fitzgerald, Missionary at Bonavita, N. F. the following cheering evidence that his labours are not "in vain in the Lord."

"Having been confined to my room seven weeks by a sprained foot I was not aware of the illness of one of my flock. As soon, however, as I heard of the case, I went to her. She was lying in a hovel built of unhewn logs, with a broken floor, and no light but such as could find its way through two small panes of glass near the open place. After answering a few simple questions, as well as the violence of disease would permit, she requested me to read some of God's word to her. This I did, and took occasion to press on her the right use of such a season of affliction for self-examination, reminding her that sickness was the fruit of sin; 'sin entered into the world, and death by sin.' These things seemed to make their impression, and after prayer I left her. In subsequent visits, which were frequent, I found her to be a woman of tender spirit; and during her sickness that joy and peace which nought of this earth can create, were plainly visible. Though the part of the hut in which her sick bed was placed was so small that I could not kneel by her bed-side, it was she in reality happier than the princes of the earth. Even in the delirium which preceded her dissolution, her heart and her hopes were evidently set on things above. On one occasion, when standing by her bed-side, I stooped down to hear what she was muttering to herself. How did my heart exult to find she was deeply engaged with prayer to God in behalf of her relatives. She named them one by one, and then pleaded for each that the Lord would be pleased to turn their hearts unto him. . . . I had an opportunity of observing her case the beautiful accordance of our scriptural Liturgy with the feelings and necessities of the pious soul. Her mind was closed to every thing beside, the words of prayer would instantly rivet her attention, and cause her to pour forth, as it were, her whole soul in the language of the Prayer-book. Older and better men had told me this property of our Liturgy; but I never, till then, had the opportunity of witnessing it. At last, word was hastily brought to me that she was dying. I went immediately to her dwelling, but the spirit was fled. She had expressed her poor man's wish for a house not made with nails. The touching message she left for me was, 'If I die not again, tell him that I die in peace.'"

**BISHOP OF NEWFOUNDLAND.**—The following are taken from a St. John's paper:—  
On Sunday morning last (June 28th) the Lord Bishop of Newfoundland held a general Ordination at the Church of St. John in this town, when the Messrs. Addison, A. B. (Trinity College, Cambridge), Wood, Howell, Boone and Vicars Trin. Coll. (St. John's) were admitted to the Holy Order of the Priesthood. The Candidates were presented by the Rev. Charles Blackman, examining Chaplain, who, with the Rev. T. F. H. Bridge, assisted the Bishop in the imposition of hands; and in administering the Holy Communion to the Clergy, and to the members of the Churches in this town.—The

ceremony throughout was exceedingly impressive; but we remarked with much pain, that the Bishop suffered considerably in the performance of the sacred service. An eloquent discourse was delivered by the Rev. George A. Addison on the scriptural authority and requirement of Episcopal Ordination, &c. which was listened to with deep attention by a crowded congregation. We understand Mr. Addison has been nominated the officiating Minister at St. Thomas Church during the temporary absence of the Rev. C. Blackman, who attends his Lordship in his visitation to the Out-Missions of the Island.—Gazette.

The primary visitation of the Bishop of Newfoundland (to which we referred in our last number) continues to excite much interest. The gratification, which, we learn, his Lordship expressed respecting the state of the Church and her associations in our immediate vicinity, has been augmented by the Episcopal inspection of the congregations and schools at Bay Roberts, Port-de-Grave, Barenced, and Spaniard's Bay. At the former place the worthy Bishop preached on Wednesday and Sunday evenings, and confirmed 165 persons. The morning of the Lord's Day was spent at Port-de-Grave, where his Lordship also addressed a crowded congregation and admitted 173 to the rite of confirmation. We were sorry to hear the Bishop was so exceedingly unwell on Sunday, which threatened a suspension of his official duties; his Lordship, however, so far rallied as to complete the objects at present contemplated in Conception Bay, and yesterday left us for Heart's Content in Trinity Bay, towards which place he was accompanied by the clergymen and a party of gentlemen from Harbour Grace and Carbonear.—S. O. Pack, Esq. having provided a lunch for the occasion about midway to his Lordship's destination. There is some expectation that the Bishop may shortly return to this town for the purpose of admitting a gentleman many years resident amongst us to Deacon's Orders, as an assistant to the Rector, to whose cure the Churches at Island and Bread and Cheese Coves have by petition of the congregations, been added to this district. This interesting solemnity, will be associated with a second confirmation, to meet the convenience of many persons who were prevented an attendance on Sunday week last. Arrangements have been commenced for the erection of a Church at the upper part of Spaniard's Bay, where Divine Service has for some years been performed in the Newfoundland Societies' School Room, which has recently been Episcopally Licensed.  
Congratulatory addresses have been presented to their Diocesan by the Episcopalian of all the settlements in this Bay, which could but have excited mutual feelings of christian respect and regard.—Harbour-Grace Star, July 15.

We have much pleasure in announcing that the Rev. T. F. H. Bridge, A. B., was yesterday inducted Rector of the Parish Church of St. John, in this town.

The Editor of the *Novascotian* has been amusing himself lately in reference to the *Colonial Churchman*. We wish his politics were as harmless as his wit. With all his sneers at our *leader's* box, perhaps he would be glad to be able to hope that his own notable Journal might be thought worthy of the like distinction. We will join in the hope, that such a change may come over it as to make it deserving of preservation to future times.

The Clerical Society of this Western Shore District, will meet (D. V.) at Shelburne, on Wednesday the 26th instant.

The second Gunard Steamer called the *ACADIA*, arrived on Saturday in 11 days from Liverpool—about as long as our coasters have sometimes been waiting for a fair wind to take them to Halifax.

**CHRISTIAN EDUCATION.**—Bishop Doane of New Jersey, has said and done much for this as well as other good causes. In a late address, when setting forth the necessity of maintaining an intimate connexion with the Church in all plans of Education, he gives the following remarks:—

"I desire to call your attention, brethren of the Clergy and of the Laity, to the importance of reviving, as ability and opportunity shall allow, the time-honoured practice of parochial schools. There are schools everywhere, and must be, while there are children; some good; more bad; most, oh! how indifferent. Yet in these schools, good, bad, and indifferent, the children of the Church, spend six days out of every seven. Does any one suppose, that the influence of the seventh day, however faithfully the pastoral duty be discharged, is to counterbalance the evil tendencies of six? Must not every one see, that to leave the training of children out of the reach of the only influences by which their fallen nature is to be reclaimed from sin and death, is in effect, to give them over to the devil? Can any parent flatter himself that he is bringing up his children "in the nurture and admonition of the Lord"—can any pastor deceive himself with the impression, that he is doing what he can to feed the lambs which Jesus Christ entrusts to him—until the utmost has been done to secure for every child, a Christian education, within the shelter of the Church? Let it be seriously considered, whether it be not generally practicable to have in every parish, a school taught by a pious churchman, or churchwoman, under the patronage of the Vestry, and with the personal supervision of the Rector: in which the prayers of the Church shall be used daily; in which the doctrines of the Church shall be well and truly taught, in connection with all useful knowledge; in which the children of the church shall be brought up in the spirit of the church. It need not be doubted, that such a school, if it be well taught and well administered, will be resorted to by others who walk not with us. Even if it were not, it cannot be doubted, that present advantage will overpay the effort which obvious duty demands. From the general establishment of parochial schools, the institution of higher schools and academies, of the same character, in the larger parishes, will readily result. Nor will the impulse give to the wave stop there. But seminaries of the highest character in larger sections of the diocese; and a college with provisions for the theological education of candidates for orders, will crown, in other days, if not in ours, the blessed enterprise.

"If the time permitted, I should delight to dwell on this delightful theme. The redeeming trait of these degenerate days, is the deep interest which men begin to feel in christian education. It is the sacred trust which Christ has committed to His church, and which can never be neglected but at the utmost peril of its peace and purity.

"I am not willing to leave this subject, without bearing my explicit testimony to what I believe to be the character of St. Paul's College, Flushing. The Church is under the highest obligations to the Rev. Dr. Mullenburgh, for his persevering zeal in this good cause. and I do not hesitate to say, that the institution over which he presides, deserves, and will justify, the patronage of churchmen."

**MARRIED.**

At Trinity Church, Liverpool, N. S. on Sunday, the 5th instant, by the Rev. J. T. T. Moody, Mr. JAMES T. FREEMAN, of that place, to Miss Rebecca, eldest daughter of the Rev. Wm. Elder, of Sydney C. B.

## BIOGRAPHY.

GEORGE TANKERFIELD,  
Burnt at St. Albans, August 26, 1555.\*

The attention of the readers of this Magazine has been repeatedly called to those devoted followers of the Lord, who at the time of the Reformation, shed their blood for the Gospel's sake. But hitherto the martyrdom of those only has been related who were distinguished by their learning or their station, the captains of the noble army of the cross. The common soldiers, however, if I may so term them, were the more numerous part of the body. For whereas five bishops, twenty-one clergymen, and eight gentlemen, were burned in the miserable reign of Mary, there suffered by fire, in the same period, eighty-four tradesmen, one hundred husbandmen, servants, and labourers, fifty-five women, and five children.—The characteristics of the Gospel was then, as in every other age, that to the poor it was preached, and of the poor it was received. The inferior classes, therefore, may well examine with special interest the annals of that persecution. It is this reflection which has induced me to gather a few particulars of the martyrdom of George Tankerfield, a humble cook of the city of London.

It was a bright summer's day, when a goodly company was assembled at the house of a gentleman of Hertfordshire, close by the town of St. Albans.—There was mirth and there was feasting there; and many young and joyous spirits were at the banquet. For that gentleman's son had that day received the hand of a fair bride; and belted knights, and magistrates, and ladies, were collected to do honour to the house. Many a loving wish was breathed for the welfare of the young couple—no more twain, but one flesh; and there were anticipations of their future happiness, and affectionate hopes that they might live in honour, and see their children's children.—But it seemed, amid that gay company, as if now and then thoughts of a different kind from those suggested by the scene before them, were in the minds of some that were sitting at the board. The high sheriff of the county, Mr. Brocket, and his under-sheriff, Pulter, were among the guests; and occasionally, with looks of meaning, they exchanged a word or two; and then and there was a sort of hush to the merriment of the assemblage, and a pause ere the lively jest and the joyous laugh again circulated. Thus rolled the hours on, till, when dinner was over, after the early fashion of the age at 1.0 o'clock, the sheriffs departed, as men who were hurried away by some call of stern duty.

That forenoon the attention of the inhabitants of St. Albans had been directed to a spot near the west end of the noble Abbey Church. It was a green and pleasant place, called Romeland, where it is likely children had often sported in gleeful play; but now no sport, as it seemed, was to be acted there. For there was a large dark post set up and there were bundles of brushwood lying about, and reeds, and sturdy constables were keeping a strict watch, and little knots of people were gathered here and there, talking to each other in that low and earnest tone which denotes that some sad spectacle is looked for, or wonderful event has happened.

The greatest crowd, however, was assembled round the Cross-Keys Inn, where a man that had been sent from London was sitting quietly with the host, who carefully attended to him, and supplied him with all that he asked for, and conversed with him as with a friend. That man whom the crowd had collected to see was George Tankerfield, who was kept waiting in the inn all the morning, till the sheriffs had returned from the wedding-dinner; after which he must be had to Romeland, and there at the stake be burned to ashes, because he would not yield to the idolatrous worship of the papists.

Tankerfield was a young man, aged about twenty seven or twenty eight. He was born at York, but had settled in London. Through King Edward's days he was a staunch Romanist; but when, on the coming in of Queen Mary, he saw the virulent persecution with which the reformers were assailed, he

began to think that that could not be the true religion which needed to be maintained with so much cruelty. He began also to dislike the mass; and while doubting in his mind which was the true faith, he betook himself to prayer that it would please God graciously to resolve his difficulties. Then being directed to the New Testament, he saw clearly, by what he read there, the evil of the popish doctrines; which therefore he not only renounced himself, but earnestly endeavoured to prevail also on his friends to renounce with him.

It is by trial and discipline that any one is armed and prepared for conflict; and as God had intended to use this man as a soldier in his cause, he thought good to discipline him previously, that when the final onset came, he might boldly stand, and unflinchingly maintain the quarrel he had espoused.—Accordingly, the chastening of sickness was laid upon him, in which doubtless he communed with his own heart, and was strengthened in the faith he had embraced, and was enabled in quiet retirement to look forward to the death by which he must have seen it likely he would be called to glorify God. As soon as he came forth from this school, he was summoned to practise the lessons he had learned. For having, when somewhat recovered, walked forth one day into the Temple-fields, a man named Beard, one of the yeoman of the guard, called to inquire for him at his house, pretending that he was wanted to go and dress a dinner at Lord Paget's. His wife, deceived by the tale, courteously invited the messenger to refresh himself; and with the eager hope that her husband would earn something for their support, ran to fetch him home, telling him that he was sent for to dress a banquet. But Tankerfield knew well what that message meant. "A banquet!" said he; "indeed it is such a banquet as will not be very pleasant to the flesh; but God's will be done." When he came into the house, he recognised the officer, who made him immediately his prisoner; while the afflicted wife, in a paroxysm of grief at the fate she saw prepared for her husband, was with difficulty restrained from a violent attack upon the guardsman. He was committed to Newgate about the end of February 1555.

Tankerfield underwent examination before Bonner; and so well did he witness his confession before that bloody man, that in derision he called him Mr. Speaker. The articles objected to him respected auricular confession, the real presence, and the mass. To these he replied, that he did not allow the necessity of confession to a priest, or the body and blood of Christ to be corporally present in the sacrament; and that the mass was full of idolatry and abomination, and against the word of God. And when the bishop began to read his sentence, and was endeavouring to persuade him to recant, "I will not forsake mine opinions," said he, "except you, my lord, can refer them by Scriptures: and I care not for your divinity; for you condemn all men, and prove nothing against them." Neither would he lose the opportunity of warning the people that stood by.—For "the Church," said he, "whereof the pope is supreme head, is no part of Christ's catholic Church; and pointing to Bonner, "good people," he added, "beware of him, and such as he is; for these be the people that deceive you." Then he was delivered over to the secular power, and afterwards conveyed to St. Albans.

As he was on his road to that place, a certain school-master came to him, urging him with the authority of the doctors in favour of popery; and he was answered out of the Scriptures: and as he would not allow Tankerfield's allegations from the Bible unless interpreted by the opinions of the fathers, so neither would Tankerfield credit any position of his, except he could confirm it by the Scriptures. In the end, they parted in amity, the schoolmaster protesting that he meant the martyr no more hurt than his own soul.

Among the crowd which I described as gathered round the Cross-Keys Inn, there were various opinions uttered. Some grieved to see such a godly man brought thither to die a painful death, and others praised God for his constancy in the faith. Some, again, said it was a pity, he should hold such heretical opinions; and others reviled him, and declared he was unworthy to live. But he spoke kindly and

convincingly to them all, and sent away several with even weeping eyes.

As the host of the inn seemed inclined to shew him good-will, Tankerfield requested that he might have a fire in the chamber. This was granted him; and then sitting on a form before it, he took off his shoes and hose, and stretched his leg into the flue. But when he felt the pain, he quickly drew it back, thus evidencing the conflict betwixt the flesh and spirit, which the martyrologist has described with graphic effect. "The flesh said, O thou fool, wilt thou burn, and needest not? The spirit said, Be not afraid; for this is nothing in respect of fire eternal. The flesh said, Do not leave the company of thy friends and acquaintance, which love thee and will set thee back nothing. The Spirit said, The company of Jesus Christ, and his glorious presence, doth exceed all fleshly friends. The flesh said, Do not shorten thy time; for thou mayst live, if thou wilt, much longer. The spirit said, This life is nothing unto the life in heaven, which lasteth for ever." By and by, as the time drew on when he should suffer, Tankerfield, with that simple-heartedness which seems to have been so peculiarly characteristic of him, asked for a pint of malmsey wine and a loaf of bread. And then, when these were brought, he kneeled down, and humbly confessed his sins to God, and offered up an earnest prayer; then having read over the account, as narrated by the evangelists and by St. Paul, of the institution of the sacrament, he said, "O Lord, thou knowest it, I do not this to derogate authority from any man, or in contempt of those which are thy ministers; but only because I cannot have it ministered according to thy word." And then he received the bread and the wine with giving of thanks. But of mere bodily food he would take none; for when some of his friends advised him to eat meat, No, he replied, he would not eat that which should do other good, that had more need, and had longer time to live than he.

And now the bridal feast was over, and the joyous wedding guests were separating; and then came the sheriffs with their guard to carry George Tankerfield to the stake. It was his bridal; and shortly he knew that he should sit down at the marriage banquet of the Lamb. With a cheerful spirit he went to the death; and when he had kneeled down and prayed he said, that although he might have a sharp dinner yet he hoped to have a joyful supper in heaven. While the faggots were putting about him, a priest came to urge him to believe the mass. But the martyr cried vehemently from the stake, "Fie on the abominable idol! good people, do not believe him; good people, do not believe him." On this the mayor of the town commanded fire to be immediately put to the heretic; and said that if he had but one load of faggots in the whole world, he would give them to burn him. But there were some there who breathed a different spirit. A certain knight took him in the hand, and said softly, "Good brother, be strong in Christ." And Tankerfield replied, "O sir, I thank you; I am so, I thank God." When the fire was put to him, he desired the sheriffs and people to pray for him; and many of them did so. Then embracing the flame, he bathed himself, as it were, in and, calling on the name of the Lord Jesus, was quickly out of pain. So patiently indeed did he endure, that some superstitious papists said, that was the devil, who was so strong in him as to burn him, and such heretics as he was, from feeling pain.

Tankerfield was, I believe, the only one who died in the Marian persecution at that place, celebrated as the scene, many hundred years before, of the death of Alban, the proto-martyr of England.

*Recantation.*—We discover by the Chronicles of the Rev. John Fielding, a Roman Catholic priest stationed at Savannah, Ga., is about to unite with the Protestant Episcopal Church, and taken the necessary steps before Bishop Ives, introduced to the ministry of said Church. It is said that he will be an ornament to the Church; and Bishop England, notwithstanding Mr. F. is said to renounce the "Mother Church," has given testimonials of his high standing among them, and of his Roman Catholic brethren have entered to return to the former field of his labours.—Am. B.

\* From the Church of England Magazine.

## ANTIQUITIES OF AMERICA.

We learn from the New York Express, that Mr. Stephens, U. S. Charge to Guatemala, and Mr. Catherwood, of the Panorama, have met with most encouraging success almost at the outset of their researches for antiquities in Central America. At Quiragua they made the following discoveries:

One statue 10 feet high, lying upon the ground. One ditto 10½ feet, lying upon the ground, face looking towards the heavens. One ditto 26 feet high, inclining similar to the steeple or tower at Pisa. A monument 23 feet high, perpendicular, in the form of an obelisk, full of hieroglyphics, with a human statue cut upon its top, and has some faces in its hands. Another statue 9 feet high, representing a woman. One other statue 19 feet high, representing on one side the figure of a woman, on the other a man, in good preservation. Another the head of a giant, 6 feet in diameter. Two altars, most elegantly sculptured. One obelisk, 12 feet in height. Four other monuments in distinct places, one of which is of a circular form, and upon a small eminence formed of stones, apparently brought from the river. In the centre between these four monuments, there is a huge round stone, which is wholly covered with hieroglyphics and inscriptions; beneath the stone is two human heads, covered nearly with vegetation, upon which the stone rests.

The above monuments are found about 3000 feet from the river Montagua. The time of Messrs Catherwood and Stephens being short, they were unable to make more discoveries in that place; but they are satisfied that these monuments, &c. can be removed and taken to the United States of America, which is their intention; while those of Palenque are so far in the interior, it would be impossible to remove them. We also learn that the human figures, and the ornaments which appear about them, are all similar to those of Palenque. In fact, this we consider only as a prelude to what we shall expect from the distinguished, persevering and scientific travellers.

We learn these gentlemen will continue their journey, and after their visit to Palenque, will proceed to Mexico.

The New York Star, (edited by Mr. Noah, a Hebrew,) offers the following comments upon the above facts:

The people of this country must be prepared for extraordinary developments in researches throughout Central America, Peru and Mexico. We must as a nation relinquish our unbelieving propensities, our uniform practice of doubting every thing which we cannot exactly comprehend, and believing all things to be a hoax or a humbug excepting men or a silver dollar, and prepare ourselves by a proper study and discipline of mind to know and believe that this new world, so called—the discovery of a few centuries—was settled by the descendants of Peleg, and that the statues above described, together with the altars and obelisks, the temples at Palenque, the hieroglyphics, the aqueducts, viaducts and military highways, and from the same people who built Tyre, Babylon, the Tower, the Pyramids and Carthage—the Phœnicians! who, driven down the Mediterranean by Joshua, after they had circumnavigated Africa, visited Britain and the Western Islands, found themselves nearly 4000 years ago in the Gulf of Mexico, and there made their settlements—spread over the Peninsular to the Pacific Ocean and to Cape Horn. Let our people be prepared for something yet more startling—the downfall of the powerful people who built those cities.—Let them be prepared to believe that 1500 years after the Phœnicians had settled in America, the nine and a half tribes of Israel, after the capture of Samaria, took their departure for “an unknown country,” and after taking in their train the Tartars and Chinese disposed to follow, crossed at Behring's Straits and passed down on the Pacific side until they reached the Isthmus of Darien, and there they came suddenly upon the Canaanites and destroyed them a second time, and in the new world, and with them destroyed their temples and their Pagan altars, as they were ordered to do by the Almighty wherever they found them. Let our people know that the red men spread over this continent are the descendants of what was called

the lost tribes, who bear, at this day, the proofs in their [Ed. Chron.] religion, language, and ceremonies, of their early origin.

So far all is conjecture; but these discoveries will, in time, ripen into fixed and positive evidence. This we know, that 400 years ago Columbus discovered the Southern portion of this continent, inhabited by a mild and peaceable race of Indians—a hospitable, inoffensive people, amiable and kind, who were rich, and were soon destroyed in the name of religion—the more savage tribes to the North have not been reached even at this day.

It is absurd for a moment to cherish the belief that the original Mexicans and Peruvians were the architects of those splendid temples, obelisks, and pyramids, and that their chisels formed those gigantic statues just discovered. All that we have of Peruvian fine arts, such as sketches of human figures, are in the poorest imaginable taste, and out of all proportion and dimensions in drawing. The chart in Delafield's work, and all other drawings prove this—indeed, their traditions have it, that those stone ruins of exact proportions, caps, pillars, bases, bas-reliefs, metopes, and tryglyphs, such as we see this day at the Parthenon at Athens, were done by “wandering masons,” of whom they know nothing. Who built them—who raised the obelisks—who sculptured the statues? The hieroglyphics will tell the story that this is not the new world. We take it for granted now, that commissions will soon be issued by the French and other European governments to explore those countries, savans will soon be abroad. The yachts of the wealthy will soon be directed towards the Gulf of Mexico; and Thebes and Memphis will, for a time, cease to attract the traveller and the tourist. We rejoice, however, that to the United States will the merit be ascribed of setting on foot these discoveries. They are only the beginning—the mere dawn of those great events which soon are to burst upon us with wonderful light!

## RELIGIOUS MISCELLANY.

## TRACTS FOR THE TIMES.

Extract from the Bishop of Exeter's Charge; delivered at his Triennial Visitation, in August, September, and October, 1839.

There is another subject, on which I would say a few words, because it also has been, and continues to be, the occasion of much excitement and uneasiness to many, who sincerely seek, and would gladly acquiesce in the Truth, on which ever side it be;—I mean the use of primitive tradition. Some learned and pious ministers of our Church claim for it that it not only was a mode of imparting Divine Truth, chosen in the Apostolic Age by the Holy Spirit, before the Canon of the Scripture was formed; but also is still continued to the Church,—and that, as such, it demands the attention and reverence of all Christians.

I will not express an opinion on this matter, because, the Church having delivered no judgment upon it, it would be foreign from my present purpose to give any of my own; my sole object being to caution you against adopting false or exaggerated opinions from others.

I need not tell you that the notion, which I have just stated, has excited the warmest and most clamorous opposition. Those who put it forth are unscrupulously charged with wishing to raise the tradition to equal authority with the Scriptures, though they distinctly declare, that they look to it only as “subsidiary to the Scriptures.” In spite, however, of every such declaration, the notion is assailed with more than ordinary violence,—“Popery,” “Heresy,” “The awful Oxford Heresy,” are among the phrases unreservedly applied to it.

Now, do the persons who use this language consider, or understand what they say? Do they remember, or do they know, that no private man can, without sinful presumption, pronounce any opinion to be heresy until the Church shall have solemnly declared it such? Do they further remember, or do they need to be informed, that it is not every false opinion in Religion which the Church pronounces to be heresy;

but only such as is contrary to some article of the Faith, or something which by necessary consequence leads to the subversion of some fundamental truth? In the present case, has the Church made any such declaration?—Has it either condemned as heresy, or in any way condemned the opinion in question? Yes—we shall be told—in its Sixth Article. That Article says, “Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be believed an Article of the Faith, or be thought requisite or necessary to salvation.” Do the writers, whose opinion of tradition is so fiercely assailed, contradict this? So far from it, they expressly state, that “Scripture is the sole and paramount rule of faith,”—that every fundamental point of doctrine is contained in Canonical Scripture—and that nothing is to be insisted on as an Article of Faith, necessary to salvation, which is not contained therein.

But, while such is their language, while they may truly thus assert, that they are innocent of violating the Sixth Article, can their accusers say the same of themselves? Are they equally free from the offence which they thus unscrupulously charge upon others? Let us see.

By calling the opinion which they oppose, heresy, they affirm, by implication, that it is contrary to an article of the faith; in other words, they say that we are bound to believe as a fundamental article of faith and therefore of necessity to salvation, that the Holy Spirit did not give tradition as a permanent mode of imparting Divine truth subsidiary to Scripture. But if they affirm this, they are required by the Sixth Article to adduce proof of their assertion from Scripture,—a task which, I am sure, would be most difficult, which I believe is impracticable, and which has not, so far as I know, been seriously attempted by any one worthy of notice. When it shall have been accomplished, we will join in calling on the traditionists to renounce their wicked error, or to submit to be branded as “heretics.” But, meanwhile, their accusers should beware how they violate not only the Sixth Article of the Church, but also the Ninth Commandment of God. Neither let them forget that the Church itself, in some of its most authoritative formularies, appears; at least, to favour the opinion which they so unsparingly condemn—that tradition has been given to us as an enduring channel of instruction in Christian Truth, though not as the authority for any necessary doctrine. For instance what will they say of the Apostles' Creed? Has it not come to us by tradition? What of the Nicene Creed? Has it not been received on the authority of the first Council of Nice? What of the Athanasian Creed? Is not that, too, from tradition?

The reading of the Holy Scriptures as a part of the Divine Service, and the common prayers in the Church, is again and again recommended to us in the Preface to the Book of Common Prayer, as having “the first original and ground thereof” in primitive practice—as “the godly and decent order of the ancient Fathers.” Be it remembered, too, that our very Ordination Vow implies, that Scripture requires (I do not say, absolutely needs) external aid for its due interpretation; for we thereby engaged, “the Lord being our Helper,” to “be diligent,” not only “in reading of the Holy Scriptures,” but, also, “in such studies as help to the knowledge of the same; and among such studies must not the traditions of the Fathers hold an important place? A Canon of the Convocation of 1571, which, I need not say, is part of the law of the Church, commands preachers “to be careful never to teach any thing in their sermons as if to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and collected from that very doctrine by the Catholic Fathers and ancient Bishops.”

After all, let me not be supposed to set myself forward as the advocate of these writers. They need not encumber them with it. I am not even their partisan, for I am far from subscribing to all they say, and still further from always approving the mode in which they say it.

Thus, on this very subject of tradition, while I freely acquit them of all approach to heresy, I yet lament to see them give to it, so definite and

high a place in the great scheme of God's Revelation of his Will for the recovery of lost mankind. I lament to hear them speak of adherence to the 'Bible, and nothing but the Bible,' as 'an unthankful rejection of another great gift, equally from God, such as no true Anglican can tolerate.'—I lament to see them state, as 'the sounder view, that the Bible is the record of necessary truth, or of Faith, and the Church Catholic's tradition is'—not a most venerable witness, or most useful assistant in interpreting it, but—'the interpreter of it.'

Again, while I reject the charge of Popery, applied to them, as being as absurd as it is uncharitable,—I yet cannot but lament that they sometimes deal with some of the worst corruption of Rome, in terms not indicating so deep a sense of their pernicious tendency, as yet I doubt not that they feel.

For instance: defending themselves against the charge of leaning towards Popery, they confidently affirm, that 'in the seventeenth century the Theology of the Body of the English Church was substantially the same as theirs;' and in proof of this, they profess, in stating the errors of Rome, follow closely the orders observed by Bishop Hall in his treatise on 'the Old Religion,' whose Protestantism, they add, 'is unquestionable,' and is claimed, therefore, as a voucher for their own. But looking to particulars, I lament to see them 'following, indeed, the order of Bishop Hall,' but widely departing from his truly Protestant sentiments, on more than one important article.

First, of 'the worship of images,' (for so that great Divine justly designates what they more delicately call 'the honor paid to images,') they say only, that it is 'dangerous in the case of the uneducated, that is, of the great part of Christians.' But Bishop Hall treats it as not, merely 'dangerous' to some, but as sinful in all; as 'against Scripture;' 'the Book of God is full of his indignation against this practice;' and 'against reason.' 'What a madness is it,' says he, 'for a living man to stoop unto a dead stock!'

Next, of 'the invocation of Saints,' these writers say, that it 'is dangerous practice, as tending to give, often actually giving, to creatures, the honor and reliance due to the Creator alone.' P. 12.

But how does the good Bishop, whom they profess to follow, speak on this same point? 'These *fool superstitions*,' says he, 'are not more heinous, than new—and such as whereon we have justly *abhorred* to take part with the practisers of them.' Again, 'This doctrine and practice of the Romish Invocation of Saints, both as new and erroneous, against Scripture and reason, we have justly rejected; and are thereupon ejected, as unjustly.'

Again, I lament to read their advice to those who are contending for the truth against Romanists, that 'the controversy about Transubstantiation be kept in the back ground; because it cannot well be discussed in words at all without the sacrifice of godly fear:—as if that tenet were not the abundant source of enormous practical evils, which the faithful Advocate of the Truth is bound to expose; in particular, of the extravagant exaltation of the Romish priesthood, which seems to have been its primary object—and, still worse, of that which is its legitimate and necessary consequence, the adoration of the Sacramental Bread and Wine, which our Church denounces as "Idolatry to be abhorred of all faithful Christians,"

I lament, too, the encouragement given by the same writers to the dangerous practice of prayer for the dead. They disclaim, indeed, the intention of giving such encouragement, and I doubt not the sincerity of their disclaimer. But to state that this practice 'is a matter of sacred consolation to those who feel themselves justified in entertaining it'—(and all they seem to suggest, may 'feel themselves justified,' for it is 'warranted by the early Church;')—to say, further, that it is, 'a solemn privilege to the mourner'—'a dictate of human nature'—nay, that it 'may be implanted by the God of Nature, may be the voice of God with us?'—to say all this, is surely an 'encouragement' of the practice so characterized, which is very feebly counterbalanced by their

admitting that 'our Church does not encourage it'—by their abstaining from 'any way inculcating it'—or even by their thinking 'it expedient to bring forward such a topic in public discussion.'

Nor do I assent to their opinion, that 'our Church does not discourage' prayer for the dead; on the contrary, if, as they admit, the Church, having at first adopted such prayer, in the general words in which it was used in the ancient Liturgies, afterwards 'for the safety of her children relinquished the practice,' even in this sober and harmless form, 'in consequence of abuses connected with it the Romish system'—abuses, of the least of which, she says, that they are 'grounded upon no warranty of Scripture, but rather repugnant to the Word of God;' while of others she declares, that they 'were blasphemous fables, and dangerous deceits;'—I can hardly propose to myself any more decisive mode of discouraging a practice, which, in itself, could not be condemned as absolutely contrary to God's word.

I must go further: I must add, and I do so with unfeigned respect for the integrity and sincerity of these writers, as well as for their eminent ability and learning, that I cannot easily reconcile it with Christian discretion, for any member of the Church to speak with so much of favour of a practice which was thus deliberately, and for such grave reasons, repudiated by the Church herself. Still less can I understand what justification can be offered for his saying of the Romanist, that in 'deciding almost all souls undergo a painful purification after death, by which *Infantum eluitur scelus, aut exuritur igni, he only follows 'an instinct of human nature.'* Surely, if this be true, the Romanist is right in his decision: for an instinct of our nature could have come only from the Divine Author of that nature—it must be indeed 'the voice of God within us.'

In connexion with this subject, I cannot but deplore the rashness which has prompted them to recommend to private Christians the dedication of particular days to the Religious Commemoration of deceased men—and even to furnish a special Service in honor of Bishop Ken, formed apparently on the model of an office in the Breviary to a Romish Saint. Would it be safe for the Church itself—and is it becoming in private individuals—to pronounce thus confidently on the characters of deceased Christians—in other words to assume the gift of 'discerning of spirits?' To what must such a practice be expected to lead? The History of the Church of Rome has told us; and the Fathers of our Reformation, in compiling the Liturgy have marked their sense of the danger, by rejecting every portion of the Breviary which bears on such a practice, even while they adopted all that was really sound and edifying in it. Yet these writers scruple not to recommend this practice, thus deliberately rejected by those wise and holy men—and, strange to say, recommended it as only 'completing what our Reformers have begun,' as 'a means of carrying out, in private, the principle and spirit of those inestimable forms of devotion, which are contained in our authorized Prayer Book.' No 75, pp. 2, 16.

Again, looking to another part of their dealing with the doctrines of Rome, I lament to see the reason for which they enumerate 'the necessity of confession,' in their list of 'those practical grievances, to which Christians are exposed in the Romish Communion;' namely, 'because without it no one can be partaker of the Holy Communion.'

They thus seem studiously to decline including in the same list the pretended Sacrament of Penance generally; (of which confession is but a part;) though Penance, as taught by the Church of Rome, is the greatest, because the most soul destroying, of all those 'grievances'—we might rather say 'the foulest perversion of God's saving Truth, which the cunning of Satan ever put into the heart of man to conceive. For this unhallowed device, by abusing the gracious promise of Christ given to the Church in his Apostles, by making the Absolution of the Priest, not only effectual; but also necessary; for the pardon of sin committed after baptism—while it bows the souls and consciences of the people, to a state of larious fear of the Priest, practically releases

them from all other fear, and gives the rein to every corrupt affection of unregenerate nature. Yet this is not, it seems, one of 'the subjects, which,' in the opinion of these writers, 'may be profitably brought into controversy with Romanists of the present day.' P. 14.

Still more do I lament to read in one of the 'Tracts,' which, in the main, is worthy of the highest estimation,—I mean 'Scriptural Views of Holy Baptism,'—much of what is there said of the effects of Sin after Baptism; for instance, that if, 'after having been then washed, once for all, in Christ's blood, we again sin, there is no more such complete ablation in this life:'—no re-rotation 'to the same state of undisturbed security, in which God had by baptism placed us.'

These, and passages like these, however they may be explained, tend to rob the Gospel of the blessed Jesus of much of that assurance of the riches of the goodness and mercy of God in Christ, which is its peculiar message—its glad tidings of great joy:—'Come unto me all that labour, and are heavy laden, and I will give you rest.' Our Church teaches us to apply this blessed promise to those who are 'heavy laden' with sins committed after baptism.

Surely, too, they tend to rob baptism itself of its full and genuine efficacy,—of that which our Church expresses, when it says, that God 'hath vouchsafed to regenerate us by water and the Holy Ghost, and hath given unto us forgiveness of all our sins,' not of those only but of all the sins we ever shall or may commit, on the conditions (I need not add) of that Covenant, into which we were then admitted, Repentance and Faith.

Nor may we forget the tendency of such language to encourage the pernicious and perilous habit of distinguishing between such sins as may destroy our state of grace, and such as we may think still leave that state secure. Let it never be absent from our minds, that every wilful sin is deadly—and let us beware of hardening our own hearts, and corrupting the hearts of our brethren—by whispering to ourselves or them which sin is more or less deadly than others. That which we may deem the least will be deadly enough, if unrepented, to work our perdition:—those which we deem the most deadly will, if repented, have been thoroughly washed away in the blood of our Redeemer.

Lastly I lament, and more than lament, the tendency at least, if not the direct import, of some of their views 'On Reserve in communicating Religious Knowledge,' especially their venturing to recommend to us to keep back, from any who are baptized, the explicit and full declaration of the doctrine of the Atonement. I know not how such reserve can be made consistent, not only with the general duty of the Christian minister, to be able, at all times, to say with St. Paul, that he 'has not shunned to declare all the counsel of God;'—but also with the special and distinct requirement of our own church, that every child be taught the catechism: this great Article of our Faith holds a most prominent place; that it is there taught, both by plain implication in saying that God the Son hath redeemed us, again in the inward grace of each sacrament, and more expressly, in the reason—'Why the sacrament of the Lord's Supper was ordained,' namely, 'for the continual remembrance of the sacrifice of the Death of Christ, and of the benefit which we receive, thereby.'—How, is the meaning of these passages to be taught, without also teaching the doctrine of the Atonement.

#### THE CHRISTIAN CONFLICT.

The Christian has advanced but a little way in religion when he has overcome the world, for he has still more powerful and importunate enemies—self, evil tempers, pride, undue affections, a stubborn will. It is by subduing these adversaries, that we must chiefly judge of our growth in grace.—Cecil.

Virtues confessed by foes, and vices confessed by friends, are commonly true.

Sorrow for sin is to last as long as there is any sin to sorrow for.

## Selected for the Colonial Churchman.

## SUNDAY EVENING HYMN.

Soon will the evening star, with silver ray,  
Shed its wild radiance o'er the sacred day;  
Resume we, then, ere night and silence reign  
The rites which holiness and heaven ordain.

Here humbly let us hope our Maker's smile  
Will crown with sweet success our earthly toil,  
And here on each returning Sabbath sing,  
The glories of our Saviour and our King.

Father of heaven! in whom our hopes confide,  
Let thy power aid us, and thy precepts guide;  
In life our Guardian, and in death our Friend,  
Glory supreme be Thine, till time shall end.

MAP FROM A NOTE-BOOK OF A RECENT SOJOURNER  
IN OLD ENGLAND.

REV. HUGH McNEILE.\*

St. Jude's Church, where this distinguished di-  
ocesan officiate, is situate on the south side of the Lon-  
don road, Low Hill; and the ground on which it  
stands was given by the Marquis of Salisbury. It is  
built with lancet windows, between which are bold,  
projecting buttresses: the whole is covered with  
slate, and ornamented with pinnacles and four large,  
square turrets. It was erected by subscription, and  
is 17 feet long, and 53 wide, having pews capable of  
accommodating about 1500 persons, of which about  
1000 are free sittings.

tempted by curiosity, as well as a desire for edifi-  
cation, I started, on a Sabbath evening, to hear this  
and startling preacher, whose popularity excites  
praise, the envy, and I may say the execration, of  
thousands: praise for his unwavering earnestness to  
the souls of men, and his eloquent and impassioned  
advocacy of the glorious gospel,—'Christ  
him crucified;' envy at his rare and perhaps  
unparalleled power over those that hear him; execra-  
tion among papists and the opposers of church and  
state, of the one of which he is the fearless and un-  
flinching defender, and of the other its unmiti-  
gated and unceasing opposer.

My friend and I approached St. Jude's indica-  
tion of his popularity were evident by the throngs  
were making their way to his church. We en-  
tered, and took our station far up the front aisle, ex-  
posed with others, to have to stand there through-  
out the service, as the pews were all occupied, and are  
rent by their proprietors. We had stood about  
fifteen minutes, when a gentleman, of symmetrical  
features, and about six feet in stature,  
approached us, and my friend jogged my arm and whis-  
pered, 'That's McNeile.' Well, thought I, if his  
address compares with his person, his populari-  
ty is easily accounted for. Presently he took  
his seat, in his robes, in the broad aisle; and, at a  
distance of a gownsman, who informed him, from  
behind, that I was a stranger, he beckoned me to  
take the pew, which I did; and now I was side by  
side with this man, of whom I heard so much, and whose  
past sermons had so much delighted me. The  
service was conducted by a clergyman, who  
immediately took the seat occupied by Mr. McNeile,  
and left it to ascend the pulpit. This clergyman  
I understood to be an archdeacon, though a stranger  
to me. His voice was clear, and his enuncia-  
tion distinct. The clerk occupied a desk in front of  
the reading-desk, and followed the reader, as is usual  
in England, with a broad ahmen. The gloria patri  
was sung at the end of every psalm responded;  
and the canticles after the lessons. I perceived the  
congregation used a collection of hymns. No psalms  
were sung. This matter is discretionary in the Eng-  
lish churches. They began the exercises with sing-  
ing. While singing before sermon, the preacher as-

signed the Christian Witness,

cended the pulpit step, which were crowded by poor  
people, who gave place as he approached. The  
lamps, as by magic—just before flickering—now  
flashed forth in their fulness, and there stood the man  
who could rivet the eyes of thousands every Sabbath  
without tiring them. What now, thought I, are the  
workings of his impassioned mind? What big sub-  
ject is he about to deal with? I had not long to  
wait for indications of his own conscious sense of  
where his great strength lay. With a look—and O,  
what a look!—as if communing with unseen spirits,  
he solemnly bent his knee, and folded his face in his  
hand, and remained while at least two verses were  
sung; and then, without rising, except his head and  
uplifted hands he prayed extempore, saying, 'Lord,  
come among us; let this people feel thy presence;  
convince, convert, and save them;' and then, to my  
entirely unexpected, the third was changed for the  
first person singular, and the suppliant poured forth a  
most melting prayer for himself, that he might lose  
himself in the power of God, and that he might be-  
come the humble instrument of saving some one poor  
soul now about to hear him. This was followed by the  
Lord's prayer. I was much, and I may say strange-  
ly, affected. I was rejoiced to see in the church of  
my affections—but in which, in his father-land, I  
had seen years before so many clerical abuses—such  
devotion, such evidence of the strivings of an evan-  
gelic spirit to wipe off the odium of the past.

And now he stood erect, with an eye of fire that be-  
spoke some mighty subject, under the weight of  
which the internal man was laboring.

It was Trinity Sunday. The text, Psalm lxxviii.  
20: "This God is the God of SALVATION." He had,  
he said, in the morning proved the doctrine of the  
Trinity—not explained it—from its being an insepa-  
rable adjunct of the three great historical events,—  
the incarnation, resurrection, and ascension. It was  
so interwoven, like the warp and woof of a fabric,  
into all the circumstances of these events, that, with-  
out it, the events themselves became illusory, unmean-  
ing, and inefficacious. He would now undertake to  
prove that this God—Father, Son, and Spirit,—is the  
God of salvation, and thus bear out the church in her  
declaration of the importance of this doctrine. He  
contended for the doctrine, not as a fact within the li-  
mits of mathematical demonstration, but as an im-  
perfect discovery; imperfect, because, from its very  
nature, not definable to a finite mind, no more than the  
abstract idea of the nature of God himself. Nor,  
while we remained finite, could any additional re-  
velation make it plainer, but rather perhaps more  
involved, upon the same principle that the discovery  
of a new globe in the heavens—its light having just  
reached the earth—would only serve to enlarge our  
conceptions of the immensity of the universe, without  
adding a particle to the clearing up of our benighted-  
ness as to its extent and nature.—After some far-  
ther preparing of the way for his main position, he  
entered upon the proof that 'this God was the God  
of salvation.'

What is the scriptural designation of man's cha-  
racter? Lost! lost! lost! As such, no God but a  
triune Jehovah, if he be a God of infinite perfections,  
can save him.

He now glanced at the moral government of God,  
—the inflexible nature of the law, and the impractica-  
bility of salvation without a satisfaction for sin; but  
who could satisfy? Not man; he could not do his  
duty to his Maker. If it were practicable for a day,  
or a year, the preceding was against him,—the proof  
was evident in his history, he could not go beyond  
his duty; and unless he could, he could obtain no  
merit to put to the score of the past. God, then must  
find a ransom, or there could be none. But sin was  
committed in our nature, and it must be stoned for  
in our nature. How, then, could God come to earth  
and effect it? As one God, existing in no plurality,  
he could not; for the throne of the Eternal would have  
to be vacated. But no,—this cannot be; God must  
be a God in heaven and a God in man at one and  
the same time: here results a divine Saviour, a divine  
Mediator between God and man. 'God was in  
Christ,' &c. Here he touched upon the atoning act,

in which I conceive his positions were vulnerable, yet  
not affecting the main argument. The lofty eloquence  
of thought and language with which these views were  
poured forth, surpassed any thing I had ever heard.

So much, said he, for man's necessitous condition  
as a guilty sinner. But man was the victim of a  
still more wretched peculiarity; he was polluted and  
miserable. How was he to be cleansed and made  
happy? Now was brought out to view the sanctify-  
ing agent—the Holy Ghost—whose office it was to  
accomplish the preordained purpose of him who 'bath  
blessed us with all spiritual blessings in heavenly  
things in Christ, that we should be holy and without  
blame before him in love. Here he threw into the  
foreground the delightful fact of an intentional oneness  
between Christ and his people, and compared the  
Holy Ghost proceeding from the Father, the eternal  
fountain of all fulness, to a pure stream issuing from  
a lake of crystal waters on some mountain-top, descend-  
ing and entering a tube, and rising to the level of the  
parent waters: so in like manner did the Holy Spirit  
descend and enter the soul, purifying, refreshing, and  
fertilizing it, and lifting it higher and higher, till it was  
lost in the bosom of the Father and the Son. The  
idea was beautiful, as it burst forth from a countenance  
radiant with expressions of inward transport, and with  
eyes uplifted and riveted, as if eyeing the smiles of  
an approving Godhead.

Having established his position with remarkable  
perspicuity, he took up his pocket Polyglot—which  
seemed to be a customary signal to the congregation,  
for many leaves were to be heard rattling—and said, 'Now  
let us look at few of the most pertinent scriptures on this  
subject, which, with the regenerated, are demonstration.'  
Then he turned to Eph. i. 31-6, 2 Thess. ii. 13, 14, and  
several others, and exhibited 'their natural and obvious  
bearing on the triune salvation,—Father, Son and Holy  
Ghost.

## This God is the God of SALVATION.

And now he stood as one agitated to the centre by some  
awful thought. 'Fellow-sinners,' said he, with a coun-  
tenance and a voice that made me almost start from my  
seat, 'better had you been in hell before this night, than  
being here, to go there hereafter. The truths you have  
heard will give scorpion sting to the tortured spirit, as  
its unfettered memory gathers up the ponderous evidence  
that this God, Father Son, and Holy Ghost, is the God of  
salvation. O, go to him, dear brethren,—go to him: the  
spirit strives,—Jesus intercedes; O, turn not away!—  
God help us so to do! I will pray for you. O, yes; my  
heart's desire and prayer to him is, that you may be saved.'  
And now, in an attitude and with a solemnity that seem-  
ed to indicate he was going, for them and for a wretched  
world, to lay hold on God, he fixed his eyes, his ex-  
pressive, soul-stirring eyes, on the ceiling, and, gradually  
bending with uplifted hands, he prayed with intense fer-  
vor, and then pronounced the blessing:—the congregation  
gave the most respectful and fixed attention during the  
hour or more that he was laboring for their souls' good,—  
Mr. McNeile is certainly one of the most powerful  
preachers now living.

## NEW TRINITY CHURCH, NEW YORK.

Extreme length, including buttresses, 183 feet 5  
inches; extreme width 84 feet 6 inches; height to  
top of spire 264 feet; square of Tower 30 feet; height  
of nave (body of church) 61 feet.—The design is  
purely gothic, and the material, a brown stone, close  
grained, and susceptible of the highest polish.—  
Plan of the Cross.

'Why is a man forever seeking after pretences  
to wander from home, when all the while the poor  
soul within him, buried in flesh and blood, wants its  
proper relief, begs his attention, and, being known,  
would infinitely reward his curiosity?'—Adam.



## POETRY.

## THE HOUSE OF GOD.

By Rev. G. Bryan.

Great God, I long have lov'd and love  
To think of thy fair courts above;  
But let me not forget the worth  
And beauty of thy house on earth.

O, well I know that thou art there,  
To hear the voice of praise and prayer;  
That thou art too benign and kind  
To go and leave no gift behind.

Then lead my heart to seek the grace  
Imparted in that holy place;  
And help me, at each visit, more  
To prize it than I priz'd before.

And if I must return again  
To earthly works and worldly men,  
Incline me to review thy will,  
And live as in thy presence still.

So when my soul shall be at length  
Renew'd in heavenly life and strength,  
I shall ascend on wings of love  
To worship in thy courts above.

## BISHOP JEBB IN SICKNESS.

Effect of Scripture in soothing the mind in the midst of pain.

The life of such a man was one continual preparation for meeting the divine will concerning him. But it should not pass unrecorded, that when it pleased God thus suddenly to visit his faithful servant (by an attack of paralysis) he was found, without as without, in that state of preparation which our blessed Lord Himself (St. Luke xii. 35, 36) has specially recommended and enjoined. For several days before the shock he had been engaged in the study (with him an early and favourite study) of Bishop Hall's contemplations; and on the evening of the attack the book lay open upon his study-table ready to be again taken up had he returned in health. Accordingly, when first able to collect his thoughts they flowed naturally in their usual channel. During the remainder of his continuance he gave himself wholly, at his waking hours, to hearing passages of Scripture read, suited to his present state, to meditating, or making short reflections, upon them. One night, finding himself disturbed from sleep by uneasy dreams, as is usual (at times) in sleep procured by anodynes,\* he desired to have something suitable on a religious subject read to him. My brother proposed a Psalm, and was about to begin the beautiful and appropriate 103rd, when the Bishop said, "Read the Psalm that has 'who saveth thy life from destruction,' (that is, Ps. ciii. 4.) He listened with the deepest interest and ecstacy; called for Bishop Horne's Commentary, which gave him much satisfaction, and, immediately after, settled into a calm slumber, which lasted through the night. In the morning he told the physicians of his anodyne, which, they cordially agreed, was far more effectual than any thing they could have prescribed. At another time expatiating, in their presence, upon the matchless beauties of Scripture, he called for the 104th Psalm, and, pronouncing it the simplest ode that ever had come from the mind or pen, even of inspired man, desired that it might be read aloud. The effect none, who had the happiness to be present, can easily forget: his animated eye seemed to nod a comment on each verse, and to impart his own feeling of the divine original. None caught the spirit more fully than his two medical friends; while one of them, Dr. Carroll, a Roman Catholic, could not refrain from expressing the mingled pleasure and edification with which he ministered at the bedside of a protestant Christian bishop.—Foster's Life of Bishop Jebb.

\* Medicines intended to sooth pain and procure sleep.

## THE HUMAN BODY.

The human body was not made of the celestial elements, light and air, but of the more gross terrestrial objects, by organs of a nature similar to them. In this instance, as in another since God, seemeth to hat "chosen the base things of the world, to confound things honourable and mighty," when, "of the dust of the ground," he composed a frame, superior, in rank and dignity, to the heavens and all their hosts. They whose profession leads them to examine the structure of his astonishing piece of mechanism, these men see the works of the Lord, and his wonders in the formation of the human-body. A contemplation of its parts, and their disposition, brought Galen upon his knees, in adoration of the wisdom with which the whole is contrived; and incited him to challenge any one, upon an hundred year's study, to tell how the least fibre or particle could have been more commodiously placed, either for use or beauty. While the world shall last, genius and diligence will be producing fresh proof that we are "fearfully and wonderfully made;" that "marvellous are the works," and, above all, this capital work, of the Almighty; and that the hand which made it, must needs be verily and indeed divine.—Bishop Horne.

## SIN AGAINST THE HOLY GHOST.

The sin against the Holy Ghost is nothing else than a slandering and reviling, instead of owning and assenting to that evidence which God has given us of the truth of the Gospel, in the gifts of tongues, prophecy, and other illuminations called the Holy Ghost; so that no man who owns Christ's religion, and thinks he was no impostor; and believes that these miraculous gifts of the Holy Ghost were no magical shows or diabolical delusions, can ever be guilty of it, no; before he arrive to that, he must not only disbelieve this last and greatest evidence, but disparage and rail against it. If then, there be any man who own's Christ's authority, and obeys His laws, and believes His Gospel, and hopes in its promises, and fears its threatenings, and expects that every word of that covenant which was confirmed to us by the infallible evidence of the Spirit and the Holy Ghost shall come to pass, he is not more guilty of any sin than of this against the Holy Ghost; for he doth not so much as slight and disparage, but owns and submits to it.—Kettlewell.

"I saw among the Youth a Young Man void of Understanding."—Such an one did Solomon see in his day, and such a one we have now in our eye. Who has not such an one in his eye, as he thinks over the youths of his place or neighbourhood?—There he goes a man of the world and of fashion;—He is dressed in all the extravagances of the age;—he visits;—he travels; he feasts;—he drinks;—he dances;—he sings;—he plays, his hours fly like a dream. But who is this with palid cheek, and hollow eyes? It is that young man! Who is this whose trembling limbs can scarce support him as he passes along! It is that "young man!" Who is this that is grown old before his time? Is it that young man? Here he stands, cheerless and broken; his fortunes ruined; his reputation blasted; creditors pursuing him; his wife or his mother broken hearted; and for all seeking happiness in the promised recess of intemperate pleasure.—Frederick Psilor.

Society.—How beautifully is it ordered that, as many thousands work for one, so must every individual bring his labour to make the whole! The highest is not to despise the lowest, nor the lowest to envy the highest; each must live in all and by all. Who will not work, neither shall he eat. So God has ordered that men, being in need of each other, should learn to love each other, and bear each other's burdens.—Godfrey.

A Socialist, named Hardinge, was arrested in Manchester, while lecturing in defence of thieving, under certain circumstances. He was charged with the robbery of 30 pieces of silk, from a coach, and has been committed.—Ulster Missionary.

## BOOKS,

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To a Cloud---Rizpah---Letho  
The Passage of the Jordan  
Kennebec.

C. H. BEECHER

Halifax, May 5th, 1840.

## ILLUSTRATIONS

OF NOVA-SCOTIA SCENERY.

PART 1 contains I. Vignette, Rotunda at the Parliament Lodge, near Halifax  
II. Halifax, from the Red Mill mouth.  
III. Entrance to Halifax Harbour from Reeve's Hill, Dartmouth  
IV. View on Bedford Basin.  
PART 2 contains I. View of Halifax from Meville Island.  
II. View on the North West  
III. Ruins of the Duke of York's Lodge, Windsor Road.  
PART 3 contains I. Windsor, N. S. from the Farm.  
II. View from Retreat Farm, Windsor, N. S.  
III. View from the Horticultural Gardens.

For sale by

Halifax, May 5, 1840.

C. H. BEECHER

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