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THE HAPPINESS OF HEAVEN.*

Where shall the weary rest?
The child of sorrow, where?
In Jesus' arms, for ever blest,
Soon shall he banish care!

When shall the sufferer's pain,
The groan of anguish cease?
In heaven the saints no more complain,
But all is endless peace!

When shall temptation's power
No longer break repose?
There comes a near, a blissful hour,
Which no disturbance knows!

When shall this aching heart
With every lov'd one dwell?
In worlds above they never part,
There never say, "Farewell!"

Where is the blest abode
Whence none shall ever roam;
There, in the presence of our God,
Is our eternal home!

Lord, in that happy land
From sin and sorrow free,
Grant us among thy chosen band
To live in joy with thee!

TRAVELS IN THE EAST.†

Voyage from Smyrna to Constantinople.

April 15th.—Our steamer started from Smyrna the Dardanelles, and skirting along the coast of Troy, arrived off Tenedos on the afternoon of the same day. This island is celebrated for its vineyards cover almost its entire surface. Sailing from this pretty Isle we passed Lemnos with Mount Athos covered with snow behind it; cleared a part of the island although on the coast of Greece and 80 miles distant from it!

We now approached the Dardanelles and found English and Foreign Ships waiting for a fair to enter them: not so our party, who fully enjoyed the advantages of steam and laughed as we passed them. We soon entered the narrows (1½ miles) and passed many fine forts and batteries on the bank until we came abreast of the celebrated straits of Sestos and Abydos, in which are seen the great guns for throwing stone balls, one of which killed and wounded twenty of Sir John Duckworth's men during his passage.

The views on both sides, indeed along the whole of this entrance, are extremely beautiful. After I had seen Africa and Europe looking at each other across 15 miles of water,—here Asia and Europe almost touch each other, it being scarcely a league between Sestos and Abydos. At 4 P. M. we were off the city of Gallipoli, situated at the end of the Dardanelles and at the entrance into the sea of Marmora; the weather cold but fine, and we all repaired to our cabins to ensure our early rising on the following morning at Constantinople.

April.—At six o'clock, our boat was about to start from the castles of the seven towers, and

the "Church of England Hymn Book." Compiled and arranged by the Rev. D. T. K. Drummond, B. D. Robert Kaye Greville, L. L. D.

Not a Novatian.—Selected from his Journal for the Colonial Churchman.

as we approached, the whole line of the city of Constantinople opened upon us,—a more gorgeous sight can not be imagined. The Seven Hills crowned by magnificent mosques and the tall graceful minarets glittering in the sun:—those of Sultan Achmet and the venerable St. Sophia closed this much of the scene. On rounding the golden horn, the Bosphorus, the Seraglio, and three distant cities, burst upon you, each washed by bright blue seas, covered with pleasure boats and foreign shipping; the banks lined with palaces of the Sultan and the public buildings: in the waters of the golden horn lay 12 sail of the line and 18 frigates of the Sultan's fleet. Here we anchored and soon landed in Pera (the Frank city) and found a pretty comfortable Inn kept by a French woman, called the English boarding house. After breakfast, we immediately began lionizing, and ascended the tower of Pera, a building overtopping the whole city and used as a watch tower in case of fires.—From its top you look down upon so many beautiful objects, that it would take a great many letters to give you even a faint idea of them. Thence we visited the college of dancing Dervises, a set of Fanatics, who after prayers and numerous prostrations, began to whirl themselves round until it is painful to look at them.

During the week we inspected all the beautiful marble tombs of the Sultans, and the magnificent mosques, each of which you may call a gem of different coloured marbles; that of St. Sophia being supported by columns of verde antique of inestimable value, built by St. Helen the mother of Constantine the Great, and alas! now the head mosque of the Mahomedan world!! This sanctum we linked ourselves into, as no christian is allowed to enter it;—thus up to the 20th we employed ourselves in viewing the wonders of this vast city and the capital of the Moslem world. The bazaar is a grand feature of it, being in fact an arched city in itself, every trade having its depot beautifully arranged, from the goldsmith to the embroiderer in pearls of the ladies' slippers. As the eye ranges down streets of these commodities, you compare it with the Soho bazaar which our Cockneys think so very fine, and which would be lost in a single street of this magnificent establishment.

On the morning of the 20th April, we went to see the Sultan move in procession to the mosque, it being their Sunday and our Friday. At twelve o'clock, the procession moved from his palace, it opened by five horses in saddles and housings of blue and gold embroidery; then came the Sultan on horseback, surrounded by his guards on foot. He was dressed in a frock coat with a collar composed entirely of diamonds, European trowsers with gold lace down them, a long black beard and a red cap; next the officers of his empire followed by a Regiment of his guards, all in European costume; not a robe of the Turk! not a turban! This said Sultan 10 years ago killed in one day 40,000 Janissaries in Constantinople and as many more in the provinces!! I think therefore I can say, that in him and Mahomet Ali of Egypt, I have beheld two of the greatest monsters in the world. Yet these are Sovereigns and surrounded by pomp and glitter, and their terrible creed shuts out remorse from their hearts. They respectively look back at the Janissaries and Mamalukes as rats or other vermin which it was expedient to destroy!! We will talk over these subjects some future day, I hope, at our leisure, and draw some consoling reflections from the purifying doctrines and exalted faith of our own blessed religion.

The world will allow of a rebuke approaching to ecstasy, on almost any occasion but that, which, above all others, will justify it.—Cecil.

EVILS OF EDUCATION WITHOUT RELIGION.*

"No thought we were much disposed to boast of the exertions we made in the cause of charity, and with the view of educating and relieving the wants of the lower orders; and he hoped we had some right to say we did so, but we could not do too much in making ourselves acquainted with their state, and we should consider that we still had a great deal to do by way of education. It was the duty of us all to set our shoulders to the wheel and do what we could for that purpose; and this circumstance was never to be lost sight of. We had begun for some time doing what we could, the extent to which education had gone, and certainly so far as had been ascertained, education had not produced the satisfactory result that we were led to expect some 25 years ago. He did not believe, if they examined the reports of crime in different counties, and the statements they had from the different gaolers, where care was now taken to ascertain the degree of information persons had obtained, it would not be found that the best educated were always the least guilty. God forbid that he should say anything against education, for he believed, if one thing more than another produced happiness, it was the wide and deep effusion of education through the breadth and depth of the land—if education was properly understood—but it must be education founded on sound principles of religion; but if you taught people science and mechanics, and neglected that which was more essential, then all was a radical and fundamental error. They must exert themselves in giving the means of religious instruction if they meant to meet the injuries now pressing upon us. In this country there was great inequality in station—there were great riches drawn into close approximation with great power. Education had gone far enough for people to understand what the meaning was of physical power, and if it was meant to make that physical power turn to the right account, you must combine the education that you gave with the inculcation of religious principles. He had taken the liberty of making these observations, going perhaps beyond the duties of a Judge, but the occasion seemed to him to warrant them, and they were not so much addressed to the grand jury as to those around."

ARCHBISHOP LAUD.

"I do remember, that being chaplain to the Hon. Sir Lionel Tolmach, Bart, about the year 1660. I heard him relate to some person of quality, how that in his younger days he was at Rome, and well acquainted with a certain Abbot; which Abbot asked him, 'Whether he had heard any news from England?' He answered, 'No.' The Abbot replied, 'I will tell you then some—Archbishop Laud is beheaded.' Sir Lionel answered, 'you are sorry for that, I presume.' The Abbot replied again, 'that they had more reason to rejoice, that the greatest enemy of the Church of Rome in England was cut off, and the greatest champion of the Church of England silenced;' or in words to that purpose. In witness whereof I have herunto set my hand, this 23th day of Sept. 1694. JONATHAN WHISTON, Vicar of Belbenden in Kent."

The testimony of the learned and worthy John Evelyn, Esq. fellow of the Royal Society, concerning the same matter:—

"I was at Rome in company with divers of the English fathers, when news of the Archbishop's suffering, and a copy of his suffering made upon the scaffold, come thither. They read the sermon, and commented upon it with no small satisfaction and

* From a late charge of Judge Coleridge to the Grand Jury at Dervises, England.

contempt; and looked upon him as one that was a great enemy to them, and stood in their way; whilst one of the blackest crimes imputed to him was his being popishly affected.—*Ban. of the Cross*

YOUTH'S DEPARTMENT.

For the Colonial Churchman.

SELECT PASSAGES.

The first of the following passages I select for your profit, young reader, for reasons which I shall express in the forcible words of a learned and excellent writer, (Coleridge,) lately dead. "The contemplation of great characters never fails to warn the young and generous student in the noble attempt of imitative virtue, and helps to guard the mind against the impulse of selfish passions, and the contagion of example.—It is indeed only by dwelling upon the sublime beauties of heroic character, that we can discover the amazing opposition of the hateful and the lovely—moral excellence, and moral deformity, and that we can be animated into a passion for disinterested virtue."

The other selections speak for themselves.

SERMO.

The Female Martyr.—Lady Anne Askew has obtained mention in most histories of England, as one of those sufferers, who before the final completion of the Reformation, abjured in part the errors of the Romish Church. Her husband turned her out of doors, in consequence of her opinions, but neither such domestic misery, nor cruel torture on that dreadful instrument the rack, could induce her to forego her faith and doctrines.—Her fortitude and patience could not be shaken, and she was burnt, with four others, at Smithfield 16th, July 1546. Happy they who are enabled to endure suffering or self-denial for a season, to enjoy eternal happiness!

Christian Moderation.—Christians are not to be lovers of pleasure more, or rather, than lovers of God; and therefore St. Paul directs them to be temperate in all things, and to let their moderation be known unto all men. It is not in things blameable that he enjoins moderation and temperance—this would be absurd; but in things lawful, in things innocent: for the apostle expressly teaches that every creature of God is good, and nothing to be refused, provided it be received with thankfulness and gratitude, and enjoyed with temperance and moderation: and our Lord prays not his Father to take his disciples out of the world—to remove them from their connections, their intercourse, their engagements with it, but to preserve them from being injured by the trials and temptations of it. It was one of the great faults of the heathens, that when they knew God, in works they denied him, they glorified him not, neither were thankful for the beneficial effects of that goodness, of which the earth is full. Rom. in. 21, Acts xiv. 17. Christians, it is true, are commanded, and it is the present interest of all men to be temperate in all things; but it is more particularly the duty of Christians to let their light shine before, that is their information, namely, the influence of that knowledge with which they are blessed, appear unto all men; for in no other way can they manifest with certainty to others, the knowledge of which they are possessed: in the present case, they are to let their moderation, their temperate use of those enjoyments, which God has so graciously provided for them, appear unto all; that they are careful to use this life as not abusing it: and thus whether they eat or drink, or whatever they do, they may, and should do all to the praise and glory of God.

Baptism.—The command to preach and baptize, requires faith in the candidate for this holy ordinance; but it speaks of those only, who having been brought up in ignorance of the Gospel, receive it by preaching of faith. It is perfectly silent concerning those who have been born of parents who have already received it. Adults have no right to receive it, unless they are believers: their baptism by water is the sign of their having been baptized by the Holy Ghost.

Infants receive the seal under very different circumstances; with them it is not retrospective, but prospective: it is the parent's devotion of their children to God, the engagement on their part to bring them up in the fear of Him who promises to accept and bless their labours.

A good example, exhibited by the Protestant Clergy in Ireland.—Such is now the unhappy state of my native country, that, in the middle and southern parts of it, the Clergy cannot procure the means of subsistence. Many of them have not received a shilling of income for three years, and have parted with every thing which they had. All that many of them have to live upon is an acre or two of glebe, and perhaps a garden; but there is not a man among them who would not say, "Let me have potatoes and milk, and live in my parish, and I shall be content." It is not the money over the loss of which they mourn, for strong moral and religious feeling pervades their minds: when subscriptions were sent over a short time ago, there was not a single application made for them; not because they did not feel grateful for such a manifestation of religious bounty, but each acted under the impression that some of his neighbours might be worse off than himself. At the Annual Meetings in Dublin, the Clergy generally breakfast together; and, though 200 assembled there twelve months ago, and remained together from eight o'clock till half-past eleven, not a single word was dropped by any one with regard to his sufferings: they met to consult how they could best promote the glory of God, and they accounted it all joy to suffer for Christ's sake. They breakfasted together a fortnight ago; and, though they remained assembled as long as usual, I did not hear one word in reference to tithes.

CHRIST OUR GUIDE.

Oh! but for that bright star in Heaven, which wears
A brighter glory when the storm grows dark;
But for the Star of Bethlehem, how should we
Direct our course o'er Time's tempestuous sea!

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MAY 28, 1840.

EASTERN SHORE OF NOVA SCOTIA.—We have frequently given our readers some interesting particulars respecting the spiritual destitution of this part of the Province, and the zealous and arduous labours of the Reverend Mr. STEVENSON, among its scattered population. We have now pleasure in transferring to our columns from the *Guardian*, a letter from the Rev. JOHN SPROTT of Musquodoboit, who is well acquainted with that region, and has, we believe, frequently ministered to their necessities. It is pleasing to see the honourable mention which he makes of the Rev'd. gentleman above named, and also to remark that the good old Prayer Book is doing the Lord's work, even where "there is neither speech nor language" of a Gospel ministry, and that too, not among Episcopalians alone, but also among worthy and unprejudiced Presbyterians.

GRAND MANAN.—The following letter from the Rev. Mr. DUNN he states to have been published in the *St. John papers*, soon after its date; but we never saw it until he enclosed a copy of it to us last week. We now publish it agreeably to his desire:—

Rev. and dear Sir,
I had the satisfaction of receiving your letter of the 17th of December—and beg you to accept the hearty thanks of myself and congregation, for the kindness and liberality manifested by yourself and parishioners. And we avail ourselves of the pages of the *Colonial Churchman* to convey the same expressions of gratitude to our other Brethren and friends who have addressed us in the language of sympathy and christian fellowship, and have so kindly contributed to the wants of this small and despoiled portion of the Lord's vineyard. The liberal donation of the Rev. Charles Ingles of Sydney, C.B. with

the kind manner of its presentation, merits our warmest acknowledgments. And the collection made in the parish of Aylesford, which was remitted by the Rev. H. L. Owen with the liveliest expressions of christian sympathy, shows that they have been forward in contributing according as God has blessed them.

"These are commendable examples which, I trust, other missions throughout the Diocese will not fail in following, that by coming up to our help their united offerings may be presented before the Lord as the instrument of maintaining His worship—promoting fellowship of feeling, and cementing more closely the bond of union among all the members of our Zion, "who being many are yet one Body."

Collection in St. John's Church, Lunenburg, £5 0 0
Do. in St. John Sunday school, do. 1 0 0
Do. St. James' Chapel, Malbone bay, 1 15 0
Donation from Rev. C. Ingles, Sydney, C.B. 5 0 0
Remitted by Rev. H. L. Owen, Aylesford, 3 10 0

The Parishes in which subscriptions have been personally solicited, will be noticed as soon as the lists are completed.

I remain your faithful and obliged friend and Brother,
JOHN DUNN.
Grand Manan, January, 1840.

The Captivity in Babylon and other poems, by the Rev. Joseph H. Clinch, A. M. Boston: James Burns, 1840—and for sale by C. H. Belcher, Halifax.

A copy of the above work has been politely sent to us by the Halifax bookseller, and we have pleasure in introducing it to the favourable notice of our readers. We cannot boast of much poetic fire, nor of the requisite qualifications for pronouncing a critical judgment upon this production, but on the present occasion this is unnecessary. The well earned reputation of Mr. Clinch, as a poet, will be a sufficient guarantee with Nova Scotia readers; for the merit of this effusion of his pen, and his high character as a minister of the Church will doubtless impart to it an interest with many, for whom poetry has no charms. The principal poem is on the subject of the "Captivity of Babylon," comprising 102 stanzas. It was delivered before the "*Episcopalian Adelpi*" of Waterville College, A. Sino, and we believe, obtained a prize. To this are added twelve minor Poems, on various subjects. We hope the volume will meet with a general circulation in these Provinces.

ANOTHER NEW CHURCH.—It always gives us pleasure to record the additions that are made, from time to time, to these temples of the living God, throughout the Diocese. The following account of the recent erection of one at New Brunswick, will be read with interest by all who desire light in the prosperity of our Zion:—

On Wednesday the 15th of April, instant, the foundation stone of a Parish Church to be called St. Patrick's Church, was laid, with appropriate religious services in this place by the Rev. Dr. THOMSON of Saint Stephen's, assisted by the Reverend JAMES S. THOMSON, A. B. The Rev. Doctor, who at the earnest request of the people, has for the last year or two superintended their spiritual concerns, officiated among them as often as his other duties would permit. He gave them a lengthy address on the occasion, in which though he shewed that the doctrines, discipline, and government of the Church were scriptural and apostolic, yet that it was a most talented Church, breathing good will to, and praying for all conditions of men. He urged the continuance of the charitable feeling which has hitherto so happily existed between Churchmen and Dissenters in this place: he hoped the only difference between them would be which should best advance the interests of Christianity and preserve its institutions, especially the religious reverence of the Lord's day, which so public papers were now treating as a mere municipal institution. The danger of this position he pointed out and shewed its absolute absurdity on the ground that the day was called in scripture the Lord's day, therefore if the Lord's, it is sacred, on scripture authority. It was universally allowed by all Christian

in the second century as Justin Martyr expressly asserts in his second apology, and it is absurd to suppose that any temporal or municipal authorities could have instituted its observance, since all the Roman Emperors were during the 1st three centuries opposed to Christianity, often bitter persecutors on this subject. He was earnest in showing the duty of impressing the young mind with a regard for the Lord's day, not as a matter of expediency or municipal institution, but as the appointment of the Most High, made long before the law of Moses, and intended to continue till the people of God shall attain the everlasting rest which it typifies.

In conclusion, the Rev. Doctor appealed to the sympathies of the assembled multitude, both churchmen and other denominations, in behalf of the work that day begun, which he showed was extremely desired and much wanted by the protestant population of the place, who though numerous, were not in circumstances to finish the undertaken work without assistance and cooperation from other denominations, which they had on other occasions extended to them.

After the service, the frame of the building was raised on a most beautiful site, granted by Mr. Chas. Carson, on the north side of the Didgeguash River. It is 42 by 32 ft., with galleries all round, and will contain a large congregation when finished.

St. Patrick's, 17th April, 1840.

GOOD ADVICE.—The following excellent remarks, addressed, first, to those who have so far forgotten their duty or been led astray by others, as to leave the bosom of the church—and secondly to those who continue to profess and call themselves her members, are taken from an address lately published by the Rev. Charles Shrove of Guysborough:—

Allow me now in the spirit of christian kindness, (for it is in this spirit that I wish to address you,) allow me to inquire of you who have separated from the church—have you ever seriously considered the propriety of this step? Have you taken it from a thorough conviction that by continuing in the Church you were in error? That the Church to which you professed to belong from your infancy was unscriptural, and had so far departed from the doctrines of Christ, and the government which he had established, that it was not safe to remain in it, (for nothing short of this could justify the separation,) or was it through persuasion of others, or under excitement, without serious examination respecting the Scriptural claims of that people to whom you were about to attach yourselves—without inquiry or prayer for direction from above in a matter so important—without thinking that it was possible you were sinning against God in destroying the unity of his Church, and encouraging schism and division? What has caused you to separate from the Church? Do you object to her Apostolic and consequently valid ministry? Then you oppose Christ's own appointment. Does not her beautiful and scriptural form of prayer meet your approbation? Surely as our common worship through life are the same, God does not require that we vary the form of our request, as an inducement for him to grant what he knows we really need.—Would a parent refuse to give his children bread merely from this circumstance, that they continued to ask for it daily in the same words?—Surely not, if he possessed the feelings of a parent. In his most trying hour Christ Jesus prayed three times, using the same words. On the cross he used the Psalmist's form of words rather than his own. Aid may we not follow so high an example? (See Isaiah 6, 3—Eccles. 5, 1, 2.) Do you consider that the service of the Church is long and tedious—does it fatigue and oppress you? If you dislike to engage for a few hours at one time, in the service of God upon earth, would it afford you delight to be employed throughout an endless eternity in his service. Could you join day and night unceasingly, with the host of heaven, in the praises of the Redeemer?—The service of the church is not too long for those who really delight in prayer and praise, who feel that God's house is a house of prayer, and whose object in going thither is chiefly to offer up their supplications—and thanksgivings publicly, to the Throne of grace. Do the services of the Church appear to you cold and formal? Does not the fault lie within your own cold hearts? Let them be warmed, not by the false fire

of enthusiasm, but by the flame of genuine devotion, and in this humble and prayerful spirit engage in the services of the church, and you will not pronounce them cold and formal. If the pure word of God, a large portion of which is read every sabbath day in the Church,* if that word be a part of the cold formality of the Church, and you are not warmed by it then it is much to be feared that you would not be moved or persuaded though one rose from the dead. Are you unwilling to hear the commandments of God, in God's own words, sabbath after sabbath uttered in your ears, and do you therefore go where you will not hear them? Surely then, you cannot have a heart-felt love and sincere veneration for them, and it is to be feared that you are not willing in the true spirit of the gospel to obey them. Be not deceived brethren, it is necessary to stir you up by putting you in remembrance of these things, though you know them. (2 Peter, 1. 12, 13.) But let me ask are you sure that you are right in forsaking the Church, and causing divisions contrary to the word of God? Weigh well this very important question, and answer it not hastily, nor without prayer to Him who is the God of order peace and unity, consulting the testimony of his word and his Church upon this subject. But O! take heed that ye are not deceived. It is easier to wander out of the good old paths than to continue faithful in them, man's natural fondness for something new should be kept under restraint—remember that in gospel days, there are those spoken of, who perish in the gair saying of Corah, (Jude 11th verse,) that is, who oppose the ministry of God's appointment—take upon themselves offices in the church of God without the divine sanction, and incur the displeasure of the Almighty. I write not thus to grieve or offend but in the name of God I warn you—I exhort you to look well to the claims of the ministry, in this liberal and falsely charitable age—to take heed in the sight of God that you act aright—seeking his honour and glory.

I would now address a few words to you who profess to be attached to the doctrine and discipline of the Church of England. The divine origin of Episcopacy, so lightly esteemed by many, and so much spoken against in these "perilous times," has been brought before you in a plain and simple form, and you will perceive that as we look to Christ as the divine head of the Church, so we feel persuaded that we retain the government which he sanctioned and appointed. This subject is of greater importance than many seem to be aware of, and you would do well to examine it, according to your opportunities. You are members of a true branch of the Church of Christ—having a valid ministry—the gospel proclaimed, and the sacraments duly administered within its pale. O! consider your high privileges, and abuse them not—they increase your responsibility before God. Beg of him then, to give you his grace, that you may be enabled to improve them to the saving of your souls—content not yourselves with being nominal members of the Church of Christ; but heartily pray that you may be fruitful branches of the one living vine—that you may have a lively faith in Christ Jesus, and be his peculiar people zealous of good works. It will avail you nothing before God to say "the Temple of the Lord" are we, unless by your life and conduct ye prove that ye are living temples of the Holy Ghost—that he is dwelling within you, teaching and sanctifying your souls—unless ye shew that ye are living by faith upon the Son of God, rooted and builded up in him. O! do not deny the power of godliness, and deceive yourselves with its form—ardently seek and earnestly pray for that unity which Christ and his Apostles so strongly recommend. Be firm and decided, but not unkind and uncharitable towards those who are not in union with us. Attend regularly upon the ordinances of God as a means of grace. "Forsake not the assembling of yourselves together, as the manner of some, is but exhort one another, and so much the more as ye see the day: "of death and judgment approaching."—(Heb. 10, 25). Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlast-

* More of the pure Word of God is read in the Church every Sabbath day, than I believe in any dissenting place of worship.

ing covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever." (Heb. 20, 21.)—"And the very God of peace sanctify you wholly, and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thes. 5, 23.)

"The existence of the Syrian Church," says the Rev. Mr. Moeck, a dissenting minister who lately conformed to the Church of England, "in the heart of India,—a church which never submitted to Anti-Christ, retaining Episcopal government, and a scriptural liturgy, deriving her Episcopacy from the earliest and best days of christianity—furnishes one of the strongest proofs of the apostolic origin of this mode of christian government."—Banner of the Cross.

The Bishop of Bath and Wells having long contemplated the foundation of a Diocesan Collegiate Institution, for the training of candidates for holy orders in conformity with the cherished desire of our reformers, that between the academic degree and entrance into the ministry there should be a course of preparatory instruction, has decided on immediately commencing the execution of such a plan, in connection with his cathedral city, and has appointed the Rev. J. H. Pinder, A. M., late Principal of Codrington College, Barbadoes, to be Professor of Theology, at Wells. To meet the cost of this excellent appointment (400 per annum) the Lord Bishop and two gentlemen of the diocese have munificently subscribed, £100 each for ten years. A portion of the remaining £100 per annum is yet to be provided.—BRISTOL MIRROR.

MISSIONARY OPERATIONS OF THE CHURCH OF ENGLAND.

The total number of English clergy engaged in foreign work is somewhere about 300, of which number 73 are sent out solely for the heathen by the Church Missionary Society, the remainder by the Society for Propagating the Gospel in Foreign Parts; of whom, 26 alone are specially labouring among the heathen, as the others are employed among British settlers in America and elsewhere; besides these, there are upwards of 110 European and 370 native catechists, readers and schoolmasters, belonging to both societies; a pretty strong "corps de missionarie" backed with funds to the amount of nearly £190,000. I quote from the Reports for 1837 of the Society for Propagating the Gospel in Foreign Parts, and that for 1838 of the Church Missionary Society.—British Mag.

The number of persons who have recently been added to the different Churches in Baltimore, is estimated at three thousand.—Ban. of Cross.

The Hon. Samuel Cunard will probably leave England for Halifax, the 15th of the present month, in a steamer of 300 horse power, intended to ply between Pictou and Quebec, and may visit Boston on her about the 1st of June.—Boston Advertiser.

TO THE SUBSCRIBERS TO THE COLONIAL CHURCHMAN.—A person duly authorized to receive all dues to this paper, will shortly call upon the Agents throughout the Country, when it is hoped that they will be prepared to meet him and to liquidate all claims. It would be better still, if the necessity for such a visit were removed by an early remittance to the Publisher.

COMMUNICATIONS.—We do not consider ourselves at any time answerable for the opinions of our Correspondents, except so far as we openly adopt them in our Editorial.

MARRIED.

At Chatham, on the 21st ult. by the Rev. Samuel Bacon, John M. Johnson, Esq. High Sheriff of the County of Northumberland, to Elizabeth, eldest daughter of the late Richard Blackstock, Esq.

RELIGIOUS MISCELLANY.

PURGATORY.*

Opposed to Scripture.

And before him (the Son of Man), shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on his left; then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: Matt. xxv. 32, 34.—Then shall he say to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: Matt. xxv. 41.—He that believeth and is baptized shall be saved.—He that believeth not shall be damned: Mark xvi. 16.—Between us and you there is a great gulph fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence: Luke xvi. 26.—And Jesus said unto him (the thief on the cross), Verily, I say unto thee, this day shalt thou be with me in Paradise: Luke xxii. 43.—The blood of Jesus Christ cleanseth us from all sin: John i. 7.—Blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours: Rev. xiv. 13.

Opposed to the Fathers.

The Bishops assembled at the Council of Aquisgranum, write, "The sins of men are punished three ways, two in this life, and the third in the life to come. Of these two, the apostle says, if we would judge ourselves we should not be judged of the Lord; this is the punishment wherewith every sinner (by the inspiration of God) by repenting for his offences, executes vengeance upon himself. But when the same Apostle afterwards says, when we are judged we are chastened of the Lord, that we should not be condemned with the world; this is the punishment which Almighty God doth mercifully inflict upon a sinner, according to that saying, whom the Lord loveth he chasteneth, and scourgeth every son that he receiveth. But the third is very fearful and terrible, which by the righteous judgment of God shall be executed, not in this world, but in that which is to come, when the last Judge shall say, depart from me ye cursed into everlasting fire: *Capit. Aquisgranum Concil. ad. Pi. Mss. lib. i. cap. 1.*—When the soul departeth, which cannot be seen with carnal eyes, it is received by the angels, and placed within the bosom of Abraham, if it be faithful, or in the custody of the prison of hell, if it be sinful, until the day appointed come, wherein it is to receive the body, and render an account of the works thereof, at the tribunal of Christ the true Judge: *Serm. 2, de Consolat. Matior Eligius Noviomensis.*—A purgatory fire, and a punishment by fire, which is temporal, and shall terminate in the end, we have neither received from our doctors, nor do we know that the Church in the East maintain it: *Apology of Greeks to the Council of Basil, A. D. 1438.*

Error when Introduced.

Fisher, the Jesuit, admits, that this doctrine was introduced into the Church by little and little. Gregory I, the pious and exemplary Bishop of Rome, was the first who (unconsciously) made a step towards its adoption. Believing the end of the world to have been then near (he died 640), he construed some passages, which relate to the Gentile opposers of Christ's Kingdom at the time of the end, as inferring that some souls, for the punishment of their light offences, were confined and tortured in some deep places of the earth. This was an idea very far removed from that now entertained respecting purgatory: slight penances are now rendered sufficient for light faults, which were supposed to have been punishable in the Gregorian Purgatory. Thomas Aquinas, and other friars after him, first fashioned and moulded Purgatory into its present shape in the thirteenth century. No trace of the doctrine is found in the Eastern Churches, which have continued in regular succession from the Apostles, and it was publicly disavowed by the Greek Church.

PRAYERS FOR THE DEAD.

Opposed to Scripture.

Whatssoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest: Eccles. ix. 10.—Seek ye the Lord while he may be found, call ye upon him while he is near, let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon: Isaiah lv. 6, 7.—Behold! now is the accepted time; behold! now is the day of salvation: 2 Cor. vi. 2.

Opposed to the Fathers.

Infidels and wicked men departed out of this life, are no more to be prayed for than the devil and his angels, which were appointed into everlasting punishment: *St. Gregory Moral. in Job. lib. 34, cap. 16. et Dial. lib. iv. cap. 44.*—Erius accused the Church of this error, though it was only partially held, and that by few, asking for what reason do you commemorate the names of those that are departed?—He that is alive prayeth—what shall the dead, be profited hereby? If the prayers of those here, can profit those that be there, then let no man be godly—let him be prayed for after death, and his sins will not be required: *Erius apud Epiphanius, p. 386.*—To this, Epiphanius, the Church's apologist replied, and admitted that it can do the departed no good: but maintains that it testifies the faith of the survivors, proving them to believe that they who are departed do live, and are not extinguished, but are still living and being with the Lord.—Again, he considers it useful, as tending to the glory of Christ, who, being in the full perfection of glory and bliss, is prayed to for the just, fathers, prophets, evangelists, apostles, &c., that at the resurrection their purified bodies might be reunited to their souls.—This kind of prayer for the dead, which Epiphanius thus advocated, widely differs from that used by the Romanists.—His was for those who are freed from sin, theirs for those who are now suffering for sin.

Error when Introduced.

In the year 993, a pilgrim, entertained by an anchorite in Sicily, was so terrified by an eruption of the volcanic mountain, that his imagination led him to the conclusion that he heard the groans of the damned.—His report caused the Abbot Odilo, without any pretence of a Scriptural warrant, and merely on his own authority, to appoint a solemnity to be observed, on the day following that of All Saints, for the souls of the departed in torment. A measure, says Peter Damianus, so effectual, that the devils complained they were robbed of the souls of the damned (not merely of those in Purgatory—that would have been a trifle, but of the damned), by the alms and prayers of Odilo.—Before this time, the deaths of the martyrs were celebrated, as also of the faithful deceased; when thanksgivings were offered to God for their salvation, and prayers made, that they might have a part in the blessings of the first resurrection. This was done, because it was argued the blessing was not yet obtained, though certain, and that God requires us to pray for what he designs to do. No instance occurs, during this period, of prayer made for souls in suffering.

Question.—Are Protestants in the wrong for the rejection of the above as articles of Faith? Or are Romanists in the wrong for their adoption of them as such? Whichsoever of them be in the wrong, "let them fear the woe allotted to such as add to, or take away:" See *Tertul. ad Hermogenem.*—To be continued.

Archbishop Williams once said to a friend of his, "I have passed through many places of honour and trust, both in church and state, more than any of my order in England these seventy years back; yet were I but assured that by my preaching I had but converted one soul to God, I should take therein more spiritual joy and comfort, than in all the honour and offices which have been bestowed upon me."
Anon.

EASTERN SHORE OF NOVA SCOTIA.*

That portion of the Eastern Shore, which is least known in the province, lies between the mouth of Musquodoboit River, and the Harbour of Marie Joseph, and comprehends a great many small bays and inlets, including Jeddore Harbour, Ship Harbour, Sheet Harbour, and several other commodious havens. It is a dreary region, thinly inhabited, without roads or bridges, and possessing very little to attract the eye of the traveller, except rugged rocks, the green woods and the dark blue sea, with occasionally a small boat skimming its surface, or a larger vessel ploughing the deep.

The population may be roughly estimated at 1600 souls. They have 68 decked vessels, some of which go to the West Indies, and double that number of good whale boats, employed in the shore fishery. They have about 150 pair of working oxen, but few if any horses, to the use of which the country is not adapted. With the exception of a few old people, the inhabitants of this part of the coast, are all country born, and chiefly natives of this rugged, sea-beaten shore. Their original employment was carrying cord wood to Halifax, but the fine hard wood with which their hills were formerly covered, has nearly all disappeared, and they now seek support for their families and themselves, partly by a small coasting trade partly by ship building, and partly by fishing and farming. They are a humane, honest, hospitable people, and not much inferior in moral worth, to their more showy neighbours in Halifax, Musquodoboit, and other parts of the province. Their greatest defect, one incident to their situation and circumstances, and therefore rather their misfortune than their fault, is the want of education. Many of their young men grow up without any information, but what nature teaches, and the very scanty instruction their parents may be capable of imparting. Their schools are few in number, in most cases recently established, far distant from each other, and sadly deficient in the machinery for conducting the business of education.

They are also very partially supplied with religious instruction, and have never enjoyed the labours of a stated clergyman. They hear the murmurs of the ocean, as its surges beat upon their rock encircled shore, and the moaning of the blast amid the trees of the forest; but they seldom hear the voice of the missionary of salvation. Some years ago when the Rev. John Burnyeat visited Ship Harbour, and commenced public worship, for the first time, in that place, the master of the house, in which the service was conducted, being from home, accidentally returned at the time of the dismissal of the congregation. The sight threw him into great alarm. He supposed there was a funeral in his house, that being the only occasion on which the people were in the habit of assembling together on one spot. But a great change for the better has since taken place throughout the district; and they have already erected places for the worship of God in Musquodoboit harbour, in Jeddore, in Ship Harbour, in Pope's Harbour, and in Sheet Harbour, where small congregations are now regularly organised. In all these churches they assemble for divine service on the sabbath, not only when a travelling missionary visits them, but also upon other occasions; and their meetings are marked and their services conducted, with a decorum and solemnity becoming their profession. In many of the harbours, they have a leaning to Episcopacy; and in most places the prayer book is used, even among the adherents of the Presbyterian Church.

Of late the Eastern Shore has been occasionally visited, by ministers of different denominations, whose services are highly prized and gratefully acknowledged.

Among the number of those zealous and devoted missionaries who have travelled through this neglected district, probably the highest praise should be awarded to the Rev. John Stevenson, of King's College, Windsor. This distinguished scholar often relinquishes his scientific pursuits, for the noble work of preaching the gospel in the scattered villages of the Eastern Shore. I have frequently known him travel through the woods on foot, in the month of July, with his knapsack on his back, under the full

* From a letter in the Halifax "Guardian" by Rev. J. Spratt.

* From the Church Magazine.

blaze of the midsummer sun; and have known him at his post at Christmas, even when he had to make his way to it, over a stormy sea or on fields of ice; and his labours have not only been unremitting, but they have also been singularly blessed at Ship Harbour, Popo's Harbour, and other places in the neighbourhood.

It is generally believed that my own labours at Sheet Harbour, and many other places which I have regularly visited for a number of years, have not been in vain. The largest congregation I have ever seen on the shore, is that at Sheet Harbour. I performed divine service there, on the last sabbath in March; and though the day was unfavourable, and travelling, either by land or water, very disagreeable, the number of persons assembled could not be less than two hundred. At the time of our Communion, any stranger would be surprised at the magnitude and the decorum of the congregation. A silence has often prevailed during the service, so profound, and so solemn, that you could hear the buzzing of a fly or the fall of a needle. At certain turns of the music, I have sometimes thought I felt the strains to be more than mortal. I have at times seen nearly sixty communicants sit down at the Lord's table, and take into their hands the symbols of their pardon, and the pledges of their redemption; and their conduct for steady habits and decorum in ordinary life, would bear a comparison with the behaviour of more highly favoured persons in older communities.

They have at Sheet Harbour a Temperance Society, regularly constituted; two schools in active operation; and they speak of forming a small circulating library, which could not fail to produce a sensible effect upon the minds and morals of the inhabitants.

The temporal fortunes of the inhabitants of this harbour, are also much improved. When I first visited them, fifteen years ago, they had only three small shallops. They have now thirteen decked vessels some of them of 100 tons burthen, and eight vessels on the stocks. A marked improvement has also taken place in their habitations, in their farms, and in their external circumstances generally. Poverty is in the punishment that invariably follows idleness, mismanagement and vice; but industry, economy and prudence, are usually rewarded with plenty.

ENGLAND.

We copy the following reflections on the present state of England from a letter of the Rev. Mr. May, an American clergyman, lately travelling in that country, which is published in the Philadelphia Episcopal Recorder.

"Certainly no country in Europe can rival Great Britain in many respects. Her wealth is enormous; Lombard street, London, (the wall-street of this great city,) as a gentleman remarked to me the other day, is 'the richest in the universe.'" "One house here," he said, "handled in one year upwards of fifty millions of pounds sterling." No kingdom in the world has done so much in the way of improvement. Agriculture is advanced to the highest perfection, manufactures have raised up great cities, and now support a population greater in proportion to the soil than that of any other country in Europe.—Adamantised roads, like garden walks, lead through all parts of the land; canals and railways at vast expense, extend from city to city, and communication between all places by horse power or steam, makes the whole like one neighbourhood. There is a spirit of enterprise in England, which outstrips any other kingdom in Europe. The reason is plain; it is the freest country in Europe. America is more enterprising than England, because in the United States there is still more freedom. But England is an agitated country. Conflicting elements are at work in its bosom. There are political disputes touching the principles of government and the modes of administration. The question of Whig and Tory is a world affair, having existed for more than a century. Robert Owen has his followers called socialists, whose principles are well known. A settling-up principle that there are no differences of character or condition among men, except what education habitually makes, he would reform the world by train-

ing all men to the same habits and sentiments, and so reduce all to one level without religion, without marriage, without distribution into families, without division of property &c. His followers must of course be comparatively few, for his system wars against common sense and universal experience, and above all against the bible. His plans in the United States soon blew up, not, however without mischief to a few misled individuals. There are the Chartistists also whose aims would upset the British Constitution.— They agitate some neighbourhoods, but it is not likely that they will disturb the nation. But the great agitator is Daniel O'Connell, who at this time holds the balance of power between the two great parties which sway the country. He brings into the field an array of force not to be despised by those who seek to stand by majorities. What is to be the end of all these things? I am no statesman, nor have I any foresight into political movements. But so far as I can see with the eye of a christian, I do not look for an unhappy result. I think that the Lord has been evidently showing his favour to the church in this country, and here he has many people for whose sake he will do good to the land. He may bring them into great trials, but he will thereby purify them as gold is tried. France in the days of its atheism, seemed to be left to the counsels of wicked men, and the scourge was terrific, for it was laid in bloodshed upon all Europe. But as to England, there is, as I suppose, a token for good, in that while the land is agitated, the people of God seemed to be renewed in a spirit of fidelity and zeal for his glory."

MARCH OF POPERY.*

We find, in the *Northern Whig*, the following appropriate tirade of toast, which were given at a festival meeting in Belfast. The idea, however, of toasting our Holy Father, the Pope, at the head of the list, is rather new. The cloven hoof peeps out beautifully by degrees. It is a pity O'Connell was not second in order. He surely ought to be, and we hope, next time, our friends will thankfully take the hint from us.

"CHRISTIAN DOCTRINE SOCIETY.—Yesterday evening the members and friends of this society held their annual dinner in the Diocesan Seminary, Donegall-street. The room was very tastefully decorated for the occasion, and the dinner, &c., excellent. The Right Rev. Dr. Denvir presided. The following toasts were afterwards drunk. Some of them elicited admirable speeches:—'Our holy Father, the Pope,' 'the Queen,' 'Prince Albert,' 'The Duchesse of Kent,' 'Lord Melbourne and her Majesty's Ministers' (Mr. J. O'Neill falls replied,) 'the Lord Lieutenant,' 'the Christian Doctrine Society' (Mr. M'Alister responded,) 'the Most Reverend Dr. Crolly' (the Rev. Mr. Kearney acknowledged the compliment), 'Daniel O'Connell, Esq M.P.' (Mr. Thomas O'Hagan spoke to this toast).—*Whig*."

Such is the rule of precedence in Papist allegiance. First, OUR HOLY FATHER, THE POPE; next, the Queen, her elected consort, and her mother, the Lord Melbourne; and so on!!!

DEFEAT OF WHIGGERY AND POPERY IN NEW SOUTH WALES.

We learn from Sydney that the new education scheme had been introduced into the Council. The Governor introduced the measure in a speech of considerable length. The Bishop of Australia opposed the scheme with great force and ability. He argued that the system of education at present in force in the colony is adequate to the wants of the community, and consistent with the principle of religious equality established by the Church Act. He exposed the injustice which the proposed measure would inflict upon the Protestant population of all denominations, in making a separate provision for the support of schools in which the Roman Catholic clergy would be excluded from all interference with the schools established for the education of the children of Protestant parents. From the atrociously exclusive nature of this provision it would appear that the government have determined upon furthering Popish ascendancy in our colonies as well as at home. We

* From the *Ulster Times*.

are glad that the government measure was scouted, as it deserved to be, by the Legislative Council of New South Wales. The *Sydney Gazette* informs us that, after a debate of six hours and a-half, in which the Attorney General, the Chief Justice, the Colonial Secretary, the Collector of Customs, Mr. Berry, Mr. Jones, Mr. Macarthur, Sir John Jamison, and Captain King, severally took a part, the Governor withdrew the resolutions he had submitted to the Council, being convinced, he said, that after the opposition the measure had met with, he could not, in his executive capacity, carry the scheme into effect, even if it had passed the Council. We rejoice most heartily at this triumphant result. A more deliberate insult could not have been offered to the Protestants of New South Wales than was conveyed in the resolutions introduced by the Governor. We congratulate the Protestant members of the Council, and the Protestant inhabitants of the colony on the defeat of this most impudent scheme.—*Liverpool Standard*.

THE LAST OF THE FAMILY.*

"And what is human life at best
A mother's, a lover's, the cold earth's breast."

"Bring flowers, pale flowers, o'er the bier to shed
A crown for the brow of the early dead!
For this through its leaves hath the white rose burst;
For this in the woods was the violet nursed."

Hebans.

The sun rose brightly on the woods of M— on a sweet morning in the early part of June, when the sleepy porter opened the gates leading to the splendid mansion to admit a carriage in which two eminent surgeons from the metropolis were hastening to alleviate, if possible, the sufferings of the only daughter and only child of the family. The deer bounded lightly across the pathway, and the turrets of the castle tinged with the rays of the rising sun, and reflected in the calm waters of the peaceful lake, added much to the grandeur of the scene. All around bore testimony to the wealth as well as antiquity of the family, and accustomed as they were to constant contacts with human suffering, even in its most aggravated form, these surgeons could not but feel that their embassy was one of peculiar interest, for the patient was the last of a long line of ancestors, and was the following week to have been married to a young man of high descent, and of unimpeachable character, whom she had known from infancy. They were received at the door of the mansion by the medical man of the family, whose anxious looks betrayed at once that he regarded the case as one of imminent danger—and as they passed through the hall, hung on all sides with portraits of noble and gallant knights, they were nearly overpowered by the sobs and wailings of the afflicted parents, who accompanied them. Entering the patient's room, and carefully examining the wounds, both came to the decision that cure was hopeless, that any attempt at an operation could only inflict suffering, and that in a very short time death must ensue. The surgeons returned to town, for their longer stay could be of no avail. The sun went down brilliantly in the west, its parting rays fell on the pallid corpse of the much-loved Editha, and the knell from the church tower that stood in the park proclaimed, as evening closed, that the domain of M— had no longer an heiress, and that it must pass into other hands in a few years.

The case was indeed peculiarly melancholy and excited the deepest sympathy in the neighbourhood. Editha, on the previous day, had been riding in the park with her betrothed, the horse, though generally very quiet, took fright, and threw her on the stump of an old oak tree; she was carried home senseless, but soon came to herself; the wounds were not so painful as might have been expected, and no danger was apprehended until the family surgeon, perceiving the cause for alarm, desired that further aid might be instantly had recourse to. It was her wish to know precisely what the opinion was as to her state; and the danger was announced to her by the venerable rector of the parish, for whom she had always entertained the most affectionate regards. She herself

* By the Author of the "Smuggler," &c.

the medical decision with composure. "Poor, poor, darling Frederick," was her sole remark, "God bless and comfort him, he'll never forget his Editha." Her frame of mind was tranquil—she retained her faculties to the last, and bore decisive proofs that vital religion had been deeply rooted in the heart, and that even amidst much worldly allurements to lead the thoughts from God, the faithful admonitions of her beloved pastor, and his earnest prayers on her behalf, had not been in vain. He had baptized her in infancy, and first placed in her hand the symbols of a Saviour's broken body and shed blood. She was one of the most hopeful of his little flock, and often he had anticipated the blessings she would confer on all around her. Grace was in her heart, and with advancing years its blessed fruits were more and more apparent. But it pleased him who doeth all things well, to destroy the hopes entertained of her future usefulness, and while the good old man wept her early removal, he felt assured that she was eternally safe in the keeping of the heavenly shepherd, and would be found at last one of that blessed company on whom it is the Father's good pleasure to bestow his kingdom. How different had been his feelings had she been an alien from her God!—what spectacle more distressing than that of a young female accomplished in every thing, but utterly destitute of the saving power of religion! Around the dying bed of Editha stood her agonized parents, and with her hand grasped in his knelt the dearest earthly object of her affection. The rector was in the act of praying that her soul, washed in the blood of Jesus, might stand pure before the throne—one sentence only she uttered—"Safety! safety!"—and the ransomed spirit bade an eternal adieu to the objects of earth. Her betrothed swooned, and in this state was carried from the chamber. The funeral preparations were costly; a vast concourse of all grades attended to testify their respect to the memory of the deceased. The old church was crowded by persons anxious to witness the melancholy ceremony. The muffled peal struck heavily on the ear; far different sounds were that morning expected to have been heard from the belfry, for on the same hour at which it was arranged that the nuptials should be celebrated, the coffin was lowered to the chancel vault, on the spot where the young couple would have stood mutually to plight their troth. The old rector faltered as he read the service; he had himself experienced the separation—we dare not say loss—of those to whom he was bound by the most endearing ties, and he had hoped at that very moment to be uniting her in matrimony. The castle was for many years closed. The afflicted parents left it almost immediately and could never be induced to reside there. At the father's decease the estate passed to the hands of a very distant relative, totally unacquainted with his predecessor. The castle once more became the scene of festivity, but the old persons of the village drop a tear at the recollection of the early removal of their young mistress, and stand to look at the splendid tablets in the chancel, which records the sad event.

"She was an angel, Sir," said an aged woman, "beloved by all, rich and poor. I think I see her now calling at the cottages; a kind word she had for every one—there was no pride there. I passed her with Mr. Frederick, as they were riding in the park—the very day she was thrown off. It is a long long time ago; I was then but a girl. She spoke to me, and told me to come to the castle in the morning, for my clothes for her wedding, for all the village children were to attend her to church. Alas! I never saw her again—we all went to the funeral, but the white robes were changed. Did you see the black marble pillar in the park, Sir? There the old oak stump stood. It is said that the squire and his lady sometimes visited the spot in the early morning, and from it went to the church, but old Joseph the Park-keeper, would never answer any question on the subject. They came from a long way off, and never called on any one. They are now lying quietly beside her in the chancel. The new folks at the castle are very kind to us poor, but they are not just the same. Do you see that little picture, Sir? It was Miss Editha's drawing."

Naturally of a weak constitution, the shock was too

much for the bereaved Frederick; his health gradually declined. Contrary to the advice, and in opposition to the requests of his friends, he had attended the funeral, and returned from consigning the ashes to the grave in a frame of mind amounting to agony. In a southern clime he sought recovery, but in vain. His spirit though resigned to the divine will was broken. The light of his eyes was removed; all around him on earth wore a sombre hue, but he could look beyond it, to the land of everlasting light and unchanging love. He quietly sank into the sleep of death—his withered hands extended as if to grasp some image before him. The last word, but one which he uttered was Editha—the last, Jesus. By his bed stood the minister or priest of—, an apostate church, anxious, if possible, to lure him into that church's embrace; but in vain. He died in the faith. His remains were not without difficulty suffered to be interred in consecrated ground, for he was deemed of course a heretic. Still in a remote corner a grave may be traced, in which, awaiting the morning of the resurrection, are mouldering the ashes of the much-loved Frederick.

JUSTIFICATION BY FAITH TO BE CONSTANTLY PREACHED.

"I cannot suppose my brethren, that in a discourse addressed to such auditors, there is any need of maintaining that the righteousness of Christ, in his obedience and death, embraced by faith, excluding our own works and deservings entirely, is the only ground of a sinner's hope of justification before God. But for a minister to know this, fully to believe it, and truly to preach it, is one thing; it is another thing to preach it so earnestly, so clearly, so frequently, with such discrimination, as that, in spite of the continually opposing ministry of self-righteousness, by all that is corrupt and deceitful in the human heart, his people shall be thoroughly furnished in the knowledge, and, as far as man can make them, in the heart-felt impression, of the utter worthlessness of their own "works and deservings," and thus armed against "the wiles of the devil," by whatever path he would allure their trust away from an exclusive reliance upon their accounted righteousness of Christ. Plain is the doctrine: but like the letters of the alphabet, it must run through all your preaching. It is one of those first principles of the doctrine of Christ, which we can never leave, till Satan is cast down and death swallowed up in victory.

I cannot refer you to any better human example as to how to set forth this humbling doctrine than the standards of our own Church. For an example of the spirit of self-abasement and renunciation before God to which you should strive to bring all committed to your charge, study the language of our Liturgy, especially the deeply penitential language of the communion-office. What confessions are there! what renunciations of all trust in our own righteousness! what exclusive looking unto Jesus! But apply to the Articles. Read the eleventh—"we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and "not for our own works or deservings."

Now although our own works were the best that man ever performed, and our deservings greater than ever a sinner possessed, since the world began; though our inherent righteousness have been growing these hundred years, and be now laden beyond all example with holy fruits; or, to use the words of Bishop Hooper, "though a man burst his heart with contrition, believe that God is good a thousand times and burn in charity," nevertheless these are "our own works and deservings," and so are pronounced, in the Article, to have no part or lot in our justification.

But for greater plainness, the works of man are divided, in our Articles, into two classes:—those done before and those done after, receiving the grace of God, i. e. justification. Of the first, the twelfth Article declares that since "they proceed not of a lively faith in Jesus Christ, they are not pleasing to God," but "rather for that they are not done as God hath willed and commanded—they have the nature of sin;" so far therefore from deserving God's justification, they can only increase our condemnation. Of works done after we have received the

grace of Christ; after the work of sanctification has been begun and advanced in us, so that we have an inherent righteousness, wrought in us by the spirit of God, the Church, so far from allowing these the least share in that for which we are accounted righteous before God, declares in her twelfth Article that such works cannot be the cause of our justification, "because they follow after it," cannot be co-workers with faith, in our justification, because they are "the fruits of faith," and though pleasing and acceptable to God, in Christ, "cannot put away our sins and endure the severity of God's judgment." But these declarations are greatly enlarged in the Homily to which the eleventh Article refers us for a more extended declaration of our faith. There, the impossibility of our own works and deservings having any share in our justification is rested, as in St. Paul's Epistle, not so much upon the fact that all have sinned in innumerable instances, as upon the simple truth that they have sinned; that the Scriptures "include all under sin;" the extent or number of their sins not being treated as material to the argument. "Because (says the Homily) all men by sinners and offenders against God, and breakers of His Law and Commandments, therefore can not, by His own acts, works, and deeds, set in they never so good, be justified and made righteous before God; "Although we hear God's word and believe it; although we have faith, hope, charity, repentance, dread and fear of God within us, and do never so many good works thereunto, yet we must renounce the merits of all our said virtues of faith, hope, charity and our other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient and imperfect to deserve remission of our sins and our justification." The same Homily is full of passages of equal force and plainness to the same effect. I cannot refer you to a better human study. Let us see, brethren, that we come not short of these high examples of simplicity and godly sincerity, in our ministry, labouring with all earnestness and constancy to abate the pride of the human heart, to strip the sinner of all his secret pleas of works and merit—to bring him guilty, only guilty and condemned, at the bar, as well of his own conscience, as of God his Judge. The way of the Lord, to the sinner's heart, is not prepared till every thought of any thing to make him entitled to be received of Christ, or to receive grace through Jesus Christ, but perfect beggary and worthlessness is cast out; till every imagination of any thing to make him acceptable to the Father, even after centuries of holy living, but the righteousness of Christ alone, is utterly cast down. Here then, my brethren, is one of the chief and one of the longest and hardest works of our ministry—to convince men of sin, lead them to feel that they are shut up, as prisoners in bondage to the curse of a broken law, till they "win Christ and be found in him." "Why (saith Ulster) do so many find no savor in the Gospel? it because there is no sweetness in it? No, it is because such have had no taste of the law, and of the spirit of bondage; they have not smarted, nor felt a sense of the bitterness of sin, nor of that just punishment which is due unto the same." "Thus a man many times casts men in prison, suffers the sentence of condemnation to pass on them and perhaps orders them to be brought to the place of execution before he pardons them, and then mercy is mercy indeed. And so God deals with us. Many times he punishes children in fear; shows them how much they owe him, how unable they are to pay, casts them in prison, and threatens condemnation in hell for ever after which when mercy comes as indeed, even the gates of exceeding mercy." So does God expect the ministers of his saving health, to deal with sinners. Our preaching must show them their condemnation, their just exposure to the constant and eternal wrath of God; it must smite their refuges of lies, silence their vain excuses, reduce them to the one confession of guilty, and if lost; or it will fail of its first work, that of leading lost souls to Christ.

It is my firm belief that a very great cause of the little success of much of the preaching of Christ's ministers, in that great business of converting sinners, and leading them to the refuge provided in the

of God, is to be found in a want of a sufficiently distinct, pointed presentation, to the impenitent, of the naked truth, the whole, the awful truth, of the present condemnation, the present abiding under the wrath of God, of every one who have not fled to Christ. There is a kind of ministry which preaches the truth indeed on this head, but the truth is so enveloped in generalities, so buried in accompaniments, that while a mind awake to divine things can readily see it, the unconverted "hear indeed, but do not perceive." What the impenitent need is to see themselves insulted by the stern demands of a violated law; "condemned already," as really though not as irrevocably, as if the judgment day were over; or to use the language of the Apostle, "concluded under sin," surrounded, as by a wall of fire, with its penalties, and thus "shut up unto the faith" of Christ, at all their hope; so that the law shall be their "schoolmaster to bring them unto Christ that they may be justified by faith." This is what Usher calls "putting the point of God's sword to their very breasts." The law (he says) must have this operation before a sinner comes to the throne of grace. None will fly to the city of refuge, till the avenger of blood be hard at his heels; nor any to Christ till he sees his want. "Where the law hath not wrought its convincing work with power upon the conscience, (says Bishop Hopkins) there the preaching of Christ will be altogether in vain." It is a great matter for a preacher of the gospel to attain to such clearness and point in his preaching of the law, that while fully displaying all that is encouraging and precious in the gospel to the penitent, the naked sword of God's law is faithfully presented to all who are not in Christ Jesus; so that they who see at all cannot help perceiving that other refuge, there is none save that "blessed hope," the perfect obedience, the atoning death, the present ever-living intercession of our Lord Jesus Christ.

My dear brethren, how is it with us, as to this matter? Do we make it a main and constant object of our ministry to convince men of sin? Do we preach the law, the old, the perfect law, that which tolerates no imperfection—whose terms are "do this and live"—"the ministry of condemnation," that we make straight the way for "the ministration of righteousness,"—"to wit, that God was in Christ reconciling the world unto himself, and imputing their trespasses unto them?" Do we strive after great plainness of speech on these points, lest ears "that be dull of hearing" should not hear them, or "that they that hear should not perceive?" Do we expect any saving benefit from our ministry to the souls of our hearers, till by the Spirit of God, they are persuaded to come, as the lost and the beggared, with the empty hand of an imploring faith to ask alms of Christ even mercy to unrighteousness? Besure we can build up no superstructure of piety, but as upon hay and stubble, till we have first surely laid this foundation of rock.—From Bishop McTavaine's Charge.

SOUND IN PUBLIC BUILDINGS.

The following information may be new as well as important to persons concerned in erecting places of public worship. It is therefore extracted from a newspaper, for the Colonial Churchman.

At the meeting of the British Association for the Advancement of Science, held in Dublin, Dr. Reid of Edinburgh read a paper on the subject of sound, particularly with reference to the precautions necessary to be attended to in the construction of public buildings in which lectures, sermons, or other discourses are intended to be delivered. He drew the attention of the meeting to two distinct cases: first, where, as in a lecture room or meeting house, the speaker is, for the most part, placed in one fixed place; second, whereas in the halls of legislature, the speakers require to be heard from many various quarters. He gave some remarkable instances of the great distances at which sounds had been heard: one of the most curious of which instances was, that when the fleet engaged in the blockade of Copenhagen, where in a very extended line, ships at the one end distinctly heard, and recorded in their logs, a loud cannonade, which they heard

on a particular day; and it was found afterward, by a comparison of the logs of the ships, that this very cannonade proceeded from the proving of large pieces of ordnance, which had been continued for the greater part of a day at a dockyard in the neighborhood of one end of the fleet, from which the other end, at which reports were heard, was distant three hundred miles. He also mentioned several well authenticated cases, where the human voice had been heard distinctly at a distance of between one and five miles; and stated, that in numerous experiments made in the open air, under every variety of circumstances, in the neighbourhood of Edinburgh, in which he was assisted by a number of individuals, they found no difficulty, when the atmosphere was still, in carrying on a conversation at distances varying from 200 to 1000 feet. Dr. Reid concluded, accordingly, that where there is any difficulty in the communication of sound in large buildings, this must arise, generally, not so much from any want of power in the voice of the speaker, as from a prolonged reverberation maintained between the walls, or between the walls and the roof; and wherever this was observed, there would be no deficiency of sound, or rather of noise, but a great want of all purity, of tone, or distinctness of articulation. He then showed how the reverberating sound from the ceiling, walls, and floor of a room, by being continued too long, would have the effect of producing a confused noise, and this would interfere materially with the hearing of the discourse. From all these premises he concluded that low roofs, having a good reflecting power, rough and interrupted walls, and a floor possessing very little resilience or elasticity, such as earthen or brick floors, or if boarded, then much broken and interrupted by irregular seating and matting, produced a building best suited to the hearing of a speaker in different directions. He exhibited a plan of his own chemical laboratory in Edinburgh, in which these particulars were all exemplified; and he declared that a speaker expressing himself in a tone, very little above a whisper, could be heard in the most remote parts of that room, whether crowded or empty. The space not occupied by the furnaces &c., can accommodate about a 1000 persons. The power of the voice being proportioned to the intensity of the sonorous impulse, the area through which it has to diffuse itself, and the manner in which it is strengthened by reflection, all superfluous space ought to be avoided as much as possible; and the direct sound of the voice having been strengthened by one reflection from the roof, or from a sounding board over the speaker, it ought then to be entirely absorbed, by being made to fall entirely upon some non-reflecting substance.

AN ICELAND SABBATH.

The moral and religious habits of the people at large may be spoken of in terms of the most exalted recommendation.

In his domestic capacity, the Icelander performs all the duties which his situation requires, or renders possible, and while by the severe labour of his hands he obtains a provision of food for his children, it is not less his care to convey to their minds the inheritance of knowledge and virtue. In his intercourse with those around him, his character displays the stamp of honour and integrity.

His religious duties are performed with cheerfulness and punctuality; and this even amidst the numerous obstacles which are afforded by the nature of the country, and the climate under which he lives. The sabbath scene at an Icelandic church, is indeed one of the most singular and interesting kind. The little edifice, constructed of wood and turf, is situated perhaps amid the rugged ruins of a stream of lava, or beneath mountains which are covered with never melting snows: in a spot where the mind also sinks under the silence and desolation of surrounding nature.

Here the Icelanders assemble to perform the duties of their religion. A group of male and female peasants may be seen gathered about the church, waiting the arrival of their pastor; all habited in their best attire, after the manner of the country, their children with them; and the horses, which

brought them from their respective homes, grazing quietly around the little assembly. The arrival of a new comer is welcomed by every one with the kiss of salutation; and the pleasures of social intercourse, so rarely enjoyed by the Icelanders, are happily connected with the occasion which summons them to the discharge of their religious duties. The priest makes his appearance among them as a friend, he salutes individually each member of his flock, and stoops down to give his almost paternal kiss to the little ones who are to grow up under his pastoral charge. These offices of kindness performed, they all go together into the house of prayer.—Sir George Mackenzie.

THE DOUBTFUL AND THE CERTAIN.

It is much better for a Christian ardently and steadily to pursue the certain advantages set before him in the gospel, than to lose time in the vain endeavour to clear up those doubtful points, on which godly-minded men have entertained different opinions. Sobor-mindedness in reading God's holy word is of great value.

"We cannot," says an eminent servant of God, "sink too low in humility, nor yet rise too high in heavenly-mindedness: but we may soon be lost in the wilderness of needless speculations. Such as are sober-minded will keep within their depth, and when the Lord directs us to launch forth, we may do it with safety. If we are wise according as it is written, we shall be profitably wise; but if we want to be wise beyond what is written, we shall smart for our folly."

How many a disciple of the Redeemer has robbed himself of comfort and peace by leaving the sure and certain hope of eternal life in Christ Jesus, to enter into the controversies of the professing world, about the doubtful points of less important subjects.

Surely this is tending swine for a stranger, when we might live at ease in our father's dwelling! This is feeding on husks, when the fattened calf is prepared for our repast! The words of Bishop Hall, in reference to the reign of a thousand years by the Redeemer, are well worthy to be remembered:—

"O blessed Saviour, what strange variety of conundrums do I find concerning thy thousand year's reign. What riddles are there in that prophecy which no tongue can read? Where to fix the beginning of that millenary, and where the end; and what manner of end it shall be, whether temporal or spiritual, on earth or in heaven, undergoes as many constructions as there are pens that have undertaken it; and yet when all is done, I see thine apostle speaks only of the souls of the martyrs reigning so long with thee, not of thy reigning so long on earth with those martyrs. How busy are the tongues of men, how are their brains taken up with the indeterminable construction of this enigmatical truth, when, in the meantime, the care of thy spiritual reign in their hearts is neglected! O my Saviour, while others weary themselves with the disquisition of thy personal reign here upon earth for a thousand years, let it be the whole bent and study of my soul to make sure of my personal reign with thee in heaven to all eternity."—Anon.

TRIED AND FOUND FAITHFUL.

I have read of a lady, who, having lost her husband, comforted herself with the reflection, that she had two lovely boys left to cheer her. By a severe accident, one of them was soon taken from her.—This was a heavy trial; but she still found comfort in her remaining, and fixed all her affections upon this her only son. Shortly after, intelligence was brought that her child was drowned; when she calmly said, "I see God is determined to have all my heart, and so he shall.—What an example! follow it."—Anon.

POETRY.

THE CHRISTIAN'S CROSS OF COMFORT.*

God wounds, but 'tis to heal the heart,
The immortal soul to save;
No bids man "choose that better part,"
That shall survive the grave.

How desolate thou, and forlorn
Is he whose home 's on earth;
Who feels he is "to trouble born,"
Yet knows no second birth.

How poor, who has no wealth above,
No portion in the skies!
On earth through life he rests his love,
That fails, him when he dies.

The christian knows—and only he—
The secret of true bliss,
For time, and for eternity,
The next world and for this.

To him, indeed, each cloud of grief
Bears impress of his God;
That love, he knows, will send relief
Which sends the chast'ning rod.

He knows on whom his sins were laid,
And who his sorrows bore;
He knows the rich provision made,
The joys that are in store.

He suffers still—God doth not spare—
But oh! he soothes his grief;—
The christian has a cross to bear,—
But has a Christ's relief!

A crown was purchased by his cross,
A paradise by pain;
And, for his sake, each present loss
Shall prove eternal gain.

CHRISTIAN OBSERVER AND LORD KING.

The last number of the Observer, a New School Presbyterian paper published in Philadelphia, contains an analysis of Lord Chancellor King's book entitled:

"An Inquiry into the Constitution, Discipline, Unity and worship of the Primitive Church, that flourished within the first three hundred years after Christ. Faithfully collected out of the extant writings of those ages by an impartial hand. London: Printed for J. Wyatt, at the Rose, and Robinson at the Golden Lyon in St. Paul's Churchyard 1713."

Prepared by a member of the "Pastoral Association of the city of Philadelphia," and published in pursuance of the vote of that body. The Observer says of the work:—

"It presents very briefly, some of the important facts relative to the government, order and worship, of the primitive churches, gathered by a scholar of great industry and research, from the works of christian writers of the first, second, and third centuries."

The work was originally published in 1691 or 2, when the author was only 22 years of age. Yet the Observer says:—

"He took nothing from second hand quotation.—He went through the wilderness of folio pages, for, and by himself alone, and returned with what, to his young but active mind, moved as it was, by an irrestable desire for the truth, must have been more precious than the clusters of Eschol."

Those who know that Lord King was the son of a grocer, and that he himself was brought up to the same trade, will hardly suppose that he could have gone over all that "wilderness of folio pages," before he was 22 years of age, and "faithfully collected out of the writings of the three last centuries," whatever might relate to the "Constitution, Discipline, Unity and worship of the Primitive Church." However that may be, the book at its first appearance attracted little attention, and was seldom appealed to, even by dissenters; and it was not until

*From the Church of England Magazine,

the second edition was published in 1713, backed by the high authority of its author, that it came to be known. On this head the Observer says:—

From the fact that the work was reprinted with additions in 1713, 22 years after its first publication, and at a time when its author had risen high in professional eminence, and from circumstantial testimony, it is inferred that the friends of infallibility and apostolical claim, like the Philistines before David, concluded it best to let the stone in the forehead take care of itself. Goliath might be slain—they lived and were Philistines still.

Will the Observer have the goodness to tell its readers that "the inference" here drawn "circumstantial evidence," is contradicted by the history; that the book of Lord King was answered, very soon after it became known in a second edition; that Lord King himself acknowledged the answer complete, and the refutation triumphant; and that he rewarded the author of the answer, by bestowing upon him a benefice, which was within his gift. As the "Pastoral Association of Philadelphia" seems never to have heard of the answer, we will give the title of the book; "An Original Draught of the Primitive Church in answer to a discourse entitled 'An Enquiry, &c. by Lord Chancellor King.'" This book was reprinted at Columbus, Ohio, 1833, and has been, and probably now is for sale in Philadelphia. We are not surprised at the Observer's ignorance on this point, as we have known Professors in "Theological Seminaries, Professors in this very department too, that had never heard it.—*Chronicle of the Church.*

In a recent authorised return of the population of Upper Canada, it is stated that there are no fewer than 34,000 persons who belong to no denomination of Christians.

Observance of the Lord's day in London. It is peculiarly gratifying to know that the important subject of a more proper observance of the Lord's day is increasingly felt in the metropolis. Many shops once open in the morning, or even in the afternoon are now entirely closed. A meeting of the Metropolitan Church Wardens, was recently held with reference to this subject.

CHINA.

The first protestant mission to China was commenced by the London Missionary Society in 1806, by the appointment of two missionaries, Messrs. Brown and Morrison. The former not accepting the appointment, Mr. Morrison left England for Canton, in January 1807, by way of America, and arrived in China, September 4, 1807. The labours of this judicious man were at once principally devoted to the acquisition of the language, and the translation of the New Testament. In January 1814, he gave notice to the society of the completion of the New Testament into Chinese. In 1818, the translation of the whole bible was completed by Dr. Morrison and Mr. Milne, who joined the mission in 1813. In 1822 Dr. Morrison finished his Chinese Dictionary, which was printed by the East India Company at an expense of £15,000. Thus it will be seen, God seems to have made Dr. M. an instrument of doing much to aid others, who may succeed him, in the acquisition of the language, and that by his labours, that people have now the bible in their own language.—The first Chinese convert was baptised in 1814, who adhered to the profession of the gospel until his death, which took place in 1818. Dr. Morrison himself died, August 1, 1834. Dr. Milne was earlier called from his labours; he died at Malacca, June 1821. The number of missionaries at present engaged in China is not large; so far as the writer is informed, about twenty only; and as China itself is not accessible to foreigners, the nation can only be reached through their swarming population out of the empire.—*Christian Witness.*

Attend to the presence of God: this will dignify a small congregation, and annihilate a large one.—*Cecil.*

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C. H. BELCHER.

Halifax, May 5th, 1840.

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III. Entrance to Halifax Harbour from Reeve's Hill, Dartmouth
IV. View on Bedford Basin.
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