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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, JANUARY 25, 1838.

NUMBER 5.

From the Christian Guardian.

ON SICKNESS.

When sudden sickness chains my frame,
And takes my joys away,
O! tossing in the grasp of pain
On restless couch I lay—
Thou, who a keener pang didst bear
On Calvary's torturing tree,
Give vigour to my feeble faith—
O Lord, remember me.

Read out the strong and rooted sins
That to my bosom cling,
And wound the tender plants of peace
With their envenomed sting.
Nor let of sickness and of guilt
My double burden be,
Come as the healer of my soul—
O Lord, remember me.

O thou alone, to whom is known
How long I have to live,
Show pity on my deep distress,
Though man no help may give.
Proportioned to my pressing need,
Let my compassion be:
I will not shrink if thou art near—
O Lord, remember me.

If far away from home and friends
Thou call'st me now to die,
Smooth Thou the pillow of my head,
And every want supply.
A smitten and a sinful man,
Unto thy cross I flee,
And whether life or death be mine,
O Lord, remember me.

For the Colonial Churchman.

Messrs. Editors,
It is gratifying to witness the Colonial Churchman in the third year of its existence, and likely, according to your statement, to continue its usefulness to that extensive portion of the church of Christ under the superintendence of our excellent Diocesan.

If I understand your "Editorial" at the commencement of the year, the Colonial Churchman has at present, patronage sufficient to ensure its continuance, if all dues are made good. Sad indeed is it to think, that in such a cause, there should be any delinquency. Surely it must proceed from neglect in those appointed to act as Agents, and I sincerely hope that your call has ere this been fully responded to, and that your diligent Printer has been cheered by the receipts of the hard earnings of former years, and enabled to make good such engagements as he is responsible for.

But, Messrs. Editors, I do think it by no means creditable to the Diocese, that such an undertaking as yours is not only not placed beyond want, but in such a state of affluence as would enable you to carry out your original praiseworthy object,—not indeed of enriching yourselves, or ever exacting any compensation for your toil, responsibility, anxiety, or even for the hard blows which have occasionally been dealt out to you by the hands of friendly contemporaries—but of promoting the interests of the church by a contribution to some of her general institutions—Truly it would have been encouraging to you, and would

have rendered you insensible to the attacks from without, and confirmed you in a course which, as conductors of a religious periodical, you should never deviate from,—and that is, never to participate in the angry feelings of those who love to assail your branch of the Church catholic, or yourselves her humble ministers. I say it would have been encouraging to you, to have had, at the close of the year, a neat little sum to enclose to your diocesan, as an offering for yourselves and your host of subscribers towards some of the noble objects embraced by the "Diocesan Church Society," whose funds might in this manner, receive a considerable increase, whilst the contributors would have had, in the strictest mercantile view of it, much more than the worth of their "ten shillings." They would have enjoyed the reading of the pages of the Colonial Churchman,—I say enjoyed, because I am often cheered by hearing some of my own people say, "How I love that paper, unpretending as it is,"—and the yet greater pleasure which cannot but arise in the heart of every churchman, from the consciousness that the institutions of his beloved Zion are in a state of prosperity, and that, not from the benevolence of the British public alone, but from the united contributions of himself and his fellow colonial churchmen. From my heart I hope that two or three hundred, at least, will take the hint; and that we at a distance, will read every time we receive your paper, the good news of additional subscribers, all paying in advance too.

I have already given you a little praise in one of my previous sentences—and only a little;—much praise we know is hurtful, unless it leads us to see our imperfections more clearly, and to endeavour to be more deserving in future of the commendations of kind friends. But I cannot conclude this homely letter without a word on the other side of the question, which I trust will be particularly serviceable to you in more ways than one.

I have already told you what I have had the comfort of hearing from my own people, as we clergymen say; (and there is real pleasure in thus associating ourselves with our own dear people, and speaking of them as a father would of his own family.)

The remark I now transcribe, was made by one who has an unfeigned love for the Church of the living God, and is as ready to advance her interest by pecuniary support, as he is by that which is better than "silver or gold"—a sober, righteous and godly life;—by training up his children in the nurture and admonition of the Lord, and thus endeavouring by the aid of God's spirit to prepare himself and them, for that rest which remains for the people of God.

He says, "there seems to be something wanting—I can scarcely say what, to make the C. C. what I would for its own sake have it to be. Perhaps as I cannot express what, I ought not to say any thing. I am in hopes that the experience and judgment of its Editors will by and bye give it more life."

This hint may be useful;—I assure you it is well meant. And if the incessant duties of several Parishes, and the study requisite for due discharge of those duties, will not allow you to devote your whole mind to the charge which you have voluntarily assumed—I hope your Brethren in the ministry, as well as the many talented and pious lay-members of the church, in the various portions of the Diocese, will take it to themselves and come to your assistance with their varied stores of piety and erudition; and by so doing, not only relieve you of a very great charge, but enable the Colonial Churchman to hold up its head not only in his own land, but in the land of his fathers, as well as among his beloved Brethren in the States of America,

who are daily proving themselves to be worthy scions of a noble stem.

Where, Messrs. Editors, are your Grays, your Cogswells, your Gilpins, your Robertsons? and many, very many others who hold the pen of the "ready writer," and whose scriptural expositions in their own parishes, are so much to the satisfaction of their attached hearers; and some of whom have already signalized themselves by the happy and christian-like manner in which they have conducted a controversy not commenced indeed in the happiest spirit, but brought, I trust, to a profitable conclusion—as well as by other literary productions. Where are your Bliss's, your Wilkins', your Parkers, your Harris', and fifty others, Alumni of King's College? Why do they not exhibit somewhat of that "amor ecclesiae" which we know them to possess;—and by the appropriation of a fraction of their time, and but a little more of their intelligence, piety or morality, confer upon their Brethren—worshippers with them at the same Altar—a lasting obligation.

But, Messrs. Editors, I will weary you and your readers, in my zeal for a good cause; conclude therefore I will at once, though not without assuring you that if he possessed only a moderate share of the piety, talent, or erudition of the worthies mentioned above,—you should very often have the aid of your sincere friend and Brother.

PASTOR.

From the Christian Guardian.

THE HAND OF GOD IN EVERY THING, AND EVERY THING
IN THE HAND OF GOD.

In order to make a right improvement of whatever events befall us, it is essential that we trace the hand of our Almighty Father, in bringing them about. We are wont to speak of events as taking place by chance, but so long as we are under so mistaken an idea, instead of acknowledging, we entirely overlook the hand of God, who ordereth all things. How delightful the idea, that we need not wish any event to be otherwise than it has fallen out. If we are the children of God through faith in his dear Son, all things shall work together for our everlasting good. Inasmuch that we may rest assured, that although afflictions and even fiery trials await us, we shall with Eli, be enabled to submit ourselves under them, and to say, 'It is the Lord; let him do what seemeth him good.' How different an aspect does a real Christian present, when visited by the chastening hand of God to that of the man of chance, when overtaken by affliction. The former by the grace of God is enabled to say, 'Speak Lord for thy servant heareth,' and to banish the very wish that the dispensation should have been ordered otherwise than it has been, knowing that however mysterious it may appear for the present, God has said, 'What I do thou knowest not now but thou shalt know hereafter;' and thus it is that the Christian comes out of the fire of affliction purified of his dross, and made more meet for his heavenly inheritance.

How contrary are the feelings of the latter! If there is even an apparent submission under the afflicting hand of God in the man of chance; yet the trial is rather looked upon as an accidental evil which must be borne, or what is termed a misfortune, or even a hard lot, and thus the hand of God not being discerned in it, he looks not to him who smiteth him; and his affliction, instead of producing a 'godly sorrow which worketh repentance unto salvation not to be repented of,' is too often succeeded by the sorrow of the world which worketh death.

Prayer—is the ladder by which God's saints ascend and descend between earth and heaven.

Christ is the essence of effectual prayer: it must be offered in his name, for his sake, and through his merits.

From Keble's Christian Year.

THE EPIPHANY.

And, lo! the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. St. Matt. 2. ch. 9. 10.

Star of the East, how sweet art Thou,
Seen in Life's early morning sky,
Ere yet a cloud has dimm'd the brow,
While yet we gaze with childish eye;

When father, mother, nursing friend,
Most dearly lov'd and loving best,
First bid us from their arms ascend,
Pointing to Thee, in thy sure rest.

Too soon the glare of earthly day
Buries, to us, thy brightness keen,
And we are left to find our way,
By faith and hope in Thee unseen.

What matter? if the way-marks sure
On every side are round us set,
Soon overleap'd, but not obscure?
'Tis ours to mark them or forget.

What matter? if in calm old age
Our childhood's star again arise,
Crowning our lonely pilgrimage
With all that cheers a wanderer's eyes?

Ne'er may we lose it from our sight,
Till all our hopes and thoughts are led,
To where it stays its lucid flight,
Over our Saviour's lowly bed.

There, swath'd in humblest poverty
On Chastity's meek lap enshrin'd,
With breathless Reverence waiting by,
When we our sovereign Master find,

Will not the long-forgotten glow
Of mingled joy and awe return,
When stars above or flowers below
First-made our infant spirits burn?

Look on us, Lord, and take our parts
Even on thy throne of purity!
From these our proud yet grow'ling hearts,
Hide not thy mild forgiving eye.

Did not the Gentile Church find grace,
Our mother dear, this favored day?
With gold and myrrh she sought thy face,
Nor didst Thou turn thy face away.

She too* in earlier purer days,
Had watch'd Thee gleaming faint and far—
But wandering in self-chosen ways
She lost Thee quite, thou lovely star.

Yet had her Father's finger turn'd
To Thee her first inquiring glance;
The deeper shame within her burn'd,
When waken'd from her wilful trance.

Behold, her wisest throng thy gate,
Their richest, sweetest, purest store,
(Yet own'd too worthless and too late)
They lavish on Thy cottage-floor.

They give their best,—O tenfold shame
On us their fallen progeny,
Who sacrifice the blind and lame †—
Who will not wake or fast with Thee!

*The Patriarchal church.

†Malachi, 1st ch. 8v.

From the Christian Remembrancer.

CONVOCATION OF THE CLERGY AT ST. PAUL'S CATHEDRAL.

On Tuesday morning 16th ult., the Archbishop of Canterbury, and the Bishops of London and Salisbury, attended by Sir H. Jenner and a numerous body of civilians, in their scarlet robes, were met at the grand west door entrance by the dignitaries of the Cathedral, and proceeded in grand procession through the body to the choir, where the Litany, in Latin, was read by the junior Bishop on the Bench, Dr. Denison, Bishop of Salisbury. The grand anthem, 'The Lord God Omnipotent reigneth,' was then performed by the Minor Canons and Lay Vicars, after which a 'Clerum' was delivered in the purest Latin by the Venerable Dr. Lyall Archdeacon of Colchester.

The *Gloria in excelsis* of Tallis concluded the imposing service, when the Archbishop, attended by the Proctors sent to represent the Clergy from each Diocese, proceeded to elect as their Prolocutor the Very Rev. Dr. Goodenough (late Master of Westminster School), Dean of Wells, to represent them in Convocation, and to present him (the said Prolocutor) to the Upper House of Convocation on Thursday the 22d ult. in the Jerusalem Chamber, to which day and place the convocation was accordingly prorogued.—There were present, besides the Bishops, the Deans of Norwich and Wells; Archdeacons of London, Huntingdon, and Colchester; the Rev. S. Smyth, J. Tate, J. Barret, J. Lonsdale, &c.; Canons of the Cathedral, and a numerous body of the Clergy, delegates from the rural districts.

The Convocation of the Province of Canterbury accordingly met on the Thursday at 11 o'clock, at the Jerusalem Chamber, Westminster. There were present in the Upper House his Grace the Archbishop of Canterbury, the Lord Bishops of London, Lincoln, Salisbury, and Hereford; and of the Lower House, about 40 members. After the Litany had been read in Latin by the Lord Bishop of Hereford, the Prolocutor, Dr. Goodenough, Dean of Wells, was presented to the Archbishop by Dr. Barnes, Canon of Christ Church, Oxford. The address, in Latin, having been made as usual by the Prolocutor, the Lower House retired into the outer chamber. After a short time, the address to her Majesty was brought by the Prolocutor from the Upper House. Its tenor was chiefly to express the loyalty and affection of the Clergy of the province of Canterbury to Her Most Gracious Majesty. In these expressions there prevailed a most hearty and sincere unanimity. A large number of the members of the Lower house of Convocation, deeply feeling the responsibility resting upon them at this first meeting of the constitutional representatives of the clergy, since the establishment of the perpetual Ecclesiastical Commission, were anxious humbly to propose to the Upper House that a clause should be inserted in the address, praying that henceforth the deliberation and sanction of the whole body of prelates might be required as a condition to any changes in the institution and administration of the Church. Two amendments were proposed respecting the Commission, but were ultimately suffered to drop. On the first, many of the members present did not divide. The second was put, and rejected by the consent of the mover and many of the supporters. Among the reasons leading to this result was an earnest desire to avoid any act which, through the exceeding perplexity arising from the undefined nature of the constitutional privileges of the Lower House, might involve them with the Upper.

Ordination—by the Bishop of London. Deacon—F. A. O'Meara, A. B. Trinity College, Dublin, for Upper Canada Clergy Society.

From the Episcopal Recorder.

M. R. WOLFF.

On Saturday the 16th inst. an application was made in behalf of Mr. Wolff, for the use of the Hall of the House of Representatives, at Washington, on Sunday, for the purpose of delivering a public lecture therein. Mr. J. Q. Adams in making the ap-

plication is reported as having spoken to the following effect.

Doubtlessly, remarked Mr. Adams, the name of the gentleman was familiar already to every gentleman upon that floor. He was one of the most extraordinary men living on the earth at this time. He was originally a Jew, and, after the most profound investigation of the Scriptures, and a patient and assiduous comparison of the Old and New Testaments, he had been brought, by the aid of a most powerful intellect, to the conviction of the truth of the Christian revelation. To the propagation of that gospel throughout the world he had ever since been devoting his powers. In the beautiful language of Bishop Heber—

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains,
Roll down o'er golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

Sir, said Mr. A., to this call this applicant has responded. He has visited every part of the world, which his eloquence, his zeal, his untiring zeal and influence could make themselves felt in the propagation of Christian knowledge; and now, in pursuance of his great design, he has come to our own shores, and in lectures, in sermons, and in society, has already made much progress in its accomplishment. Mr. A. said that he had heard one of these lectures in one of the churches of this city in which the reverend gentleman had detailed the course of his adventures, which had been of the most deeply interesting and romantic character; and a more profound, closely-reasoned and convincing argument upon the proofs of christianity than that contained in the lecture to which he had alluded, it had never been his lot to listen to.

Mr. A. thought that the object was one deserving that consideration at the hands of the House which had requested; and he did not anticipate that there would be any well-founded objection offered to the proposition.

Embarkation of English Wesleyan Missionaries.—The London Watchman of September 13th, mentions the embarkation of an interesting company of missionaries, who sailed for Madras on the 5th of September, consisting of Mr. and Mrs. Crowther, with their five children, Mr. and Mrs. Best, Mr. and Mrs. Jenkins, Mr. and Mrs. Male, Mr. Griffith, and Mr. Fox, all destined to labor among the Tamul population of the South of India. 'To all who are able fully to appreciate a suitable preparation for the Mission work,' says the Watchman, 'the interest of the embarkation is heightened by the fact that the five Junior missionaries have all enjoyed the benefit of a course of instruction at the Theological Institution; and that, under the tuition of the Rev. Messrs. Hoole and England, they have made a respectable commencement in the study of the Tamul and Canarese languages in which they will have to exercise their ministry. Mr. Crowther, it appears, is a man of considerable eminence as a preacher, and of extensive literary attainments. He is to exercise, as we learn from the Watchman, a general superintendency over all the Society's Missions on the Continent of India and North Ceylon.—*Ibid.*

SCRAPS.

Prayer.—The plumage of the eagle serves him equal for ornament and flight. Strip him of that, and you leave him helpless and deformed as a reptile of the dust.

What his plumage is to the eagle, prayer is to the believer. Take from him this, and you fix him to the ground without any thing to adorn or support him.

Family Prayer.—It is the part of wisdom, as well of duty to seek the blessing of the Lord on all our undertakings; for, 'except the Lord build the house, they labor in vain that build it.' Ps. cxxvii. 1.

There is nothing to be gained by sinning, and nothing to be lost by praying.

Work for earth is done best, when work for heaven is done first.

INTELLIGENCE.

PROCEEDINGS OF ENGLISH SOCIETIES.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

During the quarter ending July 28, donations have been made to the society amounting to 261l. 15s.; parochial collections, 15l. 3s. 6d.; legacies, 119l. 19s.; foreign translation fund, 199l. 19s. 5d. One hundred and eighty-seven new members have been admitted within the same period.

A vacancy having been occasioned by the retirement of the Ven. Archdeacon Cambridge from the joint treasurership of the general funds, the committee recommended William Cotton, Esq. for the vacant office, who was elected accordingly.

A letter was read at the meeting in May, from the Rev. A. Denny, secretary to the district committee at Port Louis, Mauritius, mentioning the religious destitution of the negro population of that colony. It appeared from this letter, that the Society for the Propagation of the Gospel in Foreign Parts had recently placed at Mr. Denny's disposal one thousand pounds towards the erection of four schools, for the education of the apprenticed negroes in the principles of the Church of England. Other assistance had also been obtained; but, as it is desirable that each of these schools should serve as a place of worship, where churches are few, the sum of 720l. is still required to complete the buildings, supposing that each should cost 500l. The committee at Port Louis having, through their secretary, solicited the society to aid them in this work, it was agreed to grant 500l. towards the erection of the schools.

Mr. John Alston, who has recently prepared books, printed in embossed types, for the use of blind persons, requested a grant from the society towards the extension of his plan. It appeared from a very interesting communication laid before the meeting, that Mr. Alston has added to the other improvements of the Glasgow Asylum for the Blind, of which he is the treasurer, a beautiful font of types, and a printing press; and that he will thus soon supply that and kindred institutions with the Scriptures and other books in a character which can be read by the touch of the blind with little less fluency than by the eyes of the seeing. He has already put forth the book of Ruth and the epistle of St. James; and expects to finish the whole of the New Testament at the price of about 1l. 11s. per copy. Great success is stated to have attended this system, which is simply to print, in relief, the capitals of the ordinary Roman character, without any arbitrary mark whatever. The board agreed to grant 50l. in aid of this object.

A letter was read at the June meeting, from the Bishop of Nova Scotia, dated Halifax, March 10th, 1837, acknowledging the society's grant of 50l. towards the rebuilding of the African school-house in that town, which, it is hoped, will be recommenced very soon. His lordship also repeated his application in behalf of the divinity scholarships at King's College, Windsor, Nova Scotia, the need of some assistance towards these having become most urgent. In this letter the Bishop states that he has now several pressing applications for missionaries, but has not one to send; and he is left with scarcely one candidate for holy orders in times of great trouble and embarrassment, when clergymen duly qualified for the missionary work are especially required. The society for the Propagation of the Gospel in Foreign Parts has agreed to make an annual grant of 200l. for this purpose. The Bishop adds, "If the board of the Society for Promoting Christian Knowledge could be induced to provide a similar sum, it would be a great benefit indeed to us."—The Rev. C. A. Ogilvie having informed the society that his grace the president, whose opinion had been asked on this subject, thought that a grant towards the object recommended in the Bishop's letter would be well bestowed, the board agreed to grant 200l. towards these scholarships for the present year, and to entertain a further application for assistance to the same amount for the year ensuing.

The following grants have also been made during the quarter:—To the Gibraltar district committee, in aid of the religious instruction of the Protestant congregation, and of the inhabitants generally, 200l.

for the present year, and for the two following years if required; to the Irish Association for Promoting Christian Knowledge, 250l.; for distribution among the boys in the Marine Society, 100 Bibles, 100 Testaments, and 200 Prayer-books; towards the erection of a church in the York district on the Avon, Western Australia, 100l.; towards the erection of a new church at Harbour-Grace, Newfoundland, 100l.; besides the usual grants of books to libraries, schools, &c.

At the meeting in July it was agreed, on the motion of John Poynder, Esq., "That, adverting to the despatch of the directors of the East India Company, dated the 20th of February, 1833, expressly directing the withdrawal of British patronage and support from the worship and service of idolatry, and also the extinction of all taxation arising from the superstitions of heathenism; and further observing, that in the course of the last four years no efficient measures have been taken for carrying such despatch into effect,—a memorial be presented by this society to her Majesty, the hon. Court of Proprietors of the East India House, the hon. Board of Control, and the First Lord of the Treasury, requesting attention to the subject in question, and praying relief in consequence." A form of memorial which had been drawn up was laid before the meeting, and, with certain alterations, approved and adopted. This memorial will be inserted in the appendix to the annual report for 1837.

A letter was received from the Lord Bishop of Australia, dated Sydney, Dec. 27, 1836, acknowledging the society's grant of 1000l. for the institution and maintenance of schools in connexion with the Church of England in New South Wales. His lordship hopes soon to be enabled to furnish a detailed account of his proceedings, and of the success which has attended the measures undertaken for the welfare of the church and the promotion of Christian knowledge in his diocese.

Inquiry having been made at this meeting relative to the progress which had been made in the Bible commentary, it was stated that the work has now advanced to the end of the Gospel of St. Luke, and has been executed in a manner entirely satisfactory to the Bishops of London and Lincoln, the episcopal referees, and also to the three other referees, the Dean of Chichester, Dr. Dealtry, and Mr. Ogilvie. Its progress has been slower than was anticipated, owing to the circumstance of the editors having been unable to avail themselves of the assistance of other persons, and been obliged to take upon themselves the whole labor of composing the annotations.

At a special general meeting held July 25, an address to her majesty the queen, on her accession to the throne, and an address of condolence to the queen dowager, were read and adopted.

The secretary has reported that the auditors appointed by the board had met and examined the accounts of the treasurers to the general designs of the society, by which it appeared that between the audit of April 1836 and April 1837, the receipts of the society had amounted to 80,542l. 17s. 8d., and its expenditure to 109,446l. 11s. 6d. The following is an account of Bibles, Common Prayer-books, tracts, &c. issued by the society since the audit, April 1836:—Bibles, 100,436; Testaments, 87,279; Common Prayer-books, 192,444; Psalters, 11,671; other bound books, 136,233; Tracts, 1,707,551: total, 2,235,614.—*Epis. Rec.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The Rev. A. F. Cæmmerer, missionary at Vepery, reports that six heathens, one man and five women, have been received into the church during the last six months. Mr. Irion had prepared them for the due reception of the rite of baptism; and after he left us I admitted them. Notwithstanding the acknowledged difficulty of ascertaining the sincerity of converts, I trust I may say with regard to these, that they walk honestly and circumspectly in the truth. In the congregation forty-five children have been baptized. There have been eight marriages and twenty-five deaths. The Lord's supper has been administered three times in the Mission Church; the number of communicants on the 20th Sept., 1835, was 47; on the 20th December, 66; and on the 27th March, 1836

no less than 156. This was a memorable day, being the only occasion on which so many have been known to have crowded round the table of the Lord here without any distinction of caste. We bless God that we have good ground for believing that our labor is not in vain in the Lord."

Tamil School.—The establishment of schools has been found, without any exception, the surest and most effectual mode of promoting the missionary object. The Tamil schools supported by the venerable society in this presidency are fifteen, of which eight are for boys, and the other seven for girls; and the whole number of native children, Protestant, Roman Catholic, and heathen, now under instruction in these schools, may be computed at 664; boys, 400; and girls, 264. Besides these, many have left the schools with the first rudiments of learning and the first principles of the oracles of God.

English Schools.—In the English boys' school there are 95 boys; but the average attendance is about 60. They are divided into five classes. Mr. Howel, who acted as schoolmaster for some time, left us in December last, since when catechist Heyne, educated at Bishop's College, has been placed in charge of the school. He is assisted by Samuel Thomson, who had been in the seminary before. The English Boys' school increases daily, and promises daily.

English Girls' Schools.—In the English girls' school there are 30 girls, who are divided into four classes.—*Ch. Eng. Mag.*

CHURCH PASTORAL AID SOCIETY.

Five deacons and two priests of the number ordained by the bishop of Chester at Durham, on the 30th July, are supported by stipends from the Church Pastoral-Aid Society. The districts in which they are to minister contain on an average full 7,000 persons each. There 50,000 souls had before the assistance of seven clergy. That number is now doubled, and fourteen are labouring among them. The united incomes of the seven benefices do not amount to 1000l.; so that but for the aid afforded by this society it would have been impossible for them to have employed curates.—*Ibid.*

SUSSEX.

A new church at Goring was opened on Sunday, the 12th of November. The Bishop of Chichester preached the sermon. The edifice has been erected on the site of the old church, at the sole cost of David Lyon, Esq., who has a seat in the neighbourhood. The outlay, including a peal of six bells, exceeds 6,000l.—*Brighton Gazette.*

WORCESTERSHIRE.

Nearly 1000l. was raised by the sale of fancy articles made by the ladies of the neighbourhood of Dudley, at a bazaar in that town. The money is to build a new church on the Cleehill.—*Worcester Journal.*

YORKSHIRE.

The Bishop of Ripon has just completed his confirmation in the manufacturing districts of the West Riding, where, from residing two or three weeks in the neighbourhood of Leeds, Halifax, Bradford, Wakefield, and Huddersfield, he has become personally acquainted with the clergy of his diocese. His lordship has confirmed between three and four thousand young people in his circuit through the diocese of Ripon.—*Leed's Intel.*

CHURCHES AND MINISTERS.

London contained, (A. D. 1805,) 352 places of worship. It then had a million of inhabitants, being 2,840 souls for each place of worship.

New-York, with about 300,000 inhabitants, has 141 churches, that is, about 2100 persons to each church.

Boston, with 78,600 inhabitant, and 57 churches has 1,379 persons to each place of worship.

There were in Boston, A. D. 1837, 55 officiating Ministers. Of these 26 were Congregationalists, 3 Episcopalians, 9 Baptists, 5 Methodists, 4 Universalists, 1 Swedenborgian, and 5 Roman Catholics.

From the Christian Guardian.

MEMOIR OF THE REV. SAMUEL KNIGHT.*

Mr. Knight was little more than comfortably settled in his new residence, when the event occurred which prepared the way for his removal to the Vicarage of Halifax. On the 11th of December 1817, Dr. Coulthurst was suddenly taken off by a stroke of apoplexy while visiting at the house of a friend in the neighbourhood of Wakefield. And on the 29th of December, Mr. K. received an official intimation of his appointment to the vacant living.

As vicar of Halifax, Mr. Knight was fully aware of the vigilance and circumspection which it behoved him to evince in every step he took. He knew that many eyes were fixed upon him, and that he was called to act the part of a wise and faithful steward. He regularly preached on the Sunday morning, and alternately with his curate in the evening; and during the summer months, in conformity with the practice of his predecessor, he visited, in the forenoons, the several chapels of ease dependent upon the vicarage, preaching at each in its turn, and thus keeping up a friendly and pastoral intercourse with the congregations as well as the ministers of the respective chapels.

His attachment to the different societies established for the dissemination of the Holy Scriptures, and the conversion of the unenlightened part of mankind may be properly mentioned in this connection. He considered 'The Society for promoting Christian Knowledge,' and 'The Society for propagating the Gospel in foreign parts,' as having direct claim upon every consistent churchman; though he did not come forward to advocate the whole of their proceedings, or maintain that they deserved the unequalled approbation of the Christian public.

To the Church Missionary Society, likewise, he was a warm and constant friend. So far from viewing this admirable society with an eye of suspicion, as if it were inimical to kindred institutions already in operation, he hailed it as their sister and coadjutrix. He saw, with satisfaction, the piety and the zeal of its active promoters, and the extent and efficiency of their labours, and he said to them, out of the fulness of his heart, "Go on, and the Lord prosper you." But, of all our religious institutions, the British and Foreign Bible Society stood the highest in his estimation. Concerning this noble society it may truly be said, that he watched its movements with intense interest, and forwarded its objects by every means that lay within his power.

Nor did he amidst his numerous engagements entirely relinquish those studies in which he had formerly been wont to take considerable delight. He retained his taste for the classics to the end of his life. Even when he was fatigued both in body and mind he would enter into the spirit of a chorus in a Greek tragedy with as much zest and animation as ever he had done in the height of his vigour. Within three or four years previous to his decease he read, during some of his leisure hours, nearly the whole of Euripides, besides large portions from other classical authors. But his retirement was chiefly occupied in that kind of reading which stood connected with higher and more sacred subjects. He expressed himself much pleased with several of the biblical criticisms contained in Dr. Zouch's life; as well as with many of those of Bishop Horsley. Vitrunga and Bishop Hall were favourite writers with him; and he spoke of the great satisfaction he had often felt in the perusal of Dr. Wardlaw's excellent work on the book of Ecclesiastes. His Greek Testament was his daily companion, and with this he had attained a familiarity which shewed itself on every occasion when a passage or expression came to be discussed in the social circle. His accuracy might generally be depended upon, and his opinion was seldom given but as the result of previous thought and investigation.

Thus did he spend his time and employ his talents. Residing entirely at Halifax, and seldom absenting himself from home, even for the short period of two or three weeks at once, he was ready at every call of duty; he was incessantly occupied, and was accessible to the meanest of his parishioners, when an opportunity was thereby afforded him of imparting salutary relief, or conferring a suitable favour.

*Continued:

For six or eight months previous to the affliction which put a final period to his public labours as a minister he had been subject to frequent hoarseness, though generally so slight in degree, and of such short duration, as to excite no apprehensions either in himself or his friends. On the evening of Christmas-day 1825, he took leave of his congregation as a preacher (though he then knew it not) from the words of holy Simeon, "Lord now lettest thou," &c.

The sermon was striking and impressive in itself; but the affecting circumstance of its proving to be his farewell discourse rendered it doubly interesting. In after days, to the recollection of his more attached and serious friends. On the 28th he was suddenly seized with hoarseness, which, before the close of the day, terminated in an almost total loss of voice, and on the following morning was accompanied with a relaxed sore throat and extreme difficulty in swallowing; so that for some weeks he could not take even a teaspoonful of liquid without its producing a most painful excitement.

Towards the close of February his indisposition assumed a more violent and alarming character, owing, in part, to the means which it had been deemed necessary to adopt for the removal of the disorder in his throat, and the restoration of his voice. These means, however, were so far efficacious that the most distressing symptoms of the complaint in a great measure disappeared. From that time he was enabled to swallow with comparative ease; but his voice was irrecoverably gone. It does not appear that, during this stage of his illness, he ever anticipated the event of immediate dissolution; and to this perhaps it may be attributed that he was far less communicative concerning the religious state of his mind than at a subsequent period. Still, sufficient was imparted to afford much consolation to all around him. That habitual readiness to acknowledge his many remaining mercies which had so pleasingly marked the first days of his affliction did not now desert him, and his strong confidence in God, as a sure refuge in trouble, was unshaken. He seemed to discover a singular beauty and sweetness in the 107th Psalm. It was repeatedly read to him, by his own desire, and each time he made appropriate remarks on the various kinds of distress there enumerated; pointing out, with much feeling the line of conduct pursued by each distinct class of sufferers, together with the success attending it. "Then they cried unto the Lord in their trouble and he saved them out of their distresses;" and dwelling, with distinguished emphasis, on the fervent ascription of praise which this repeated goodness elicited from the admiring Psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

To be continued.

From the Southern Churchman.

QUEEN VICTORIA'S PROCLAMATION.

The following is a graphic passage from the correspondence of the Rev. Mr. Cheever, formerly of Salem, Mass., but now travelling in Europe. It gives us a vivid idea of a London crowd.

On the day of Queen Victoria's proclamation, I got wedged in amidst the multitude assembled in High street, and had personal experience of the sooty character of the mass of beings who ordinarily come out on such an occasion. The closeness of the atmosphere, even in the open air, from the effluvia of the crowd, was like that in a crowded, unventilated church; and the stench and filth made it almost suffocating. I could not but think of the graphic description of the mob in "Coriolanus."

An admirable opportunity was afforded in London, of beholding the populace of that immeasurable city on occasion of the illuminations for the birth-day of the Princess Victoria. To be sure it was the better part of the populace, the splendor of the illuminations being chiefly towards the West End, and the streets being crowded, not only with the common people, but with many gentlemen and even ladies to gaze upon the scene. It was therefore a better dressed and better behaved multitude, considering its vastness, than perhaps could be witnessed any where else in the world. In the United States, it would not have been possible to have collected so astonishing a

mass of human beings in one assemblage from any city, I dare not undertake to compute the circumference of space within which every foot of ground was occupied, but certainly enough streets to have formed alone a respectable city were filled with so densely packed that it was almost impossible to move. From the Strand, opening to Trafalgar Square, to Pall Mall, Regent Street and Haymarket with the streets in every direction around the Court Houses, it was one compacted mass, agitated, swaying to and fro, in the movement of which it was difficult to avoid having one's clothes torn from the body by the very pressure, and wherever the great thoroughfares intersected from brilliantly illuminated points, the rough rush was like that of cutting seas furiously whirled by the opposite currents into a vortex. Carriages and horses were immovably wedged amidst the multitudes, so that you might glide fearlessly under the heads of the animals between the wheels, to pass from one point to another. It was matter of gratitude to have plunged to the depths of so tremendous a crowd, and come out safe again, and glad we were to pass from the blaze of the illumination squares and palaces into comparative darkness of Albermarle street; but when all the pressure of the mob, we witnessed very little disturbance. It is true, the police men were scattered thickly at every corner and in every street, looking watchful and busy enough, but there was little occasion given for their interference; and except here and there a knot or wedge of riotous fellows stemming the current at an angle with the hope to create a row, a vast multitude seemed only to get a fair view of the greatest splendor of the illumination and then work their way back again.

The lights were brilliant and some of them beautifully arranged, gas-lights and lamps intermingled, the letters V. P. cresting the fronts of houses, and stars, circlets, and crowns glittering profusely, and here and there such a flood of light poured from the front of some large pile of buildings that looking towards it from a more distant street where only the united light, but not the tremulous flames of gas were visible, the glare thrown into the sky and across the streets, was like that of a distant midnight conflagration. But nothing arrested our admiration so much as the ample front of a bridge across the river at the end of Waterloo bridge, showing the appearance by night of the battlements of some lofty castle crested with a belt of flames that threw their blaze full upon the statue of a majestic lion, above the front of the building, leaving the whole scene beside in utter darkness. It had a wonderful effect to the imagination, towering above the city, and gleaming in a long line across the water with the lion looking out from the centre of the blaze, like a throned monarch of the capitol. On the whole, the interminable vastness, rush, and agitation of the crowd, the splendor of the illumination and the appearance of regal magnificence in the buildings, certainly constituted together a scene imposing grandeur. Nor was it without moral lessons. Even human art can sometimes bring together from material things types of eternal splendor. When multitudes of immortal beings mingle in a scene, gleams of eternity, the Judgment, Heaven, Hell, thwart its insignificance, and the soul is pressed with the thought how few, in all this mighty throng of undying spirits, ever devoted one solitary hour to the consideration of their eternal destiny. They are perpetually seeking for spectacles, thirsting for excitement, but shutting out the wonders of eternity, and putting far off its evil day. They will cry out at midnight, by thousands and hundreds of thousands, to gaze and be astonished at a glaring show of gas-lights, but the PYRE OF ETERNAL BURNINGS is throwing up its vast and awful light over the soul's horizon, they will not notice. *Madness their hearts while they live, and then, the dream over, Heaven is lost, and Hell,— themselves are forever.*

CHARITY.

He that cannot attend the sick, may reclaim the vicious. He that cannot give much assistance himself, may yet perform the duty of charity, by inspiring the ardor of others, and recommending the actions which he cannot grant.

YOUTH'S DEPARTMENT.

HOW OUR LOVE TO GOD IS TO BE EXPRESSED.

Since love is as my duty known,
 How must this love to God be shown?
 Sure I the highest thoughts should raise
 Of Him who is above all praise;—
 His favour most of all desire,
 And still to please Him should aspire;
 To Him be constant worship paid,
 And all His sacred laws obey'd!
 If to afflict me be His will,
 I'll bear it with submission still:
 A tender Father once He proves,
 And but corrects, because He loves.
 His word with diligence I'll hear—
 To Him present my daily prayer:
 And while new mercies I implore,
 For blessings past, I will adore;
 And every action shall express
 A heart full-charged with thankfulness.

P. Doddridge, D. D.

For the Colonial Churchman.

INSTINCT AND HABITS OF ANIMALS.

Look around us which way we will into the works of nature we see much to admire and cause us to declare and admire the glory of our heavenly Father. Those who are the most conversant with the habits of animals and birds, most deeply admire the wisdom of Him who formed them, and furnished them with skill and contrivance. Language even, or signs and tones which answer its purpose, exist among them. You have probably, my young readers, seen how readily the chickens follow the anxious call of the hen, and how quickly they shelter under her wings when her shrill cry warns them of the approaching hawk. What but the same wise Creator instructs the birds to lay their eggs only in such places as those in which the young find food at hand; and bestows on the spider skill beyond the utmost reach of man to

And you have read too of that wonderful carpenter among animals—the Beaver. He selects his building spot near a rivulet or stream, in order that he may constantly bathe in clear waters: with wood and clay he then erects his dike in order to keep the water within a convenient level, and then builds a solid three story abode, surrounded with walls two feet thick;—their teeth form the saw, and their tails are their

Read that most eloquent chapter (39 Job) in which the Almighty Himself teaches us how compassionate he is to the inferior creatures, and takes tender care of them; furnishing them with instinct and guidance. What was true when the holy spirit indited those descriptions 3300 years ago, is now truth itself.

In Humboldt's travels is an interesting account of the mules in a district of South America. As many of you may not have seen this account, I now add to the above remarks.

No sooner were our instruments unloaded, and safely placed, than our mules were set at liberty, to go, as they say here, 'and search for water in the savannah.' There are little pools around the farm, which the animals find, guided by their instinct, by the view of some scattered tufts of mauritia, and by the sensation of humid coolness, caused by little currents of air amid an atmosphere, which to us appears calm and tranquil. When the pools of water are far distant, and the people of the farm are too lazy to lead the cattle to these natural watering places, they ensnare them during five or six hours in a very hot stable, before they let them loose. Excess of thirst then augments their sagacity, sharpening as it were their senses and their instinct. No sooner is the stable opened, than you see the horses and mules, especially the latter, the penetration of which exceeds the intelligence of the horses, rush into the savannahs.

Their tail raised, their head thrown back, they run against the wind, stopping from time to time as if they were exploring space; they follow less the impressions of sight than of smell; and at length announce by prolonged neighings, that there is water in the direction of their course."

From the Christian Witness.

GENIUS APPRECIATED.

The late Dr. Alexander Nicol, Regius Professor of Hebrew, in the University of Oxford, and Canon of Christ Church, was a native of Monymusk, Aberdeenshire, Scotland. The son of a man in the lowest rank of life, he received the rudiments of his education under Mr. Duff, the present schoolmaster of the village. His daily occupation being that of tending cattle, it was only in the evenings that he could devote himself to the pursuit of knowledge. The late Bishop of Aberdeen was the first who had the merit of discerning his precocious genius. By his means he was sent to Oxford, where he soon became known as a linguist of the first excellence. From one step he rose to another, till at last his pre-eminent abilities attracted the attention of the sovereign.

The following is a copy of the letter which was written to him by the prime minister, intimating to him his appointment to the office in which he died.

FIFE HOUSE, 19th JUNE.

Sir,—In consequence of the promotion of Dr. Lawrence to the Archbishoprick of Cashel, the Regius Professorship of Hebrew in the University of Oxford, together with the Canonry of Christ Church attached to it, becomes vacant. The high reputation you have acquired as an oriental scholar, and the value attached to your labors, have induced his majesty to approve of you as Dr. Lawrence's successor; and I can entertain no doubt that this mark of royal favor conferred upon you without solicitation, will be a strong inducement to you to persevere in those studies by which you have acquired so much credit, and to use your utmost endeavors to promote the study of Oriental Literature in the University of Oxford.

I have the honor to be

Sir,

Your obedient and faithful servant,

LIVERPOOL.

As an oriental scholar, Dr. Nicol had no equal of his time. Neither in his private character was he less an object of admiration. His personal demeanor was most unassuming. As an instance of the peculiar meekness with which he bore his faculties, it may be remarked that the preceding letter was several days in possession before he could be persuaded that it was otherwise than a piece of raillery, played off on him by some intimate friend.

For him an early death—that boon which the ancients supposed was accorded by heaven to its favorites—was reserved. He died at Oxford, on the 24th day of September, 1828, at the age of thirty-six,—a victim to those studies which had rendered him a proficient in almost every language spoken between the precincts of his Alma Mater and the walls of Perkin.

THE PATIENT CHRISTIAN.

Under the pressure of my affliction. Thy will be done, as it is the patient Christian's unceasing prayer, so it is the ground of his unvarying practice. In this brief petition he finds his whole duty comprized and expressed. It is the unprompted request of his lips—it is the motto inscribed on his heart—it is the principle which regulates his life—it is the voice which says to the stormy passions, 'Peace! be still!' Let others expostulate, he submits. Nay, even submission does not adequately express his feelings. We frequently submit not so much from duty as from necessity; we submit because we cannot help ourselves. Resignation sometimes may be mere acquiescence in

the sovereignty rather than conviction of the wisdom and goodness of God; while the patient Christian not only yields to the dispensation, but adores the Dispenser. He not only submits to the blow, but vindicates the hand which inflicts it: 'The Lord is righteous in all his ways.' He refers to the chastisement as a proof of the affection of the chastiser: 'I know that in very faithfulness thou hast caused me to be afflicted.' He recurs to thoughtlessness of his former prosperity: 'Before I was afflicted I went astray,' and alludes to the trial less as a punishment than a paternal correction. If he prays for a removal of the present suffering, he prays also that it may not be removed from him till it has been sanctified to him. He will not even part from the trial till he has laid hold on the benefit.—*Hannah More.*

From the Christian Guardian.

AFFECTING NARRATIVE OF THE CONVERSION AND DEATH OF A YOUNG FEMALE.

By Sarah E. Seaman.

A young lady in attending on divine service had her mind arrested by these words, "the heart is deceitful above all things and desperately wicked." She pondered many days upon their meaning; she could not understand how her heart could be wicked, when she did not remember to have indulged a sinful thought: but she was of an unsuspecting temper, and too innocent to disbelieve in the words of the preacher. She said, 'I cannot conceive that my heart is wicked, but, perhaps, it is deceitful and hides its wickedness from me: how shall I detect it?' She attended again and again at the same church, in hopes that she might be able to discover the true state of her heart: but the preacher knew not her peculiar case, and gave no clue to the discovery of the wickedness she desired to be made sensible of. She had a brother, kind and affectionate, but gay and thoughtless. He had ever been her confidant and companion. Left to his care in her childhood, she loved him more than all the world besides; and she herself possessed the warmest affections of his heart, accompanied by that jealous watchfulness which a virtuous brother exercises over a beloved and unprotected sister.

This brother noticed her sadness, and learning that her mind was oppressed with the fear of divine wrath, he first tried the force of ridicule, but her tears checked him. He then attempted to reason with her, and asked if her heart could accuse her of any wrong? 'No,' said she, 'my heart does not accuse me, because it is deceitful and desperately wicked.' 'How know you,' inquired the brother, 'that it is wicked, if it does not accuse you?' 'Because,' said she, 'it is deceitful, and deceit implies wickedness.' 'Well,' said the brother, 'what evidence have you of its deceit?' She reflected for a moment and then said, 'your question has awakened in my mind an evidence before unthought of; my heart has revelled in the delights of this world; it has lulled me to repose without bating that eternity might be near! Why has it not said, "Prepare to meet your God?" Is that heart to be trusted which only cares for a life, uncertain even of to-morrow—a life where joys last but a moment, and afflictions themselves are not long?'

The brother used every argument; brought gay companions to converse with her, but all was in vain. Her health, which had always been delicate, and for some time past unusually so, suffered severely from her own troubled conscience and from the importunities of her brother, who had an avowed hatred to religious women. This young man was at one time, absent for a few days, and his sister spent that interval in reading her Bible. On his return he was shocked at her appearance; he endeavoured to wrest the Bible from her hands; but she clasped it still closer. 'Never,' said she 'never will I part with this precious book, for it has shown me the wickedness, the deep sin of my heart.' 'And what sin,' said the brother, 'has that wonderful book made known to you?' 'It has shown to me,' she replied, 'that I was born in sin, born under condemnation; not an heir of glory, but an heir of divine wrath. That Christ, the Son of God, seeing my helplessness and lost condition, came into the world and suffered the penalty due for my sins, that I through his righteous-

ness might be saved.' 'Then why not be saved,' asked the brother, 'if he has suffered the penalty for you?' 'Because,' said she, 'my heart is enmity against God, and I am not reconciled to him.' 'How do you know,' said he, 'that you are not reconciled to him?' She calmly replied, 'for once my heart speaks the truth; it tells me it is full of enmity against the holy One. My Saviour demands a broken and a contrite spirit, but alas! I have no such offering to make to a pure and righteous God. O! my dear, dear brother, my Saviour is always in view; but no smile from his countenance beams on me; a cloud intervenes to hide his face; I can do nothing acceptable in his sight; I am only capable of sinning.'

The brother was exasperated. 'And all this has come,' said he, 'of hearing a vile preacher. Sister, give me the Bible; return again to your proper senses; for be assured, you have done nothing for which God will cast you off.' 'He will cast me off,' said she, 'for my total unorthodoxy; but the Bible I must read although in it, I find only my condemnation.' She then opened the book and read, 'To-day, if ye will hear his voice, harden not your heart.' 'O, my brother,' said she, 'leave me alone to mourn over my already hardened heart!' The brother withdrew, deeply afflicted for his sister; but the unrighteous know not how to comfort each other. For several days, whenever he visited her, he found her in tears. 'The Almighty,' said she, 'hides himself from me. Oh! that I knew how to come into his presence!'

She was at last confined to her bed. The complaints, which had for some time been lingering about her, were rapidly terminating in a consumption. The brother was inexpressibly grieved; but still believed, that could her mind be withdrawn from religious impressions, she would recover. He called in a physician, who had been the friend of his father, and who was an elderly and godly man; to him he confided the care of her body, while he took upon himself to arrange the concerns of her mind.

One day he was setting before her, her pure and spotless life; her undeviating morality and the estimation in which she was held by all who knew her. 'Alas!' said she, 'my morality cannot save me; the estimation of the world cannot save me; and eternity is opening before me; and where, oh! where shall I fly to hide me from the frown of the everlasting God?' 'Fly to the arms of the Saviour,' said the aged physician, (who had entered the room, unperceived, and heard her exclamation) 'fly to the Saviour, his grace is sufficient for you.' The poor girl raised her tearful eyes to heaven, as if she would seek the face of that Saviour who was able and willing to save her. 'Will he take me as I am?' said she. 'He will,' said the physician, 'not by your own righteousness, but by his blood are ye saved.' 'Sir,' said the brother 'from this moment, I dismiss you from your attentions on my sister: had I known that you were a preacher, I should have kept you at a distance.' The good old man went to the bedside of the patient, took her hand and said, 'look unto Jesus and you shall live; and though yoursins be as scarlet, he shall make them white as wool.' Then raising his eyes to heaven he prayed, 'Saviour, receive this lamb into thine own bosom,' and bursting into tears he left the room.

The shades of night had now gathered around the bed of sickness—a few embers glimmered on the hearth; and a pale lamp on the floor shone with that peculiarly uncertain and melancholy light, which gives an air of pious solemnity to the chamber of the invalid, which checks the footstep in its sound, and sinks the voice to a whisper.

The brother took his seat by the bed-side of his beloved sister; and desiring the nurse to lie down, said he would watch during the first part of the night. Fearing he had been too abrupt with the physician he began to speak in a soothing tone. The sister, with an affectionate smile, took his hand, placed it upon her pillow and laying her cheek upon it, appeared quietly to listen. Seeing her Bible lie by her, he said, 'I believe that book contains an excellent code of moral laws, and I am sure my dear sister has never transgressed one of them. I hope that hereafter, we shall have pleasure in reading it together, especially such parts of it as may be useful in guiding us through life, without being terrified by such passages as are mysterious and incomprehensible.

And now that I agree with you, and am willing to read it with you, and to become a Christian as far as is necessary, I hope we shall again see you cheerful and happy.' After adding that he had resolved to attend regularly upon divine worship; and assuring her that she had nothing to fear from God, he remained for some time in silence; then bending over her, and seeing her in a sweet and tranquil slumber, he retired to his own room, highly satisfied with the part he had acted.

The earliest light of the next morning found him again by her bed-side. The lily of death was on her cheek, but a celestial brightness sat in her eye: he marked the change, but ignorant of the cause, said, 'you are happier, my sister, you have risen above your fears.' 'I am truly happy,' said the dying girl, 'I have risen above my fears, for I can now trust in my Redeemer.' The brother stooped to reassure her, but started back exclaiming, 'Oh! my sister, my sister is dead!' The sweet and gentle spirit had indeed passed the bounds of mortality: and that brother, when in the seventieth year of his age, after having, for near forty years, been a faithful minister of the gospel of Christ, related these circumstances to the writer.

PROGRESS OF CHRISTIANITY IN INDIA.

The Bp. of Winchester after referring to the annual rescue of 666 females in India by the suppression of Suttee, to the abolition of the Idolatrous Pilgrim Tax, &c. remarked:—'Many persons remember the first missionary Bishop Middleton, who went from this country to India. When he approached the shore, which was about to be placed under his jurisdiction, there was a doubt on the part of the authorities as to how he should land; in fact, so great was their fear as to the excitement which would occur in consequence of the landing of a Christian bishop, that he was obliged to be introduced by stealth—not with the usual honours, but, he believed, by night,—at all events in a very unostentatious manner. Contrast this with the manner in which the natives flocked round him,—and they could read in his Life, which had now become history, how glad these natives were to listen to our Bishops, and to be instructed in the knowledge and Gospel of Christ. Add to this the fact of the abolition of caste. Let them remember, that when the Bishop of Calcutta issued his letter to the missionaries in reference to the discouragement of the distinction of caste, there was a doubt not only in India, but even on the part of some members of this Society, namely, that it was a dangerous experiment—but it was one founded upon true wisdom, on the Gospel of Christ. It rejoiced him much to hear that day of the ordination of a Brahmin to preach that Gospel which had once been his scorn and his contempt.—*Ibid.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JANUARY 25, 1838.

THE LEGISLATURE.—This is the day fixed for the meeting of the Provincial Legislature, whose proceedings under the change of system lately introduced in the second branch, will be watched with some anxiety. Since our last, the lists of the Executive and Legislative Councils have been made public, as below; and we rejoice to find in both, so many of the old and tried friends of the country, who have so long protected its best interests as members of her Majesty's Council. We shall be happy to hear that the new plan works as well as the old; and in the meantime, the Reformers, while they may assume some of the credit of this incumbering the machine of government, will be also entitled to the praise of adding to the pecuniary burdens of their country; since it may be taken as a matter of course that the newly created Body must be paid as well as the House of Assembly.—We have some hopes that those, who in the last session drove the Minister of God from the floors of their House, will have seen their error; and, listening to the cries of shame which were raised from every corner of the land, will commence their present labours with acknowledging the God of nations, and inviting His minister to implore that blessing upon

their deliberations, without which their wisdom will be but foolishness, and their counsels will come to nought. Setting all partialities out of the question, we must candidly say that supposing the House to be agreed to have a Chaplain at all, we know of no better way to quiet the jealousies which would otherwise arise among the numerous denominations of dissenters, than to return to the practice of their predecessors since the settlement of the colony, and choose a clergyman of the *Established Church*.

COUNCILLORS.

Executive.—T. N. Jeffery, S. B. Robie, Samuel Cunard, H. H. Cogswell, Joseph Allison, Sir Rupert George, Bt. J. W. Johnston, J. B. Uniacke, E. M. Dodd, H. Huntingdon, Thos. A. S. Dewolfe, and Michael Tobin, sen. Esqrs.

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COMMUNICATED.

Opening of St. Mary's Chapel-of-Ease at Chatham, Miramichi, New-Brunswick.

On Sunday, the thirty-first day of December, a day long to be remembered by the friends of the Established Church at this place, the Chapel-of-ease lately erected in the town of Chatham, (which has been called St. Mary's in compliment to the amiable Lady of the Honble. Joseph Cunard) was opened for the performance of Divine service.

After evening prayers were read by the Rev. James Hudson, an eloquent and impressive sermon (from Psalm cxv. 16,—“When the Lord shall build up Zion, He shall appear in His Glory,”) was delivered by the Rector to an attentive and crowded auditory; but notwithstanding the immense assemblage on this solemn and interesting occasion, such admirable arrangements had been made by the indefatigable building committee, that almost every member of the congregation was provided with a seat. At the conclusion of the sermon a very handsome collection was taken for the purpose of defraying the incidental expenses of lighting.

St. Mary's Chapel, which has been built principally for the accommodation and religious comfort of the poor, is a chaste and beautiful edifice of the Gothic order. The interior dimensions are sixty feet by thirty four. It contains fifty comfortable pews on the ground floor. On the north side of the chancel stands the reading-desk; on the south is the pulpit;—both of them alike, and all of them covered with richly figured crimson damask—the gifts of the fair daughters of the church.

The site of this church has been very happily chosen being erected on a gentle eminence, rendering her pointed towers as conspicuous as possible to the surrounding population, and silently teaching them to “to look up to the hills from whence cometh their help.”

Too much praise could not be given to the pains-taking architect and contractor, Mr. S. J. Frost, nor to the five laymen who formed the building committee for their generous and zealous exertions in commencing and completing their best and most enduring monument. Nor must we forget to record the liberality of the members of the Church of Scotland, and of Christians of every denomination, all of whom promptly came forward with their silver and their gold, to assist in adorning their rising village with the best diadem—a Temple for the worship of the living God.

To all who may enter within its hallowed courts from this day forward, we fervently pray that it may prove “The House of God and the gate of Heaven.”

We rejoice to hear of this addition to church accommodation in the important and flourishing district of Miramichi, so pleasingly told in the foregoing communication, which we received in manuscript, but have since seen

published in the *Halifax Times*. We presume it must have been a slip of our correspondent's pen that would state the name of *Saint Mary's* to have been given in compliment to any lady however amiable.

THE QUEEN.—We find the following interesting item connected with the recent opening, by her Majesty, of the Imperial Parliament, in a late number of the *Times*, extracted from an English paper:—

"I, Victoria, &c. do solemnly and sincerely, in the presence of God, testify and declare, that I do believe that in the sacrament of the Lord's supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at, or after, the consecration thereof, by any person whatever; and that the invocation, or adoration of the Virgin Mary, or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any authority or person whatsoever, and without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons, or power whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning."

PROTESTANT EPISCOPAL CLERGY IN THE UNITED STATES.—We observe by a late official statement that the Clergy of the Church in the United States now amount to Nine hundred and eighteen. Truly the grain of mustard seed planted by our Venerable Society for the propagation of the Gospel, has become a goodly tree! Long may it flourish and refresh millions with its pleasant shade, and may its leaves be for the healing of the nations of this vast continent. In no part of the world are the advantages of our ecclesiastical system more experimentally manifest, than in the United States; where, though not only unsupported by the State, but for many years discouraged and viewed with suspicious jealousy, the church has notwithstanding worked its holy way, and is still rapidly increasing in every part of the Union, standing like an Ark of refuge, to which those who are weary with the endless conflict of religious opinions, may fly and be at rest.

INDIAN BISHOPS.—We perceive by an English paper of Dec. 2, that "on Sunday, at Lambeth Palace, the Archbishop of Canterbury, assisted by the Bishops of Lichfield and Salisbury, consecrated the Rev. Dr. Carr, and the Rev. Dr. Spencer, respectively Bishops of Bombay and Madras.

LIVERPOOL.—The new Chapel at Hunt's Point in this neighbourhood, which we noticed last spring as being erected, has been lately opened for Divine service. It cost £100, and will accommodate 100 persons.

☞ We thank our friend PASTOR for his warmly expressed communication, and we hope the worthy gentlemen for whom he has inquired, may answer to his call, and be found ere long enriching our columns. We take in good part the strictures of his friend, but would suggest that he had better try to impart some of that life, or whatever it may be, which he says is wanting in the Colonial Churchman. We have long enjoyed the friendship of those who will find fault without helping us. We repeat once for all, that we never intended, and never engaged to do more ourselves as respects *original matter* than establish a channel of instruction for the members of our church, which we trusted a hundred pens would be ready to fill. But we have, notwithstanding, endeavoured to supply the failure of help from our friends, as far as our humble abilities and multiplied engagements would permit.

☞ Subscribers who are in arrears will do a *favour*, and an act of *justice* at the same time, by making EARLY PAYMENT to the Printer.

Mr. SIMON.—We doubt not that the following particulars respecting the latter end of that eminent servant of Christ, will be acceptable and edifying to our readers. We extract them from the *Christian Observer*.

MR. SIMON'S LATTER END.

"On Friday, Oct. 21, when the means used to relieve him were altogether fruitless, and all hope was gone that he would recover; about midnight he was raised up in his bed, and having sent for me to his side, he began what seemed to us his dying remarks. He said in a very slow and impressive manner—'I am a poor fallen creature, and our nature is a poor fallen thing:—there is no denying that; is there?—It cannot be repaired:—there is nothing that I can do to repair it. Well! then that is true. Now what would you advise in such a case?' As he made rather a long pause, I doubted whether he did not mean me to answer; upon which I replied, 'Surely, sir, to go, as you always have done, as 'a poor fallen creature,' to the Lord Jesus Christ, confessing your sins, and imploring and expecting pardon and peace.' He answered, in a very determined and joyful manner, 'That is just what I am doing, and will do.' I added, 'And you find the Lord Jesus Christ to be very present, and giving you peace?' He instantly replied, looking up to Heaven with the most remarkable expression of happiness in his countenance, 'Oh! yes; that I do.' 'And he does not forsake you now?' 'No, indeed! that never can be!' I added, 'He has said, 'I will never leave thee nor forsake thee.' He answered by a smile and gentle inclination of the head. I was afraid of wearying him, and left him for the night.

"The next morning he appeared, if any thing, to rally a little; and when he opened his eyes upon us, and saw us standing near him, he began to address us again in the same calm and deliberate manner as before. He then said, 'Infinite wisdom has devised the whole with infinite love; and infinite power enables me...[pausing] to rest upon that power; and all is infinitely good and gracious. All is right and well, and just as it should be! I am in a dear Father's hands! All is secure. When I look to Him I see nothing but faithfulness, and immutability, and truth; and I have not a doubt or a fear, but the sweetest peace. I cannot have more peace. But if I look another way—to the poor creature—O! then there is nothing—nothing—nothing but what is to be abhorred and mourned over. Yes, I say that; and it is true.' Soon after this he fell into a state of great stupor, which continued till after ten o'clock at night; when, suddenly recovering, and being raised up in his bed, he again began, 'What is before me I know not; whether I shall live or die. But this I know, that all things are ordered and sure. Every thing is ordered with unerring wisdom and unbounded love.' He then addressed one of his dearest friends in the most earnest and affectionate manner, thanking him for his kindness, and expressing his earnest wishes for his best interests in time and eternity. After this, he mentioned how anxious he had always been that his faculties might be preserved to the last, that he might be enabled to prove to all the power of those principles, which he had professed and preached through life, now to sustain in death. He then looked round very seriously upon us and said, 'You seem all to be anticipating what will not yet take place—I am not yet about to die; I know I am not; I feel that I am not yet ready.' 'Dear sir,' I said, 'and what is wanting?' He replied in a very slow and serious manner, 'Greater humiliation—more simple affiance—and more entire surrender.' I ventured to say, 'Well, sir, He will make all perfect.' 'Yes,' he replied, 'that He will.' After a short pause he proceeded, 'And my body is not yet sufficiently reduced to allow my soul to depart. I know assuredly that I shall not die just yet; you are all disappointing yourselves if you expect that now. My bodily vigour is very great, and I feel that there is yet much to be done, before my soul can depart.' He lived after this for more than three weeks.

"Nothing could exceed the calmness and dignity both of his spirit and manner. As we were afraid of exhausting him, we all left the room. There had been present a larger number of persons than usual, arising from a circumstance which it is but right to

explain. His nurses, apprehending that he was on the very point of death, had suddenly called me in; and upon my hastening to his side, I was followed by two of his friends who had just arrived, and his three servants. These were all who were present. But not exactly perceiving who were in the room, and not knowing that they were there merely by accident, he soon after sent for me, and in a very serious and affecting manner expressed his deep disapprobation of what he had seen; telling me that we were all wrong, adding, 'You want to see what is called a dying scene. That I abhor from my inmost soul. I wish to be alone with my God, and to lie before Him as a poor, wretched, hell-deserving sinner—yes, as a poor hell-deserving sinner;—[then, very slowly] but I would also look to Him as my all-forgiving God—and as my all-sufficient God—and as my all-atonement God—and as my covenant-keeping God. There I would lie before him as the vilest of the vile, and the lowest of the low, and the poorest of the poor. Now this is what I have to say: I wish to be alone—don't let people come round to get up a scene.'

Mr. Simon's ground of hope in death.—It is upon the broad grand principles of the Gospel that I repose—it is not upon any particular promise here or there; any little portions of the word, which some people seem to take comfort from; but I wish to look at the grand whole—at the vast scheme of redemption as from Eternity to Eternity. Then, after speaking of his bodily weakness, and the effect it might have on his spiritual feelings, he added, 'But however that may be, I wish to point out this distinction in my case: that I am not solicitous so much about this feeling or that, or this state or that, as upon keeping before me the grand purposes of Jehovah from Eternity to Eternity. Now I might wish to be able to go forth and survey all the glories of heaven, and the blessedness of that place: there might, however, be something in all that to be suspected. But in taking the great revelation of himself which God has given us, there I rest upon Him, and not upon myself. I do not depend upon feelings and thoughts, which are changing and uncertain, but I am kept by Him who changes not.' I quoted the passage, 'I am the Lord, I change not, therefore ye sons of Jacob are not consumed.' 'Yes! that is the true view of the matter as it appears to me. For, after all, what are a man's prayers and thoughts before Him? It cannot depend upon a few poor, broken, puling words; nor do I depend upon these. But again I say, I take the glorious and majestic discoveries which God has made to me of Himself, and there I rest.' He then added, smiling as he used to do when he would qualify any strong statement, about which he himself had no doubt; 'I may be wrong in my view—though I think I am not;—[then, very solemnly and slowly] but, however, this I know, that I am a poor lost and vile sinner; yea! the chief of sinners, and the greatest monument of God's mercy; and I know I cannot be wrong here.'

CONVOCATION OF THE CLERGY IN YORK CATHEDRAL.—On Thursday the 16th of November, a convocation of the Bishops, Archdeacons, and proctors of the clergy, in the metropolitan province of York, convened under the mandate of the archbishop, was held in the chapter-house of York cathedral. Such a meeting has not been held during the last century.—*Ibid.*

DONATIONS.—Her Majesty the Queen has been graciously pleased to continue the grant of 50*l.* annually (lately given by his Majesty William the Fourth, and formerly by George the Fourth,) to the London Episcopal Floating Church; and her Majesty has likewise kindly given her royal patronage to the society.

An anonymous donation of 1000*l.* has been made to the "Society for the Employment of Additional Curates in Populous Places."—*Ibid.*

MARRIED.

On Sunday morning last, in St. John's Church, by the Rev. J.C. Cochran, Mr. George Arenberg, to Miss Sarah Fink, both of this town.

P O E T R Y.

From the Christian Guardian.

P A T E R N A L C A R E.

Father, watching o'er thy child,
 Mother fill'd with anxious care;
 In the soil by sin defil'd
 Sow the seed, and sow with prayer.
 Though, through many an anxious year,
 Neither fruit nor flower appear.
 Though the winter o'er it spread
 Hard and frozen, and the seed
 Seem for ever lost and dead,
 Only seen the anxious weed;
 Yet refrain not in despair,
 Though it sleep the seed is there:
 And the spring of grace will shine
 With the spirits, sun and shower,
 And the heart in warmth divine,
 Feel its vivifying power;
 Haply late, yet surely so.
 Though thou see not, it shall be,
 Though thou live not, it shall grow,
 Certainly and fruitfully.
 Sacred lessons thou hast taught,
 Burst the ground and wake to life,
 One by one each word and thought,
 Springing vigorous and rife;
 First the blade, and then the ear,
 Last the ripen'd corn appear,
 Till the golden harvest stand,
 Ready for the mower's hand.
 Though perchance it meet thine eyes,
 Only when 'tis gathered in,
 Hoop'd and garnish'd in the skies,
 Safe from every blight and sin,
 Parent, friend, the soil prepare,
 Sow the seed, and sow with prayer.

JAMES EDMESTON.

B I O G R A P H Y.

From the Missionary Register for August 1837.

O B I T U A R Y O F M R S. C O R R I E.*

Tuesday.—She enjoyed more rest during the night than she had previously been accustomed to; and, in consequence, appeared somewhat better this morning, so that hopes of her recovery revived. The Bishop prayed with her on her waking; and, during the day, read a portion of John xiv and xvii.—Her conversation was altogether on passages of Scripture, and verses or Hymns, relating to the Saviour; nor, in conversing with her husband, did she again revert to any earthly subject. There being no regularity in their conversation, it is difficult to remember all the passages or verses which occupied her thoughts; but the line, 'Jesus, Thy blood and righteousness,' was several times repeated by her.

In the evening, she prepared for repose at about seven o'clock, as usual, and was quiet for a time; but about ten, a paroxysm suddenly came on, attended with difficulty of breathing.—The Medical Attendant kindly remained in the house; and every endeavour was made to procure, if possible, a little ease to her.

Wednesday.—About two o'clock in the morning, perceiving her a little quiet, the Bishop was about to leave the bed-side, when she said 'Do not go. Though I cannot speak to you, you can suggest things to me.' Soon after she said, 'If I live till six, I will take some strong coffee—it is good for this hard breathing; and if not, I shall be where I wish.' His Lordship continued at intervals to repeat some passages of Scripture and verses of Hymns; which

* Wife of the late Bishop Corrie.

she sometimes took up, or helped him to finish. Once, when she seemed a little easy, he said, 'Can you repose in the arms of your Heavenly Father?' She added—'and in Jesus the Mediator.' At another time she said, 'I dare not doubt His power or His willingness;' at another time, 'Whom He loveth, He loveth to the end.'

After the family had breakfasted, she received the Lord's Supper, when she desired her daughter and Miss Hutchings also to attend. Her breathing was so difficult, that, after receiving the elements, the Service was for a time interrupted, but was at length brought to the conclusion: she joined with evident fervour; and, at the close, added an impressive 'Amen!'

She had laboured much, since the attack came on, for breath. A blister was applied to the stomach, and other means used, which produced a little ease; and about mid-day she appeared again to revive. While suffering most, she repeated in broken accents, or, by repeating a word or two, suggested to the Bishop to take up the subject—

I'll speak the honours of His name
 With my last labouring breath;
 And dying, clasp Him in my arms,
 — the antidote of death.

repeating several times, at intervals, 'dying, clasp Him in my arms!'

During the forenoon of Wednesday, among the verses repeated was,

Beneath Thy cross I fall,
 My Lord, my life, my sacrifice,
 My Saviour, and my all!

dwelling on the words, 'My sacrifice.' At another time—

Lo, glad I come! and Thou, Blest Lamb,
 Shalt take me to Thee as I am:
 Nothing but sin have I to give,
 Nothing but love shall I receive.

When she was a little easy, the Bishop, with a view to the approaching night, retired, to get a little repose.—Miss Corrie thus notices the conversation which she had with her at this interval, and on the preceding Monday:

On Monday evening, as I was sitting by her bed, after having spoken of the probability of her death being near, she blessed me with deep affection; and afterwards said, 'I have two angels in heaven: I am blessed indeed!—And dear Laura too—give my love to her: she was a good child to me; and a kind, affectionate nurse at the Cape. And to George give my love;' (and spoke of his kindness to her,) 'and their baby—I had hoped to have seen the dear little thing. I hope they will bring her up in the right way.'—She spoke of my Aunt, and Uncles, and Cousins, and desired her love to them; adding, 'I hope we shall meet where we shall know as we are known.' The same evening, after a pause, she said, 'I have been too fond of the world, and its love, and admiration; but God has weaned me from it by this long illness.'

On Wednesday, at noon, I was left alone with her. Seeing her suffer much from difficulty of breathing, I said, 'You have been a great sufferer, Dear Mamma; but what a comfort it is that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory!—How small will all suffering appear, on looking back from that glorious eternity!' She said, 'How small!—and is it not astonishing that we should be rewarded for bearing our sufferings patiently? If I were to chastise my child, and she submit, I should not reward her for it: yet God, through Christ, rewards us.' I asked her if she remembered one of her favourite Hymns—

When I can read my title clear
 To mansions in the skies,
 I bid farewell to every fear
 And wipe my weeping eyes.

She desired me to repeat it, which I did. She then said, 'And what is my title?' I replied, 'Jesus the Lord our Righteousness.' She said, with emphasis, 'Yes!' On another occasion, I said, 'What a glorious thing it will be, to be free from sin!'—She said,

'Yes!—and from self!'—Miss Hutchings coming I went to lie down; and did not return to the bedside till summoned to give her refreshment, about ten minutes before she became insensible.

About two o'clock in the forenoon, while waiting for the refreshment prescribed, she said, in broken accents, 'What is that—I looked, and there was no deliverer; but mine own arm brought salvation?' The Bishop repeated the passage as it stands in Isaiah; and it has since occurred to him, that he had heard Bishop Turner preach some impressive Sermons from that text.

While taking, with some difficulty, a small portion of arrow-root, she all at once was seized with convulsive spasms—her eyes became fixed, and the attendants around her were not aware that she was any more sensible.

The Bishop and Miss Corrie repeated some of her favourite passages of Scriptures: but she gave no sign of recognition; and continued to breathe but for about half an hour, when she gradually ceased, and entered into rest about a quarter past two o'clock, almost during the time her husband was performing the 'Commendatory Prayer.'

THE HAPPY MAN.

How happy is the condition of that man, who through God's mercy has attained to a state of communion with the Father of spirits! What can he want who enjoys him that possesses all things? 'In thy presence is fulness of joy,' saith the Psalmist: on the contrary, in his estranging of himself from us, there is not only grief and horror. It is with God and the soul betwixt the sun and the earth. In the declining of the year, when the sun draws afar off from us, how do the earth mourn and droop; how do the trees cast the ornaments of their leaves and fruit; how do the sap of all plants run down to the root, and leave bare boughs seemingly sere and dead! But at the approach of it, in the rising of the spring, all these seem revived; the earth decks herself in her fresh habiliments of blossoms, leaves, and flowers, to entertain those comfortable heats and influences. So, more, it is in the declining or approach of this all-glorious Sun of Righteousness. In his presence there is life and blessedness; in his absence nothing but disconsolateness and despair. If an earthly being withdraw himself from us for a time, we are troubled; how much more if the King of Glory shall send himself from us in displeasure. Surely, nothing but our sins can estrange him from us; our sins do rather attract him to us; our sins, and they do separate between God and us. Lord, what shall we do without thee? O do thou draw us unto thee that we may come; do thou enable us to draw unto thee upon the feet of our affections, upon the hands of our actions, upon the knees of our prayers, that so thou mayest draw nigh unto us in thine ordinances, in thine audience, in thy grace and mercy in thine aid and salvation.—*Bishop Hall.*

Remarkable Incident.—William Walker, Esq., Freeman, Me., brought to our office a pin measuring nearly two inches in length, which was extracted from the calf of his leg last June. He informs that it was swallowed by him in the year 1830, and has been seven years working its passage through the system.—*Chr. Wit.*

Diary.—The New York Commercial Advertiser says that Mr. John Quincy Adams has kept a diary of public and private events ever since he entered upon public life. The work now consists of several large volumes.—*Ibid.*

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