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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 11, 1838.

NUMBER 4.

H Y M N S.

END OF THE YEAR.

Time hastens on; ye longing saints,
Now raise your voices high;
And magnify that sovereign love
Which shows salvation nigh.
As time departs salvation comes,
Each moment brings it near:
Then welcome each declining day;
Welcome each closing year.
Not many years their course shall run,
Not many mornings rise,
Ere all is glories stand reveal'd
To our transported eyes.

N E W - Y E A R.

As o'er the past my memory strays,
Why heaves the secret sigh?
'Tis that I mourn departed days,
Still unprepared to die.
The world and worldly things beloved
My anxious thoughts employ'd;
And time unhallow'd, unimproved,
Presents a fearful void.
Yet, holy Father, wild despair
Chase from my lab'ring breast;
Thy grace it is which prompts the prayer,
That grace can do the rest.
Thy brief remnant all be thine!
And when thy sure decree
Bids me this fleeting breath resign,
Oh! speed my soul to Thee.

For the Colonial Churchman.

Messrs. Editors,

Although no poet, nor the son of a poet, I am yet an exceeding admirer of a little volume styled "Keble's Christian Year."

There is something in this delightful author so calm and tranquilizing, so comforting to a religious mind, that I cannot but regret that a work which abounds in such beautiful poetry should not be more extensively known than it is. I judge of its scarcity from not seeing it offered for sale by any of our booksellers.

Although many of your readers may be acquainted with the book in question, yet great numbers of them, I am quite confident, know very little about it; and for the information of such persons I would briefly remark, that the author held not long since, and for ought I know to the contrary, still holds the distinguished place of Professor of Poetry in the University of Oxford. The work is exceedingly popular in England, having gone through more than twenty editions, which of itself is no trifling recommendation; it has also been republished in the United States.

It is an admirable accompaniment to our Prayer Book; it is called the 'Christian Year,' because commencing with Advent it carries us through all the great events which befell the world's Redeemer, furnishing a piece for every Sunday in the year, as well as for the occasional services

and offices of the Church. The poetry is so beautifully adapted to the different occasions for which it is designed, that the pious worshipper after having joined in the public ministrations of the sanctuary, in taking up this book, finds his soul elated with almost heavenly joy. The spirit which pervades it is in entire accordance with the religion of the Gospel, which is so beautifully diffused through all our sacred services.

I have been somewhat surprised never to have seen in your valuable paper, any remarks from an abler hand upon Keble, nor any recommendations of it to those who love our pious mother church.—It may be after all that I am incorrect in imagining this author to be so little known, and I shall be happy to discover that in this I am mistaken; but my great admiration of this beautiful christian poet, must be my apology for having trespassed so far upon your indulgence. I think I am safe in asserting without much fear of contradiction, that "all who admire the elegant simplicity, the reverential fervour, the noble elevation of our venerable ritual, and who have been warmed and animated by the evangelical spirit which pervades it," will be pleased also with Keble.

If any thing which it is in the power of an humble individual to say could effect it, this author would be in the hands of every true lover of his church and of true christian poetry. If when you can find room for it, you would insert in the Colonial Churchman, such extracts as you may please to select, those of your readers who are not already acquainted with this elegant writer, will judge whether any thing I have said has furnished an adequate idea of his beauty and worth.*

A.

From the Weekly Observer.

CHURCH SOCIETY OF NEW-BRUNSWICK.

Messrs. Editors,

A good deal of discussion has taken place in the public prints relative to the Church Society which has been formed in this Province.

I confess, Sir, that though myself a warm advocate for the Society, I am not disposed to censure those, who after a candid examination of its claims upon the consideration of churchmen, cannot see its constitution and design in the same light in which they present themselves to my mind. It would perhaps be too much to expect that all of those who may be even the warmest friends to the church, should take the same view of this subject. But as those opposed to the measure have no hesitation in publicly avowing that they are opposed to it, I see not why those who are its friends should have less reluctance in saying a few words in behalf of it.

I am an advocate for the Church Society, because I see not how in the present state of the funds of that benevolent institution which has already done so much for the church in this country, we can look for that Society to take upon itself any additional expenditure in providing more Missionaries for this Province.

And what is to be the future condition of the church in this colony? Are these numerous fields which are even now white for the harvest, to be without labourers to gather in the harvest? Is no advance to be made in the movements of the church? Are all other denominations of christians moving onwards, and are we to stand still,

*We shall be very happy to comply with the suggestions of our esteemed correspondent, but we are not in possession of a copy of the valuable work to which he refers.—Ed. C. C.

folding our arms in fancied security, content with the progress we have already made?

I know there are numberless new districts forming in very many parts of this province, consisting of families who have removed from the privileges they were formerly wont to enjoy in the bosom of the church, to remote places, and of emigrants also from the parent kingdom, who plant themselves down in the wilderness, destitute of the opportunities they had been blessed with in the land of their fathers, of hearing the Word preached, and of having the sacraments rightly and duly administered.

And what is to become of such places and persons? Shall no effort be made to furnish them with the "cup of blessing" and the "bread of life?" Or shall we say it is too early in the day for anything to be done by the united efforts of the church? Do we forget that for nearly half a century the ministry of the church has been maintained among us by the liberality of British christians; and because England has done so much for us are we to do nothing for ourselves? It may be said, "we are yet in our infancy. Let us wait another twenty or thirty years and then let the work be undertaken. By that time we shall have gained some wisdom from experience."

But supposing we put off the day for the present: the time must come that united effort and zeal must be enlisted if we would see the church enlarge her borders. Look what has been done in the different Dioceses in the United States. In almost every State great exertions have been made to promote the cause of Missionary Societies, as furnishing the best hope and promise for the church. But with us it is too soon to undertake an object whose sole aim it is to extend and perpetuate our church.

But upon the supposition that we wait for future years before any movement be made, where then shall we find those people who would now gladly enlist under our banners, and hail our Ministers as the messengers of glad tidings to their saddened hearts?

Is it reasonable to imagine that they will for such a length of time retain their warm feelings of affection towards our Zion? No, others more active and better acquainted with human nature will step in, and finding them tired with looking for help from us; will easily win them over to their peculiar views, and the church will be left to mourn over the procrastination of those who should have been active in advancing her cause.

It is I am told assigned as a reason for opposition to the Church Society, that the moment we make an effort ourselves, that very moment the good people of England will withdraw their hand from any further assistance towards us.

But is this the principle upon which christian charity acts? Are we accustomed to say to those who, notwithstanding their best exertions, still find themselves in need of assistance from their more favored fellow beings, "You are beginning to help yourselves, and you may go on to do so: it is enough for us to afford relief to those who will do nothing for themselves." No, the members of the church have been already too long standing still, under the erroneous ideas that every thing necessary was doing by the Society in England.

If we examine that Society's last Report, we shall find there is a sad falling off in their funds: and let it not be said at some future day that this decrease has happened in consequence of what is doing or attempting to be done in this country.

Let it be remembered that in the Report of the Society for Propagating the Gospel in Foreign Parts, for the year 1835, and published in 1836, their collections for that year fell much short of those of the preceding one, and stock

out of the funded property of that Society to the amount of no less a sum than £13,000 had to be sold to answer the existing demands. Surely this can never be charged to the doings of the Church Society in this Province, which was not taken into consideration till September of last year, and not constituted till February 1837.

When, Sir, I consider these subjects in all their bearings, I cannot help thinking that the church in this country must by and bye depend upon her own resources, and the sooner her friends are awakened to the knowledge of this and to the consequent necessity of taking an active part in advancing her interest, the better. ALPHA.

For the Colonial Churchman.

THE PENITENT COTTAGER.

"Oh! Thou who hearest when sinners cry!
Though all my crimes before Thee lie;
Behold them not with angry look,
But blot their memory from Thy book."

As many of your readers doubtless are acquainted with the instructive writings of J. Cunningham of Harrow, England, they will not be unwilling to find your giving further publicity to the following beautiful narrative, extracted from his "Sancho, or the Proverbialist," published in 1816.

The minister's anxious yet judicious treatment—the piety of his afflicted parishoner, afford deep interest to the extract which I now submit to you. Yours,

A WILLING SUBSCRIBER.

It happened that on a fine summer's evening, I was taking my rounds in my parish, to look after my little flock, and came, at length, to this cottage, where I remember to have paused for a moment to admire the pretty picture of rural life which it presented. The mists of the evening were beginning to float over the valley in which it stood, and shed a sort of subdued, pensive light on the cottage and the objects immediately around it. Behind it, at the distance perhaps of a half a mile, on the top of a lofty eminence rose, the ancient spire of the village church. The sun still continued to shine on the higher ground, and shed all its glories on the walls of the sacred edifice. 'There,' I could not help saying to myself, 'is a picture of the world. Those without religion are content to dwell in the vale of mists and shadows; but the true servants of God dwell on the holy hill, in the perpetual sunshine of the Divine Presence.'

I entered the cottage and was much struck with the appearance of its owner. She looked poor; and the house was destitute of many of those little ornaments which her indications, not merely of the outward circumstances, but of the inward comforts of the inhabitants. She was sitting busily at her work with her sister.—I always feel it both right and useful to converse a good deal with the poor about their worldly circumstances. Not only does humanity seem to require this, but I find it profitable to myself: for after, as it were, taking the depth of their sufferings I am ashamed to go home and murmur at Providence or scold at my servants, for some trifling deficiency in my own comforts. Besides, I love to study the mind of man in a state of trial—to see how nobly it often struggles with difficulties—and how, by the help of God, it is able to create to itself, amidst scenes of misery and gloom, a sort of land of Goshen, in which it lives, and is happy.

After conversing with her for some time on topics of this kind, and discovering her to be a person of strong feelings deeply wounded, of fine but uncultivated powers, and of remarkable energy of expression I naturally proceeded to deliver to her a part of that solemn message with which, as the minister of religion I am charged: and not discovering in her the smallest evidence of penitential feeling. I conceived it right to dwell chiefly upon those awful passages of Scripture designed by Providence to rouse the unawakened sinner. Still, feeling that the weapon of the Gospel is rather love than wrath, I trust that I did not so far forsake the model of my gracious Master, as to open a wound without endeavouring to show how it might be bound up.

After a pretty long conversation, I left her, altogether dissatisfied, I will own, with her apparent state of mind. Nay, such was my proneness to pronounce upon the deficiencies of a fellow-creature, that I remember complaining, on my return home, with some degree of peevishness I fear, of the hardness of her heart.

Notwithstanding my disappointment as to the state of her feelings, it was impossible not to feel a strong interest in her situation. Accordingly I soon saw her again. But neither did I then discover any ground for hoping that her heart was in the smallest degree touched by what had been said to her. But, at a short distance of time, as I was one day walking in my garden and musing on some of the events of my own happy life, and especially on that merciful appointment of God which had made me the minister of peace to the guilty, instead of the stern dispenser of the thunders of a severer dispensation, I was roused by the information that this poor young creature desired to see me.

This account disposed me, of course, to make the best of my way to the cottage. I soon reached it; and there, to be sure, I did see a very touching spectacle. Her disease, which her fine complexion had before concealed, had made rapid strides in her constitution. Her colour came and went rapidly; and she breathed with difficulty. Her countenance was full of trouble and dismay.

It was evident how anxious she had been to see me. At once she began to describe her circumstances; informed me, that, even before my first visit, her many and great sins had begun to trouble her conscience; that although her pride had then got the better of her feelings of shame and grief, this conversation had much increased them; that she had since, almost every evening, visited the house of a neighbour to hear her read the Scriptures and other good books; that she was on the edge of the grave, without peace or hope; that she seemed, (to use her own strong expression) 'to see God frowning upon her in every cloud that passed over her head.'

Having endeavoured to satisfy myself of her sincerity, I felt this to be a case where I was bound and privileged to supply all the consolations of religion; to lead this broken-hearted creature to the feet of a Saviour; and to assure her, that if there she shed the tear of real penitence, and sought earnestly for mercy, He, who had said to another mourner, 'Thy sins are forgiven thee,' would also pardon, and change, and bless her.

I will not dwell upon the details of this and many other similar conversations. Imperfectly as I discharged the holy and happy duty of guiding and comforting her, it pleased God to bless the prayers which we offered together to the Throne of Mercy; and this poor agitated, comfortless creature became, by degrees, calm and happy.

BIOGRAPHY.

From the Missionary Register for August 1837.

OBITUARY OF MRS. CORRIE.

We extract from the 'South-Indian Christian Repository' the following impressive notices of the character and last days of the late Mrs. Corrie; whose death preceded, by about seven weeks, that of her Husband, Bishop Corrie.

Mrs. Corrie's parents were among the first-fruits of the ministry of the late Rev. David Brown, many years Senior Chaplain in Calcutta. She was brought up with great care, and had the privilege of being very much in Mr. Brown's family. Her mother took great pains to preserve her from the influence of native servants; and, herself, instructed her in the various branches of female education at an early age.—Mr. Brown, perceiving her aptness to learn, took also great pleasure in teaching her the elements of Hebrew and Syriac; and the Scriptures, in the Original Hebrew, were familiar to her.—It may be mentioned, that she acquired in early life a correct knowledge of both French and Italian, and had read some of the best authors in those languages. Such was her aversion to anything approaching to display, that only those who were in habits of familiar intercourse could conceive of her mind and extensive acquirements,

The instructions of her mother had impressed Mrs. Corrie's mind with a reverence for Religion in childhood; and when about thirteen years old, during course of catechising by Mr. Brown in his family she began to view Religion as a personal concern. From that time to her death, it held the first place in her affections; and was the main-spring of all her activity in duty, and that cheerful piety, which distinguished her.

For many years she had been subject to attacks of fever, which frequently reduced her very low. This, with family trials, at length brought on a complaint, for which change of air to the Cape was recommended. From that experiment she derived considerable benefit. In October 1835, with her husband, she arrived at Madras, in a much improved state of health. From that period she continued to improve, and was pretty well up to May 1836; but her health then began to fall off; and in June, it was brought very low. After that, she recovered considerably, and the Bishop left her without apprehension at the end of August, to go on the Primary Visitation of his diocese. After his departure, however, she became weaker and weaker, and ceased to leave the house about the middle of September. She finally took to her bed on the 2d of November, from whence she rose no more.

Her Bible, which had been her daily companion through life, was constantly beside her, or read to her together with Baxter's Saints Rest, and Serle's Christian Remembrancer.

On November 15th, his Lordship returned home. He found Mrs. Corrie much reduced, but still in no apparent danger.

Sunday, December 11th, the Bishop left, to hold Confirmation at Poonmallee. That afternoon she was remarkably revived, and her appearance much improved; but she had an attack of sickness in the afternoon.

Monday—In the morning, a great change for the worse came on. From her improved appearance Sunday forenoon, her Medical Adviser did not count until about two o'clock in the afternoon, when she was much struck with her altered looks; and in answer to the Bishop's enquiries, made him acquainted with his apprehension of the result. On his departure Mrs. Corrie requested to know his opinion of her case: his Lordship told her that an evident crisis was come on; and that it was doubtful whether she would get over it. The family were much affected by this intelligence, but she showed no sign of agitation whatever. She had long thought, she said, that this might be the issue. She spoke with deep feeling of her unworthiness, and want of improvement of former mercies: she had been 'brutish' (Ps. lxxiii. 22. sc. 6), she said, under chastisement, and careless in prosperity; she had no hope but in Christ; adding—

Jesus.—Thy blood and righteousness

My beauty are, my glorious dress!—

with more to that effect and desired that her soul might be conveyed to her Mother, who had been her a good mother. When she took leave of her she had asked forgiveness of any undutifulness, which was now glad of—desired her love to the other child (Miss Corrie being present), and to her husband and little one. It was observed, that she had no uneasiness about those whom she was leaving behind: she replied, she had none. 'This dear child,'—turning to her eldest daughter, Anna—'blest, and will be blest: and I trust the other, and her husband, are in the right way.'—On the Bishop asking if talking in this manner agitated her, she said 'No,' she wished to converse thus as she might afterwards not be able to speak.

On the Bishop returning, after a short absence from the room, Mrs. Corrie addressing him, said 'Am I safe?' He replied—'If any one sin, we have an Advocate with the Father, Jesus Christ, Righteous, and He is the Propitiation for our sins.' 'But,' said the sufferer, 'will He receive me?' The Bishop answered, 'Does He not say, Come unto me?' and reminded her of the passage, which her early friend and pastor, the Rev. David Brown, when on his death-bed, pointed out as the most striking passage in all the Bible, Jeremiah, iii. 1. 'verse was read to her: on which, after a pause she said—'Yes! I feel that I am a child, though a naughty'

one; adding, 'Though some were farther off from the brazen serpent than others, yet as many as looked lived.'

The Bishop answered, in prayer, desiring for her that a sense of the Saviour's pardoning love might be vouchsafed her, his feelings prevented further utterance for a time; when she gently whispered, 'And pray that I may be sanctified.' She said also, about this time, that she desired not merely to escape punishment, but to be made like God in holiness. At about seven o'clock, as usual, his Lordship prayed with her, before retiring.

To be concluded in our next number.

MISCELLANEOUS.

DR. CHALMERS AS A PREACHER.

The manner of Dr. Chalmers, like every thing else about him, is peculiar. His face, before he speaks, looks long and dull, but as he rises, it shortens, and is lighted up till it glows with animation and earnestness. His accent is the broad Scotch, and in the delivery of his sermons, his body is bent forward over the pulpit, his right hand strongly grasping his white handkerchief is constantly occupied in one vehement up-and-down gesture, while his left, placed upon the paper, carefully follows the lines, as it were holding the iron while he strikes. So intently is he engaged, that his voice often rises almost to a scream, and breaks, and with the perspiration rolling from his forehead, he is sometimes so exhausted as to be obliged to rest, and even to give out a few verses of a hymn to be sung. The pause, however, seems only to increase the already excited interest of his hearers, instead of diminishing it. When he delivered his astronomical discourses in the Tron Church at Glasgow, not only the church, but, (which was a very uncommon circumstance,) the street even to its opposite side, was crowded. A slight circumstance shows his power over his audience. Owing to a prevalence of asthmatic complaints among the inhabitants of the west of Scotland, there is usually in their assemblies a good deal of coughing, but the commencement of his speaking is a signal for the hearers to repress the tendency, to hold their breath, until a pause in the discourse frees them from the restraint, and gives opportunity to relieve their bursting lungs. As he speaks again, there is again silence, to be interrupted in the same way at the next pause.

There is great sympathy between the preacher and all his hearers, of whatever rank or condition; and when he descends from the pulpit they flock around him, to press his hand and receive his kind inquiries.

With this notice of his manner, meagre indeed when we long for so much more, when we long ourselves to see him, to catch his eye, to feel his inspiration, to shake his hand, we proceed to suggest the few thoughts which have occurred to us on his characteristics as a preacher.

The first characteristic of his sermons, which we will mention, is *their unity*. His text suggests one main idea, and he is betrayed by no love of display, compelled by no lack of thought, to drag in a score of other subjects, to excite the admiration of his hearers, or eke out the discourse.

Lord Lyttleton, the younger, in giving a humorous account of *Parson Adams*, makes him describe one of his sermons in these words. "It was the best discourse I had to my back. It was divided into three parts; the first was taken from Clarke, the second from Abernethy, and the third was composed by myself; and the two practical observations were translated from a Latin sermon, preached and printed at Oxford in the year of our Lord 1735. It had four beginnings and seven conclusions, by the help of which, I preached it, with equal success, on Christmas day, for the benefit of a charity, at a florists' feasts, an assize, an arch-deacon's visitation, and a funeral, besides common occasions." There have been preachers, of whose sermons, this would hardly be an exaggerated description, but Dr. Chalmers is not one of them. His discourses were just the opposite of this. He never borrowed, never rambled. It could never be said of him, that "his text would suit any sermon, and his sermon any text." Every sermon is individual, and complete. Does he preach from the words, "Whatsoever ye would that men should do

unto you, do ye even so to them?" he confines himself to the "Great Christian law of reciprocity between man and man." Does he introduce as his subject, the love of money? then he preaches on the love of money. Some preachers with bewildered, or weak, or deranged minds, have viewed every possible shade of Christian privilege or duty, every doctrine or precept, every song, every prophecy, every historic record, in the blazing light of some single truth, which to them has seemed the foundation, and corner stone, and top-stone, of orthodoxy. One such we remember, with whom original sin was the grand hobby. Not a sermon did he preach, in his latter years, which did not body forth in outlines dim or distinct, the favorite doctrines. If he announced his subject as the atonement, or the perseverance of the saints, or election, or regeneration, he concluded alike with original sin. Whether the occasion was fast or thanksgiving, the duties of the Sabbath or a weekly lecture, national calamities, or a private funeral, his thoughts gradually inclined from the chosen theme, till they flowed easily in the deeply worn channel.

"In Adam's fall

We sinned all,"

might have been his universal text, as it was in the main, the burden of his discourses. Far otherwise did Dr. Chalmers preach. His subjects were as various as his sermons, and when he had said all he wished on the chosen one, he ended. He preached not because "he wanted to say something, but because he had something to say."—*Biblical Repository*.

SHE HATH CAST IN MORE THAN THEY ALL.

A poor blind girl, in England, brought to a clergyman 30 shillings for the Missionary cause. He objected, "You are a poor blind girl and cannot afford to give so much." "I am indeed blind," said she, "but can afford to give these 30 shillings, better perhaps, than you suppose." "How so?" "I am, sir, by trade, a basket maker, and can work as well in the dark, as in the light. Now I am sure in the last winter, it must have cost those girls who have eyes more than 30 shilling for candles to work by, which I have saved; and therefore hope you will take it for the missionaries."

What an affecting instance of love and devotion to the Lord! What a thrilling rebuke to us all who walk in the light! How many are there in the full enjoyment "of the light of the body," which "is the eye," and the good things of this life, whose light which is in them is darkness who never breathe a prayer, nor awaken a sympathy, nor give even a mite for the myriads who are without God in the world; while this poor blind girl turns her very affliction to the good of men, and the glory of her Saviour. Truly, unto such an one, although shut out from the garish day, there ariseth up light in the darkness, for her darkness is no darkness with God.—*Miss*.

A CHURCHMAN'S DYING PROFESSION.

'As for my religion,' says Bishop Ken, in his last will, 'I die in the holy Catholic and Apostolic faith, professed by the whole Church before the disunion of the East and West; more particularly I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the Cross.'

A faith holier to live by, or to die in, more comfortable, has not been, cannot be professed. If the tree be judged by its root, it springs direct and vigorous, from the true and living Word; a noble healthy, ever-sprading shoot, whose shade is upon all mountains, and by all pleasant streams, and whose leaves wave every where for the refreshing of the nations. If the tree be known by its fruit, it has borne Hooker, and Walton, and Jeremy Taylor, and Ken. Let me die the death of the righteous; and let my last end be like his!—*Ibid*.

RELIGIOUS PLEASURES.

How far it may be lawful for Christians to mingle in the amusements of the world, is a question worthy of the most solemn consideration. On the one hand we are told that all such amusements are innocent, and may be safely and profitably participated in;

on the other the stern Puritan would drive men away from all the delights of life, interdicting the pleasures of social intercourse, the cultivation of a taste for the fine arts, the breathings of music and the inspiration of the bard, as things only ministering to the lust of the eye, the pride of life and vanity. Between these two extreme opinions the path of duty is easily discerned. While we learn from every thing about us that God has given us all things richly to enjoy, we must never forget that we are charged not to be conformed to this world; not to love the world nor the things of the world, since the love of the Father, and the love of the world can never co-exist in the same soul. But it is to be feared that altogether too low a view has been taken of this subject. Men have been disposed rather to ask how far they might safely conform to the world, than to seek earnestly for the fulness of joy in the presence of God. We are too apt to be satisfied with the bare performance of the duties of religion, and to neglect to seek for its blessings and its joys meanwhile secretly regretting that conscience will not permit us to seek relief from a tedious round of duties in the pleasures of the world. Such persons must invariably be unhappy, however conscientious their discharge of duty. Serving God with slavish fear, their path will be rugged indeed, for fear hath torment. True peace and joy only belong to those whose aims to leave the world at whatever cost, that they may soar back to God; these indeed beginning their upward course, will have to pass through mists and storms that encompass the lower region of fear; but going upward and onward with untiring faith, long before they reach the gate of Paradise, they will be permitted to bask and to disport themselves in the beams of Perfect Love, which are never darkened by one fearful thought, never obscured by a doubt of the kindness and mercy of God our Saviour. Would that such views of religion obtained among all Christians; the curse of worldliness would soon be removed from the Church, and many who are now painfully toiling along the way of duty, would then find it a way of pleasantness and peace.—*Ibid*.

REDEEMING THE TIME.

Were the present speaker to begin life anew, one of the most indispensable maxims of his conduct would be, to avoid, as much as possible, the being associated on any serious business, or the having of stated social intercourse of any sort, with persons habitually destitute of *punctuality*.—*Bp. White*.

Bishop of Salisbury.—Some years ago a person requested permission of the Bishop of Salisbury, to fly from the top of the spire of that cathedral. The good Bishop, with an anxious concern for the man's spiritual as well as temporal safety, told him he was very welcome to fly to the church, but he would encourage no man to fly from it.—*Chris. Wit*.

Isaac Walton.—Himself, a man of a very cheerful contented spirit, said, 'I knew a man that had health and riches, and several houses, all beautiful and well furnished, and would be often troubling himself and his family to remove from one of them to another. On being asked by a friend why he removed so often, he replied, *To find content*. But his friend answered, *If you want content, then leave yourself behind, for content can never dwell but with a meek and quiet soul.*'

Archbishop Cranmer.—Was so remarkable for returning good for evil, that it was commonly said, 'Do him an ill turn, and you will make him your friend for ever.'

The mistakes of a layman are like the errors of a pocket watch; but when a clergyman errs, it is like the town clock going wrong—it misleads a multitude.—*Ibid*.

Waste of Time.—Hercules, King of Parthia, employed himself in catching moles, and was one of the best mole-catchers in his kingdom.

YOUTH'S DEPARTMENT.

TO A CHILD IN PRAYER.

Fold thy little hands in prayer,
Bow down at thy mother's knee;
Now thy sunny face is fair,
Shining through thy golden hair,
Thine eyes are passion-free;
And pleasant thoughts, like garlands, bind thee
Unto thy home, yet grief may find thee—
Then pray, child, pray!

Now thy young heart, like a bird,
Singeth in its summer-nest;
No evil thought, no unkind word,
No chilling Autumn-wind hath stir'd
The beauty of thy rest:
But Winter cometh, and decay
Shall waste thy verdant home away—
Then pray, child, pray!

Thy bosom is a house of glee,
And gladness harpeth at the door;
While ever with a joyful shout,
Hope, the May-queen, danceth out,
Her lips with music running o'er:
But Time those strings of joy will sever,
And Hope will not dance on for ever—
Then pray, child, pray!

Now thy mother's voice abideth
Round thy pillow in the night;
And loving feet creep to thy bed,
And o'er thy quiet face is shed
The taper's shaded light:
But that sweet voice will fade away;
By thee no more those feet will stay—
Then pray, child, pray!

Conversations at Cambridge.

Abridged from an English pamphlet, for the Colonial Churchman.

THE SOLDIER'S FUNERAL.

"The voice said, Cry, and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: but the word of our God shall stand forever.—*Isaiah xl. 6-9.*

I had promised to accompany a few friends to a small cottage, in the west of England whither the inhabitants of an adjacent sea-port occasionally resort of a summer's afternoon, to take tea, and generally with their children, who were accustomed to regard a visit to that retired spot as a great treat. We dined early, that we might have the more time to enjoy the glories of creative beneficence, which were most lovely and cheering. The air being sultry and oppressive, we resolved to proceed by water, intending to return home through the fields and lanes; and, after sailing in the harbour, we passed up a well-known lake, and soon landed at the cottage. Early as we thought we were, we found, on our arrival, that one or two parties had preceded us, and had reaped the advantage of being betimes, by having secured the best accommodations provided for the reception of visitors.

We had scarcely time to contemplate the beautiful scenery around, when the sound of bugles fell upon my ear, and, for the moment, arrested my attention. Imagining it, however, to proceed from the garrison barracks, at no great distance, I gave little heed, but endeavoured to improve to my own edification, those feelings of gratitude and praise which country scenes are calculated to awaken in every reflective mind, towards the gracious and beneficent Author of them. Presently my musings were interrupted by the same sounds, wafted upon the light air towards the spot where I stood. I hearkened for a few minutes: the music was serious and impressive, but its sound soon again receded, and presently it ceased.—Suddenly, I was again aroused by nearer and louder sounds of the same sacred melody. I listened: the air was mournful and solemn; and as I stood revolving in my mind the occasion of it, a light gust of wind brought it full upon my ear, and I instinctively exclaimed, "IT IS A SOLDIER'S FUNERAL." It was even so; for, as I continued to look towards the quarter whence the sound proceeded, the mournful procession just then turned

a corner of the road, and came in sight, marching with slow and measured step in the direction of the burial-ground; of which, by getting upon a bank close by me, I had a distinct view.

The firing party; with arms reversed; preceded by a serjeant with a small piece of crape tied round his halbert, led the way; then followed the buglemen, who upon entering the ground ceased to play: afterwards came the body, borne by six comrades of the deceased, and supported by four corporals who held the pall. On the coffin lay the hat, belt, and bayonet of its unconscious tenant, and about twenty of the corps closed the whole. It was a humble but affecting scene! No relative was there to show the last act of affection for the departed man. No parent, wife, or brother, followed the corpse to its long home. All, all were absent, and far away! ignorant of thy latter end, or perhaps already inhabitants of the "house appointed for all living," and, like thyself, entered upon another and eternal state of existence!

The clergyman now approached, and the whole party drew near to the narrow cell. I could hear no sound, save the notes of a lark, mounting over my head, and warbling its Creator's praise:—a most significant emblem! which, together with the affecting and instructive lesson of mortality on the other side of the lake, conveyed a most striking and deeply-impressive comment upon the words of heavenly wisdom: "Set your affections upon things *above*; not on things on the earth." The rites of sepulture were soon performed; the coffin lowered into the ground; the usual military honours of firing three volleys over the body were concluded; the men fell into their ranks, and marched away; the horsemen had disappeared; and the boys, jumping from the wall, hastened to the grave, to catch, if possible, a glimpse of the coffin, ere the earth, which the sexton was fast filling in, shut it for ever from the eye of man. Soon youthful curiosity was satisfied, and withdrew from the mournful sight; and, before another quarter of an hour had passed away, the old man had finished his work, and closed the scene, by shutting the gate of the grave-yard, and had departed to his home. All now was silent and solitary as before; and the only change was, that the earth had received within it, another portion of itself, safely to retain the deposit, till that eventful hour, when the trumpet shall sound; the dead be raised; the judgment set; the books be opened, and another book, which is the book of life; and the now lifeless clay, reunited to its immortal principle and companion, shall receive its final award, either of everlasting bliss or endless woe.

From the scene which I had been contemplating, my thoughts were involuntarily directed to the affecting and awakening question of the afflicted patriarch, "Man dieth and wasteth away: yea, man giveth up the ghost, and WHERE IS HE?" Ignorant as I was of all information respecting the individual whose obsequies I had just witnessed, I could only relieve my mind of its anxieties for his eternal destinies, by endeavouring to indulge an unfounded and uncertain, and consequently unsatisfactory hope, that in his day of grace and probation, he had earnestly sought and found mercy through faith in the Redeemer's merits, and had now obtained an inheritance in the kingdom of heaven.

And where, O where wilt thou hereafter be? Pause and reflect. Hastily dismiss not the momentous inquiry, on which hangs thine eternal weal or woe. Enter into thy closet, and there, as in the presence of Him who searcheth the heart, realize to thy thoughts the moment of thy departure, thine entrance into the world of spirits, thy future, thine unchangeable portion throughout eternity, and ask thyself, am I prepared to meet my God?

THE SWEARER REPROVED BY AN INFANT.

In a family at Shelton lived Mr. G——, a person much given to swearing. Mrs. F——, being a serious woman had a little girl about four years old, that was remarkably attentive to every thing of a religious nature. This child would often remark, with great horror of mind, to her mother, how Mr. G. swore, and would wish to reprove him; but for some time durst not. One time she said to her mother, "Does Mr. G. say, Our Father?" (a term by which she called her prayers.) Mrs. F. could not

tell. She then said, 'I will watch, and if he does, will tell him of swearing so.' She did watch him, and saw him saying his prayers privately in bed. So after this she heard him swear bitterly; upon which she said to him, 'Did you not say 'Our Father' this morning? How dare you swear! Do you think I will be your Father if you swear?' He answered a word, but seemed amazed, as well he might. He did not live long after this: but he was never heard to swear again. So true is that scripture—'Of the mouths of babes and sucklings has thou obtained praise.'

THE LATE BISHOP CORRIE.

The most striking point perhaps in his character was his great and unfeigned humility. Though loved and esteemed him as a father, and looked up to him as their guide and counsellor, yet evidently he was perfectly unconscious that there was any thing in himself more than in others. He had, through divine grace, so clear a view and so deep an experience of his own natural weakness and ignorance, and was imbued with the mind of Christ, that he never appeared to value himself. His own opinion and his own desires were as nothing when he saw reason that they should be overruled: nay, he put himself on a level with the weakest and most inexperienced. Those who knew him best must remember how continually he spoke of himself and his own efforts as of no value, and was evidently pained when any thing was said which appeared to praise him. He had so high a standard of holiness for himself that he felt that he came very far short of it, and always conceived that others more nearly attained to that standard than he did himself. Whenever he spoke of being disappointed in any of his efforts, he would invariably add, "but it doubtless was my own fault;" and whenever his labors were blessed, and he could not see the fruits of them, he would always impute it to the grace of God in the hearts of those to whom he was useful, not to any thing whatsoever in himself.

Connected with this was his great and child-like simplicity. Divine grace had so taken possession of his character that there was a purity of purpose and motive about him hardly ever to be met with. Whatever he spoke they were the words of his heart; and of the abundance of the heart the mouth spoke. He bore this so about him that it would have been possible for any one to have any doubt or suspicion as to his character. This holiness shone forth, in outward expressions of feeling, but in that meek and lowly spirit; and certainly if whosoever should humble himself as a little child the same is the greatest in the kingdom of heaven; he was one of those whose angels do always behold that which he now himself beholds, and knows as he himself is known—the face of his Father which is in heaven.

The spirit of love prompted him to unwearied exertions for the spiritual welfare of his fellow creatures. He was ever on the lookout to do good. Those who knew him were often astonished at the warmth and even joy with which he entered into every scheme for the promotion of the cause of Christ and the good of the souls of men. He did indeed put all to shame while he was a pattern for all, by the fervor and holy zeal which characterized him.

He was found by his Lord in the work to which he had appointed him, with his loins girded and his light burning; for truly he was a burning and a shining light among us. And it is remarkable, as a proof of his watchfulness, that on the morning before he went out and was taken ill unto death, at his family prayers he prayed fervently that all present might be prepared for every change which might befall them during the day; and in a few hours he was insensible, and his death had but a few hours during which he was in possession of his faculties. During these hours the same calm, peaceful and holy spirit appeared in him which was always seen during his life. He was then conscious that he was going to his everlasting rest, and with his remaining strength he could praise God that his anger was turned away from him, and that He was merciful to him; and he then expressed his entire dependence on the sacrifice of the Lamb of God. *London Miss. Reg. for Sept. 1837.*

From the Friend.

THE LAST DAYS OF THOMAS PAINE.

A death-bed's a detector of the heart.—Young.

With regard to Thomas Paine, it has, I believe generally supposed, that as he lived, so he died, a confirmed deist. His infidel writings are still circulated, and are admitted by those who agree with their doctrine, as the uncontradicted opinions of their author.

It is however a fact, and one which the world ought to know, that he expressed, near his close, the most decided disapprobation of those writings. A woman friend who visited him several times a little before his death; and contributed to his wants, informed the writer of this article, that his mind was in the greatest agony of any person she ever saw; that he was praying almost incessantly; that within four or five weeks of his death he wrote much, a very small portion of which she saw, and fully believes what he wrote was a recantation of his former published opinions. These writings whatever they were, appear to have been suppressed. By what hand, or from what motive, must be left to conjecture.

Upon one of her earliest visits, he enquired of her whether she had ever read his writings or not. She told him she had, when she was young; and that fearing some younger members of the family, who had seen her reading them, might be induced to follow her example, and thus experience the same evil effects which she found the persual of them had produced on her mind, she ventured to burn the book, although it was not her own. Raising his hands, he exclaimed, "If every one had done so how much better it would have been for my poor soul." He told her that sometimes when searching the New Testament for matter to cavil at, he was convinced of its excellency that he was almost ready to abandon his infidel labour, and become a Christian. But the applause of his admirers urged him on. He declared, that if ever Satan has an emissary on earth, he was one. He acknowledged that he was a poor benighted creature and just awakened to see his condition before he died. Being exceedingly anxious to receive some religious consolation, even at second hand, he sent for a minister of the Society of Friends, who resided in New York but happened at the time to be out of town. The message was repeated several times, during the evening and night, but the Friend had not returned; and early on the next morning he expired.

Such was the end of Thomas Paine.—Though he possessed neither the youth nor the nobility of Altamont—whose closing scene is described by the pen of Dr. Young—yet the use which he made of his talents, and the agonies attendant upon his closing moments, were nearly the same. Contrast this terrific close of life, spent in great part in strenuous efforts to prostrate the doctrines of the Christian religion, with the triumphant exit of one who had devoted his talents, through persecution and affliction, to the support and extension of the same religion, and let any one seriously decide which kind of life he would prefer. I have fought the good fight, I have kept the faith: henceforth there is laid for me a crown of righteousness, which God, the righteous Judge, will give me at that day, and not to me only, but to all those that love his appearing.

HOLY RESOLUTIONS FOR THE NEW YEAR.

1. I will make religion my chief concern.
2. I will never be afraid nor ashamed to speak in defence of religion.
3. I will read some part of my Bible every day to know God's will in Christ Jesus concerning me, and to have grace to fulfil the same.
4. I will, every day, reflect upon death and eternity.
5. I will daily pray to God in secret.
6. I will, on all proper occasions, reprove and dis-courteance vice in all its forms.
7. I will daily renew my self-dedication to God, by acknowledging my soul and body to be his.
8. In all my holy resolutions I will rely upon the influences of the Holy Spirit.

INTELLIGENCE.

Propagation of the Gospel.—The South-east Surrey District Branch of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, held their Seventh Anniversary Meeting on Wednesday, [Oct. 11th,] in the Town-hall of Croydon. The attendance of ladies and gentlemen was numerous and most respectable. His grace the Archbishop of Canterbury took the chair. Amongst the body of clergy present were the Rev. Henry Lindsay, Vicar of Croydon; the Lord Bishop of Nova Scotia (Dr. Inglis,) the Hon. and Rev. A. P. Perceval, the Hon. Archdeacon Hoare, the Rev. R. Wilberforce, the Rev. Dr. Major, the Rev. Mr. Peate, the Rev. Mr. Calls, and several others. The Rev. Mr. Peate, the Hon. Secretary, read the Report, from which it appeared that the progress of the Society in America, in the East and West Indies, and in Australia, was most encouraging. The field of labor was extended, and funds only were wanted to enable the Society to send out ministers and catechists, and to educate religious instructors amongst the natives. There being no longer any impediments to our educating the natives of the East, the English language would soon become as prevalent amongst the Hindoos as the Latin had been amongst our forefathers. The income of the Parent Society is about £10,000 a year; that of the South-east Surrey district for the last year was 313*l.* 12*s.* 7*d.*; of which 260*l.* had been remitted to the Parent Society, making the aggregate contributions since the commencement seven years ago, 1,596*l.* 15*s.* A balance of about 40*l.* remained on hand. The report was unanimously adopted, as was also a resolution moved by the Bishop of Nova Scotia, to the effect that the enlarged field for the operations of the Society entitled them to call for increased assistance from the friends of Christianity. The thanks of the meeting have been voted to the Archbishop of Canterbury for his kindness in consenting to preside, his grace expressed his acknowledgments in a very impressive address.—*Epis. Rec.*

The Cholera in Sicily.—From the 7th of June to the 6th of August, the number of deaths amounted to 23,546. Till the 1st of July an account was kept of the number of cases; but after that the disorder raged with such fury that it was scarcely possible to register even the deaths. At the first appearance of the pestilence, Palermo contained 200,000 inhabitants, including strangers. About 40,000 fled, so that if the deaths are considered with respect to the 160,000 souls that remained, it appears that in two months more than the seventh part of the whole population died. Of the higher classes and church dignitaries 120 fell victims; among these were Marchese Artale, President of the Supreme Court of appeal, and the celebrated Abbate Scina. Of the parochial clergymen of Palermo only one has survived, and of the nuns of the convent of Marterana not one remains alive. In the environs of Palermo—at Termini, Syracuse, Florida, and Avola—great excesses have been committed, particularly at Syracuse. The latter town will be visited with just punishment; it will cease to be the principal city of the province, the tribunals and the civil and military authorities being removed to Noto; the very name of the province is to be changed, and to be henceforth Val di Noto. The cholera of 1837 will certainly remain for ever memorable in the annals of Sicily.—*Suabian Mercury.*

German Convention.—We learn that a convention of German delegates from all parts of the United States was held at Pittsburgh, Pennsylvania, on the 8th ult, the object of which was to take into consideration some means to improve the present system of education. They resolved on the establishment of a Seminary for teachers in which the German and English language are to be taught. The Convention also resolved upon measures to take the emigrants who arrive at our sea-ports without sufficient means to proceed farther, to such places as they may wish. Should the Seminary be established, and the other objects of the Convention be carried into effect, our German citizens will have done honor to themselves and credit to the country.—*Epis. Rec.*

Promotion of Science.—A letter from Heidelberg says—"In the course of the present autumn we may expect to see again our distinguished countryman, the celebrated naturalist, Solomon Muller, after an absence of nearly fourteen years. In 1825 Mr Muller joined a party of scientific men, who were sent to travel through the islands of the eastern Archipelago, at the expense of the Dutch government. Mr. Muller is the only survivor. He explored Java, Timor, Celebes, the Moluccas; New Guinea, and a number of small islands, and spent three years in Sumatra, where, in twenty-three degrees south latitude, he discovered a mountain 2,050 feet high, consisting entirely of the richest iron ore, without any mixture of any other mineral. In Sumatra he lost the last of his companions, the painter, Van Ort. He afterwards visited Borneo, in company with Dr. Horner, from Zurich, where he penetrated 250 miles into the interior. Here he made a most interesting collection of specimens in the various departments of natural history. Among others he has brought with him an ourang-outang of the enormous size of five feet two inches, Paris measures, and seventeen of a smaller size. On his return it is hoped he will make known his important discoveries, which cannot fail to prove interesting to all the lovers of science, as he has explored, during his stay in India, a number of forests and mountains where no European had set foot before him."—*Ibid.*

Germans in the United States.—While our attention is diverted to the ship loads of Irish that arrive at our ports, we are not aware of the numbers of our own unadulterated Anglo-Saxon race that flock from Germany. In the late second annual report of the "Immigrant's Friend Society," at Cincinnati, Ohio, we find it stated by their travelling agent, the Rev. Mr. Lehmanowsky, that there are "in that part of Pennsylvania belonging to the Valley, 15,000; of which number the majority are in and about Pittsburgh. In Virginia the majority in and about Wheeling, 10,000; in the State of Ohio, 40,000; of whom 10,000 are in Cincinnati. In Indiana, 20,000. Kentucky, 15,000; of whom 5,000 to 6,000 are in Louisville. Missouri, 30,000; of whom 6,000 to 7,000 are in St. Louis. Tennessee, 5,000. Louisiana, 15,000. Alabama, 2,000. Mississippi, 5,000. Making in all an aggregate of 177,000 German emigrants who are not citizens of our country. Out of the 177,000 who are already here, take every fifth soul to be an uneducated child, and it appears that more than 35,000 children are without schooling."—*N. Y. Express.*

Public Education in Holland.—The official report made by the government to the States-General, in their last session; gives the following particulars of the state of public instruction in 1835. The report is very satisfactory. In the universities there were 1527 students (fewer by 70 than in 1834,) 771 at Leydon, 491 at Utrecht, and 465 at Groningen. The report speaks in high terms of the conduct and application of the students. The number of scholars in the Latin school in 1835 was 1255. The primary schools are the object of special solicitude of the government. In 1835 there were 2835 primary schools with 304,559 scholars.—*Ibid.*

The Island of Juan Fernandez.—A paragraph has been going the round of the papers, stating that this Island, rendered celebrated by being generally believed to have been the spot on which Defoe placed Robinson Crusoe, had disappeared. A gentleman, well acquainted with the west coast of South America, states that there is not the slightest truth in the statement, the island having been seen, as usual, by sea-faring men recently arrived from the Pacific.—*Calcedonian Mercury.*

Professor Wilson.—We rejoice to be able to contradict the report of the indisposition of this great and amiable man, upon the best possible authority—his own. The following touching and beautiful extract from a letter received by one of the Professor's friends this morning has been handed to us, with permission to gratify all who honor worth and genius by its publication:—

"It pleased God, on the 29th of March, to visit me with the severest calamity, that can befall one of his creatures, in the death of my wife, with whom I had lived in love for twenty-six years; and, since that event, till about a fortnight ago, I lived with my family, two sons, and three daughters, dutiful and affectionate, in a secluded house near Roslin. I am now in Edinburgh; and, early in November, hope to resume my daily duties in the University.

"I have many blessings, for which I am humbly thankful to the Almighty. And though I have not borne my affliction so well, or better than I have done, yet I have borne it with submission and resignation; and feel that, though this world is darkened to me I may be able yet to exert such faculties, humble as they are, which God has given me, if not to the benefit, not to the detriment of my fellow-mortals. * * *

"I am, Sir, yours sincerely,

"JOHN WILSON.

"Gloucester-place, Edinburgh, Oct. 12, 1837."

(As the unfounded report of Professor Wilson's illness was copied into this paper, we have inserted the above contradiction to it.—Ed.)—*London Standard.*

Interesting Incident.—Mr. Wolff, the Jewish missionary, was introduced, incidentally, to the Roman Catholic Bishop of Pennsylvania at his own house in Philadelphia, a few days since, by a gentleman of the New Jersey bar. After the introduction, the Bishop seeing that the missionary treated him as a stranger, asked, "Do you not recognize me, then, Mr. Wolff?" And in an unexpected moment he saw the face of an old classmate in the college of the Propaganda at Rome. The Bishop then took from his library the Hebrew Bible which Mr. Wolff used at college, containing his name in his own handwriting, and restored it to him, much to his gratification, for we understand that it was not willingly left.

Early recollections, the incidents of a long association in college life, and a kind and earnest review of the several points of difference in their respective religious creeds, is said to have rendered this an interview of unusual interest and animation. We need not say that in this latter particular they parted here as at Rome—"enemies in war, in peace friends."—*Newark Daily Ado.*

King's College, Fredericton, N. B.—The Terminal Examination of the Students in this institution took place on Tuesday last, in the presence of His Excellency the Lieutenant Governor, the members of the College Council, and others of the principal gentlemen of the neighbourhood. The subjects of examination were the classical authors read during the term, viz. Herodotus, Xenophon, Sophocles, Juvenal, and Cicero de Oratore; the elements of geometry; logic; and a portion of natural history, embracing the phenomena of the atmosphere. His Excellency entered with lively interest into all the proceedings of the day; and towards the conclusion was pleased to observe, that nothing could be more perfect than the acquaintance discovered with those subjects, classical and mathematical, to which the students appeared hitherto to have devoted their chief attention: he at the same time earnestly and affectionately charged them to pay equal regard to all the instruction, now so abundantly provided for them; * so as to justify the reasonable expectations of their friends and the community.

The Collegiate School appeared, agreeably to the established regulations, for the usual examination on the following day, and, although, from the very recent appointment of the present Classical Master it was expected to be little more than pro forma in that department, the result gave real satisfaction to the Archdeacon, the Principal and other officers of

* David Gray, Esq. A. M. of the University of Edinburgh has been lately appointed Professor of Mathematics and Natural Philosophy; and James Robb, Esq. M. D. of Glasgow, lecturer in chemistry and Natural History.

† Mr. George Roberts, lately appointed on the removal of the Rev. Mr. Cowell to Quebec.—Mr. John Millidge, a graduate of Windsor succeeds Mr. Roberts in the Grammar School at Gage-town.

the College, and a very respectable company assembled on the occasion. In addition to the usual exhibition of the progress made in reading, writing and other parts of English education, Homer and Horace were accurately translated by the first class; and Cæsar, with other easier authors, by the junior boys: a very large class also underwent a strict and minute examination, in the first principles of the Latin Grammar, with which they discovered a familiar and intimate acquaintance.

A synopsis of the entire system pursued in our Colonial University, is about to be published, from which authentic document the best idea of its efficiency may be obtained.—*Sentinel.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JANUARY 11, 1838.

CHURCH SOCIETY.—We call attention to the communication on this subject on our first page of this number, extracted from a St. John paper. We hope in this province the friends of the Society are not going to sleep, but they certainly seem to be very quiet. We have heard of no new Committees formed or forming, since that at Antigonishe. We look of course to Halifax for an example of energetic activity in this and every other important work;—an excellent beginning was made there, and we doubt not the same liberal feeling continues, and is ready to be called into action. We hold the missionary objects of the Society to be those most important in the present state of the Church, and we shall rejoice to hear of visiting missionaries being appointed to travel east and west through the province.—Three would find constant employment between Margaret's Bay and Shelburne alone; and the eastern shore, lined as it is by thousands of professed churchmen longing for the church's ordinances, presents another most inviting field. May the Lord dispose the hearts of some of our young men to enter His service, and labour for the good of these perishing souls. And in the meanwhile let those churchmen who are blessed with the means of grace, and with this world's goods, come forward with liberal hands and grateful hearts, to replenish the funds of the Church Society, which was established for this among other important objects. While touching on the wants of these parts of the country, we are reminded of a subject to which we alluded before,—the desirableness of a mission in the town of Halifax itself, to those members of the church and others who, we are persuaded, are without effectual religious care. We doubt not that a missionary employed to search out these, and officiate in a place with free sittings, would soon find himself surrounded by a large, interesting, and hitherto neglected congregation. Nor can we doubt that funds would be easily raised for the due support of so important an object.—In the United States, as we before remarked, these city missions are much encouraged, and have been eminently blessed to the enlargement of the church, and the edification of souls—and they are surely strictly in accordance with that feature of the Redeemer's mission—"the poor have the Gospel preached unto them." We know that our respected brethren at Halifax are ever ready, even beyond their power, to fulfil this part of their ministry; but besides their labours, we are persuaded, that such a mission as we recommend would furnish work enough for another devoted herald of the cross. We observe the subject has attracted the notice of another

denomination, which is stated to have a minister now employed in Halifax and its environs.

SICK CLERGY.—It is painful to observe how many of the Clergy in the church of the United States are obliged every year to retire from their duties and look for health in other lands. No doubt many excellent men are sacrificed, and their labour lost to the church, by the unreasonable demand for exertion which characterises the present insatiable age. The people forget that their ministers are made in the same mould with themselves, and they look for physical and mental toil such as human nature was not made to endure. We are persuaded now (whatever we once have been,) that it is a duty in ministers not to be too prodigal of their strength; though we trust we shall not be suspected of leaning to indolence or inaction. Three services on Sunday, besides week day lectures, meetings, bible classes, and ordinary parochial duties, will prematurely wear out nine out of ten that try it. Several of our youngest clergy in this province have shewn signs of failing health, attributable no doubt to excessive labour.—Among these we regret most sincerely to find the Rev. Fitzgerald Uniacke, the estimable Rector of St. George's, Halifax, where his indefatigable labours, in season and out of season, have been so long, and so favourably known to the public, and blessed, we trust, of the Lord, to the good of many. We understand, that having been obliged to discontinue his professional duties for two or three months past, and being still unwell, he has determined on a voyage to England by the desire of his physicians, and has taken passage in the ship Halifax, to sail the latter end of this month.

We most earnestly pray that God, whom he served in the Gospel of His Son, to restore our beloved brother in renewed health and vigour, to his attached parishoners, and to the Church at large. We are informed that Mrs. Uniacke, (a help-meet for such a brother, and one whom the poor, and the sick, and the friendless, have cause to remember) will accompany her husband.

CHRISTMAS DECORATIONS.—We omitted to notice in our last that by the taste and assiduous attention of a few members of the congregation, St. John's Church in this town was very beautifully and appropriately dressed for the birth day of our ever blessed Redeemer, as indeed it has been for several years past. The posts of the gallery are tastefully entwined with wreaths of evergreen, and on the fronts of the galleries, in large letters formed of the same material, with perfect neatness and accuracy, are the memorable words of the angelic messengers to the shepherds of Bethlehem—"Unto you is born this day a Saviour Christ the Lord." On the pulpit likewise is a cross of evergreen, with hangings of the same. The whole is to remain up until the beginning of Lent. Such a mode of doing honour to the anniversary of the Redeemer's entrance into this world of misery, seems to us peculiarly cheering, and appropriate to the language of the evangelical prophet who is so full of the Saviour's Advent, and calls upon even the trees of the forest to bear their part in the joyful welcome of the World's Deliverer.—But let us not forget that the decoration most pleasing in the eyes of our glorified Lord, is the clothing of the soul in the spirit of holiness, and adorning the doctrine of God our Saviour in all things.

LOYAL MEETING.—Agreeably to the notification in our last, a numerous and respectable meeting of the magistrates and other inhabitants of this town was held in the Court House on Saturday the 30th ult. when the following Resolutions were adopted:—

Resolved, That the Inhabitants of Lunenburg deeply sympathize in the unhappy and disturbed state in which the affairs of both Upper and Lower Canada are at this time involved, by the treason and rebellion of many of our deluded and misguided fellow subjects in that quarter;—and unanimously desire through the medium of his Excellency the Lieutenant Governor, to express their steadfast and unshaken loyalty to their beloved sovereign,—their devoted attachment to the Constitution, under which they live, and through Divine Providence enjoy so many blessings; and their readiness at all times when called upon to rally around the standard of their sovereign, and defend the same at whatever sacrifice.

Resolved, That the meeting heartily concur in sentiments of regret at the departure of her Majesty's troops from the garrison at Halifax, where they have uniformly been distinguished by their uprightness of conduct, and for the promptitude and readiness with which both officers and soldiers have always acted on all occasions where their services were required, which has secured to them universal respect and attachment throughout the Province.

Resolved, That this meeting is fully alive to the hardships and fatigue that her Majesty's troops will have to encounter in prosecuting their long and arduous march upon roads rendered next to impracticable at this advanced and inclement season of the year;—and also to the many privations incident to such a march, besides the distress and anxiety of parting with those to whom many of them are allied by the dearest tie of relationship.—To evince therefore our philanthropy in alleviating their sufferings as far as possible by contributing to the comfort and support of the wives and children of such soldiers as are now engaged in the suppression of this unnatural and wicked rebellion, We her Majesty's loyal subjects of Lunenburg, gladly respond to the call which humanity and benevolence at once suggest, by agreeing to contribute, if necessary, to the sum raised at Halifax for the relief of the wives and children of the soldiers circumstanced as above mentioned.

Resolved, That a Committee be appointed to prepare an Address to his Excellency the Lieut. Governor, embodying the substance of the foregoing Resolutions, and requesting him to make known to her Majesty, the sentiments of her Majesty's loyal subjects in Lunenburg, as expressed by this meeting.

In conformity with these resolutions the following Address was afterwards drawn up, signed by the Sheriff, Magistrates, Ministers of the different persuasions, and others,—and forwarded to his Excellency the Lieutenant Governor:—

To his Excellency Major General Sir COLIN CAMPBELL, K. C. B. Lieutenant Governor and Commander in Chief, in and over her Majesty's Province of Nova Scotia, &c. &c. &c.

May it please your Excellency—

We, her Majesty's most dutiful and loyal subjects, inhabitants of the town and county of Lunenburg, having assembled ourselves in the Court House of the said County, for the purpose of expressing our detestation of the unnatural and unhappy Rebellion that exists in her Majesty's Provinces of Upper and Lower Canada,—have most cordially passed Resolutions to the effect, that no sympathy exists amongst us with regard to such treasonable practices as have been carried on of late in those Provinces;—and that we are fully prepared, whenever it may be necessary, to unite with our fellow-subjects, in defending the integrity of the British Empire and its Dependencies at any risk or sacrifice.

And also, taking into consideration the circumstances in which the wives and children of the soldiers lately ordered to Canada from the Garrison at Halifax are placed, we shall at all times be ready to respond to the call of humanity in their behalf.

Deeply impressed with those sentiments, we respectfully solicit your Excellency to cause to be laid at the foot of the Throne, our dutiful expressions of homage and loyalty to her most gracious Majesty's Person and Government,—and also to convey our grateful sense of the manifold blessings, civil and religious, which we enjoy, under her Majesty's mild and equitable sway.

We further beg leave to assure your Excellency of the high esteem that is entertained by us for your Excellency's administration of the affairs of this Colony.

Lunenburg, January 2d, 1838.

SMALL POX.—It will be seen by our obituary, that a case of this terrible disease, in its worst form, has occurred in this town. While it is our duty to submit with patience to whatever scourges the Almighty may please to send us, and to learn from them all, the evil of sin which is the prolific parent of disease and death,—it is not less clearly our duty to seek by every means which He may make known to us, some relief or mitigation of their virulence. And with regard to this disease it has pleased God to discover to man a blessed security from its dreadful ravages, in vaccination, of which the advantages have now been tested by long experience in every part of the world. We earnestly recommend all who have not yet taken this precaution, to do so without delay, under the inspection of some competent medical man; and indeed we cannot see how parents can answer it to their consciences who neglect thus to secure their children against future suffering. Much of the diffidence which prevails respecting the efficacy of vaccination has arisen from the practice of resorting for it to ignorant persons incompetent to decide whether the constitution has been duly influenced or not by the vaccine matter. And hence, it has often been stated, that persons thus nominally vaccinated, have subsequently taken the small pox. We therefore strongly recommend that medical men be consulted where it is practicable.—We understand that cases of small pox have occurred at Kentville, Cornwallis and Falmouth, said to have been introduced by Indians from St. John, N. B. where it has been raging for some months.

We are sure that we are not going too far in saying that the medical gentlemen of this town, and every town in the province, will vaccinate the POOR GRATIS.

"In the midst of life we are in death."—It seems to us as if evidence of this thickened upon us every day. Not a week passes without hearing of the death of some we know.—Among those lately heard of are the deaths in England of Lt. Col. Marshall, formerly Inspecting Field Officer of Militia for this district. Also, of Captain Maitland, late Military Secretary at Halifax; and Dr. Forbes, of the Hospital Staff. At Halifax, Dr. Stirling, a much esteemed medical practitioner; and W. M. Debluis, Esq.—all reminding us of the Saviour's warning—*"Be ye also ready."*

THE BISHOP.—We are happy to hear that his lordship and family were well at Edinburgh on the 4th December. He was expected to be in London about the middle of the present month.

SUMMARY.

The affairs of Canada continue to be the engrossing topic of public attention. The latest accounts represent open resistance in the Lower Province as for the present at an end, but that the rebellious spirit is still boiling in the breasts of a large portion of the people, and fresh reinforcements have been sent from Halifax. In the Upper Province a stand was still made on the Niagara frontier by a party of the disaffected, whom Sir Francis Head was about dislodging from their position. The effusion of blood and destruction of property and of all the comforts of life, has been very great already in the Lower Province, and must call forth most painful feelings in every serious and reflecting mind. And if so, what should be the feelings of those whose course of agitation for years past has led to those sad

results, and who have now left their deluded followers to their fate. Let it be hoped that the restless amongst ourselves will take warning and be quiet and contented, under the manifold blessings we enjoy, and abstain from such a use of the Press as may sow disaffection among the most happy people on the face of the earth. We regret to observe a report that Sir Francis Head and Lord Gosford have been recalled. To remove the former, at such a time, would seem to be a most unaccountable act of imprudence, and may strengthen the tottering cause of disloyalty.—The December packet brought the account of the opening of parliament, by the Queen in person. On that occasion, as well as at the grand civic dinner in London, an universal testimony of loyalty awaited her.—Her Majesty's ship Cornwallis sailed from Halifax on Tuesday afternoon for St. John N. B. with part of the 65th, and the remainder of the 34th Regiments.

CHURCH MISSIONARY SOCIETY.—We give the following summary of the thirty-seventh Report of this Society:—

Funds.—The aggregate receipts of the year stand as follows:—General fund 71,098*l.*; disabled missionaries' fund 615*l.*; institution buildings' fund 13*l.*; total 71,727*l.* The preceding year's receipts stood thus:—General fund 67,691*l.*; disabled missionaries' fund 630*l.*; institution buildings' fund 32*l.*; total 68,354*l.* It will hence be seen that there is an increase on the last year's receipts of 3,372*l.*

The expenditure of the society during the past year on account of the general fund, amounted to 69,668*l.*; that of the preceding year was 64,213*l.*; being an increase of 5,454*l.*

General Summary.—Stations 72, missionaries 67; native missionaries 4; catechists and other laymen 67; native and country-born teachers 451; communicants 1,550; attendants on public worship 21,306; schools 460; scholars, boys 13,289, girls 2,135; sexes not distinguished 4,286, youths and adults 2,303—23,072.

D I E D.

In this town, on Friday last, of the small pox, Capt. William Dunn, late of the sch. Victoria of this port. There is something peculiarly affecting in this case of mortality. In our paper of December 14, we mentioned his return to his family after encountering all but death at the time of the loss of his vessel. But short and uncertain is the duration of earthly joys. He had brought home with him the seeds of the most loathsome and terrible disease that can afflict the human frame, which it appears he contracted from a passenger on board the brig Acadian from Boston, and he was soon laid upon a bed of misery and suffering from which death alone opened the door of escape,—a door, by which, we trust, he has entered a scene where "sickness and sin are alike unknown." He has left behind him an afflicted widow and two young children, and his loss is likewise mourned by aged parents (his father being 83 years of age) and numerous friends at Little Harbour, County of Shelburne.

PRAYER.

Prayer, says a modern prelate, moves the hand which moves the universe. Prayer has divided the sea, stopped the course of the sun, brought down showers from heaven, restrained the fury of wild beasts, tyrants and fiends. Though a pious man may be sometimes reduced very low, by the help of Jacob's ladder, he can ascend and draw nigh to God.

Prayer suits every employment and sanctifies every enjoyment. This maxim is verified in the following instances. Dr. Doddridge observed that he found by experience, the more earnestly he was engaged in secret prayer, the more progress he always made in his studies. That eminent physician and amiable christian, Herman Boerhave, used to say an hour in the morning, spent in meditation and prayer, gave him spirit to go through all the business of the day. Gustavus Adolphus, King of Sweden, when once found on his knees by one of his servants, told him not to wonder at seeing him so employed, for none had so much need to pray as kings.

POETRY.

SELECTED.

*Do not far from me, for trouble is near; and there is none
to help me.—Ps. 22. 11.*

God of my life whose gracious power,
Thro' various deaths my soul hath led;
Or turn'd aside the fatal hour;
Or lifted up my sinking head.

In all my ways thy hand I own,
Thy ruling providence I see;
Oh! help me still my course to run,
And still direct my paths to thee.

On thee my helpless soul I cast,
Which looks again thy grace to prove;
I call to mind the wonders past—
The countless wonders of thy love.

Whither, Oh! whither should I fly,
But to my blessed Saviour's breast;
Secure within thy arms to lie,
And safe within thy arms to rest.

I have no power, the snare to shun,
But thou Oh! God, my wisdom art;
I ever into danger run,
But Thou art greater than my heart.

I have no might to oppose the foe—
But everlasting strength is thine:
Shew me the way that I should go—
Shew me the path I should decline.

Which shall I leave, and which pursue;
Thou only my adviser be,
My God, I know not what to do,
But Oh! mine eyes are fix'd on Thee.

*Call his name Jesus for he shall save his people from their
sins.—Matt. 1. 21.*

Oh! Jesus, how grateful 's Thy name,
To those who by sin are oppress;
They thy mercy and love shall proclaim,
Who alone can lead sinners to rest.

Yes, to Thee how often have I,
When by sin and by sorrow cast down,
With a mournful and penitent sigh,
Made my wants and my miseries known.

And hast thou neglected to hear?
No! Thou art the penitent's friend;
Thou wilt wipe from her eye th' sad tear,
And thine ear to her suit Thou wilt lend.

Yes, truth! how divine and how sweet
Thou art unto those that will come;
Thy gospel directeth their feet,
Where a Heav'n is prepar'd for their home.

Thus thro' Thee we in all things a bound,
In life and eternity's space,
And high glory to Thee shall resound,
Thou author of infinite grace.

From the Missionary.

A GUIDE TO THE SERVICES OF THE CHURCH.

If time permit, look out the Psalms for the day from the Psalter, and put a mark there in your Prayer Book. See that you have a mark at the beginning of the communion service, and then find the place of the Collect, Epistle and Gospel of the day. Turn to the Order for morning prayer and let your thoughts and feelings be upon divine things till the service begins.

When the minister commences with the Scripture Sentences, rise and silently attend, standing during the Exhortation. At the Confession, kneel, and while you say the words audibly with the minister, be

careful in your mind to appropriate them to your own sins in the expressions you use.

The responses should be made by all that attend Church, not in a whisper, but with a voice sufficiently audible to be heard by those immediately around you. Parents should see that their children respond in Church as soon as they attend.

When the Priest pronounces the Absolution, receive the declaration of Divine mercy with a penitent, believing and thankful heart; and at the end of it, as also at the end of all prayers, audibly say, 'Amen.'

Always repeat the Lord's Prayer aloud with the Minister; as also all the answers marked for the people to make. Immediately before the words, 'Glory be,' &c. rise, agreeably to the directions, and continue standing through the following Anthem, 'O come,' &c. When this is read the people say every other verse; when chanted all should join with the choir. Be careful to do so vocally if you are able; but certainly with your understanding and feelings, go deeply into the meaning of the words and exercise your affections therein.

When the minister gives out the portion of Psalms for the day of the month, turn to the place in the Psalter previously found and marked; but in so doing, be careful to keep your finger in the place where you already are, between the leaves, so that you may without perplexity turn back again. When the Psalms are read, repeat with the people aloud, their part and at the end, join in the Doxology.

The congregation sit to hear the Scripture lesson from the Old Testament, taken according to the table. It would be well to turn to the chapter in your Bible and follow the minister as he reads.

As soon as the minister declares the lesson ended, rise, that you may be ready to join with your whole heart and soul in that beautiful and richly devotional hymn called the 'Te Deum,' not only responding aloud every other verse, but also joining mentally and fervently in that which is said by the minister. Then sit again while the second Scripture lesson from the New Testament is read. To this give the utmost heed, as to the message of the Lord officially declared. Think not of the minister nor of his manner of reading, but entertain a solemn sense of God's Word spoken to you, and endeavor to receive it with meekness, submission and faith.

After the second lesson is ended, immediately rise and take your part in saying or chanting the Anthem, 'O be joyful,' &c., and here and ever, see that your heart goes along with your words when you repeat the delightful and devout ascription of Glory to the Father and to the Son and to the Holy Ghost.

The creed is rehearsed by the minister and people together, and should be said distinctly, with great solemnity and reverence.

The minister then announces the special prayers or thanksgivings, if any, and then proceeds, 'The Lord be with you,' to which all should affectionately answer, 'And with thy spirit.'

When the minister says, 'Let us pray,' kneel and continue kneeling through the Collects, the Litany and the concluding prayers, to the end of the Apostolic Benediction. At the end of every prayer say—as all should say—with a loud voice, 'Amen.' In the Litany, the supplication in italics should be offered distinctly by all.

Then is commonly given out for singing, a portion of the Psalms in metre, or of the Hymns, which beginning an important and delightful part of divine worship, the whole congregation should stand and endeavor to unite their hearts and voices in singing the praises of God. Be careful not to turn round to look at the choir. Both choir and congregation should sing to God's praise and not to one another.

As soon as the singing is ended the congregation should kneel, and the minister begins the Communion Service with the Lord's Prayer or the Collect 'Almighty God,' &c. When the minister reads the Commandments, recollect that they are the laws of God himself, and should therefore be heard with the deepest reverence. 'By the law is the knowledge of sin.' All the sins you have ever committed may be comprised and recognized under the head of some or of all these commands. Therefore, while they are pronounced, you should apply them to your own character; especially to your recent conduct; and

observe so far as you can, wherein you have broken them; and in the exercise of godly sorrow for the transgressions you discover, still kneeling on your knees, audibly, at the end of each Commandment ask the mercy of divine forgiveness and the aid of a divine grace in the words, 'Lord have mercy,' &c.

The people continue kneeling until the Collect for the day is ended; the place of which in your Prayer Book should be previously found and a mark set. While the Epistle is read the people sit; and when it is ended and the holy Gospel is announced rise without delay and say (or sing if it be chanted) the ascription, 'Glory be to thee, O Lord,' with devout gratitude for the precious Gospel about to be read.

After the Gospel, you may expect such notices as are to be given out at that time, or 'other matters to be published;' and then another portion of Psalms in metre, or a Hymn, is commonly sung.

To the Sermon which follows the singing, you should listen with patient and wakeful attention. Think as little as possible of the preacher or of his manner; but apply your whole endeavor to make a good practical use of what he delivers as God's message to you. If any thing is said which to you is contrary to God's word, pass it over as well as you can and look for something which you can receive and profit by.

After the Sermon is ended and the Benediction given, engage in silent prayer for a few moments, and do not rush irreverently out of God's house as if you were impatient to have the services finished.

LOVE TO THE CLERGY.

There are congregations who profess great attachment to their pastors, but who nevertheless will allow them to suffer—will pay them but little and pay it badly, and make them no presents. Certainly there cannot be sincere piety, and true love for a minister, when he is permitted to have so many pecuniary and temporal anxieties and trials, when, with facility, they might be removed. How many congregations might almost sustain a minister and his family, by making them presents; presents of such things as they have an abundance of, and which they can so well spare. A country clergyman might be furnished with all the necessaries of life, and his donors not feel that any of their substance had been parted with: one might furnish him with a cord of wood—a second give him a ton of hay—a third a quarter of beef—a fourth a fat hog—another a cart load of potatoes—and so on till he was fully supplied. A city Rector might be furnished with many of the comforts and conveniences of life, if his people would but remember him, when they are laying in supplies for themselves. Especially should a congregation see that their minister is always well dressed. It is a shame to any parish, when their rector has not good clothing. A clergyman should never be shabby in his appearance: it is dishonorable to his office and detracts from his usefulness. But, poor men, oftentimes they cannot help it. They are without the means. Let the laity then attend to it. It is in their power to prevent it. What a happy Christmas or New Year, would many a clergyman spend, if his people who profess to love him, would remember his wants. When presents are going round, let us remember our minister. Let us see that he has a suit of black; his wife a new dress, shawl, or cloak; and his children furnished with necessaries. Let us see that his cellar, pantry, and store-room are not empty at any time, but particularly at this season of the year.

We might name congregations who are noble exceptions to the above strictures; but we do not wish to appear invidious.—*Epis. Rec.*

PRINTED AND PUBLISHED ONCE A FORTNIGHT, BY

E. A. MOODY, LUNenburg, N. S.

By whom Subscriptions Remittances, &c. will be thankfully received.

Terms—10s. per annum:—when sent by mail, 11s. 3d. Half, at least, to be paid in ADVANCE, in every instance.

No subscriptions received for less than six months: and those unpaid at the expiration of 15 months from the date of their commencement, will be discontinued.

All Communications, addressed to the Editors, or otherwise, must be POST PAID.

General Agent—C. H. Belcher, Esq. Halifax.