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TEMPERANCE.

For the Colonial Churchman.

Messrs. Editors,
On Wednesday, October 24th, a most interesting meeting of the Aylesford Temperance Society was held, and attended by several influential members of the adjoining Societies. The meeting was addressed by Dr. Van Buren of Cornwallis, whose permission has been obtained for the publication of the Address in the Colonial Churchman. There is much cause to fear that the negligence of the friends of the Temperance Cause is opening a wide door for the return of evil habits throughout the Province: a fact which may render the publication of the accompanying address peculiarly useful at the present period. In the hope that this may be the case, I remain, gentlemen, your obedient servant,

HENRY L. OWEN,
President of the Society.

Aylesford, October 26th, 1838.

"It is not my design on this occasion to go minutely into the rise and progress of Temperance Societies; with this I may suppose you to be perfectly familiar: nor shall I dwell on the incalculable benefits that have resulted from their institution;—these are, many of them palpably evident, and within the recollection of all present. Nor will it be requisite at this time, to depict the baneful and ruinous consequences of its opposite, Intemperance: with these I must conclude you are sufficiently conversant, and need no argument to convince you that it brings down to train all the fiendish propensities so congenial to man's depravity, and eventually, unless a stronger than ours interpose, leads to the chambers of death and dark despair; the unhappy victim sinks into the grave with all the horror of accumulated guilt unpitied and unlamented.—But let us rise from these general heads, leaving them for more mature reflection, and subsequent consideration, and proceed to execute the purpose for which we are at this time convened, viz:—To revive our good cause, and procure for it a new impetus, and so to arm its advocates that they may become invincible, and ultimately triumph in the achievement of a complete and glorious victory.

Some time since I enjoyed the privilege of addressing you on the same subject of Temperance, when expatiated on its hallowed influence, and portrayed its happy effects on the community at large. At the time I would appear before you in the way of duty, to revive if possible this slumbering cause, by personal conviction of its imperious demands, not only by the obligation we are under of enforcing its principles in all their energy on members of Temperance Societies generally, but by laudable and unflinching effort to enlighten and convince the understanding of those who are yet without the pale of the Society, that they too may be brought within its salutary influence, and exercise their powers and abilities in the extension of its benevolent principles and promulgation of its numbers; thereby evincing to a gainsaying world, that we are advocating the claim of humanity, that we are espousing a virtuous cause which is now lying prostrate, and that we are especially endeavouring to rescue coming generations from impending ruin, and if possible to usher them into an atmosphere unimpregnated with the fumes of a noxious distillation, where they may imbibe and cultivate all the moral virtues, emulous to excel in the dignified principles of philanthropy, diffusing happiness to all around by living in conformity with the dictates of an enlightened conscience, imparting the comforts of an elevated humanity, and enjoying all the comforts incidental to a well ordered life and conversation. As this great good (so far as man is con-

cerned) cannot efficiently be accomplished until alcohol with all its mixtures is abolished, and thereby brought into disuse, I have hastily thrown together a few promiscuous and scattered hints, without regard to method, hoping thereby, 1st—to fully satisfy those who are already members, that duty calls upon them to be active in the furtherance of so great an object, indefatigable in bringing it to a happy issue; and 2dly. to convince, if the thing be possible, those who have not yet enlisted under our banner, that they are called upon to aid us by their united energies, and that if they do not come forward, they refuse absolute duty, and must abide the awful consequences in the day of final retribution; but it is my intention to be brief, in order that those better qualified, may have time for an exhibition of their sentiments and views on this inexhaustible subject.

In the first place, I would address myself to those who are members of a Temperance Institution. It is a fact well known to every ordinary capacity, that a Society is composed of individuals, and that each individual sustains a relative part of its functions; and in order that it may be happily cemented, the whole must act in unison, and keep their concentrated energies in lively operation; and as each has his sphere of action assigned him, and is authoritatively required to do all the good he can in his day and generation in order to fulfil his responsibility thus arising from his relative situation; we are continually reminded that we have a duty to discharge, and that we should perform it in reference to our own comfort, and to the enjoyment of those with whom we are connected by the more immediate ties of consanguinity and friendship, or by the common bonds of society. Now we must reasonably conclude, that every man is in pursuit of happiness, and that it is the primary object of all to obtain it, however diversified the means, and that no man can be said to be rationally happy who does not aim to impart the same blessing to others; and as there is a mutual dependence in himself, independent of this social connexion, he is induced to look for its origin abroad, and having put his ingenuity and reason to the test, discovers it issuing apparently from various quarters and brought to a focus in himself; possibly conscious in some small degree of the inexhaustible source of all his blessings. Now, having discovered this great good, and that it did not commence with him, we must suppose him particularly solicitous to impart the boon to others; and unless he is privileged so to do, his own happiness and comfort is lessened in proportion.

But a few years since Intemperance was desolating the land, was mowing with gigantic strides from one extremity to the other, destroying by thousands the fairest portion of omnipotent creation: a few of the wise and good stood forth in arrest of the general devastation; they deliberated, they devised the way of frustrating the enemy, and effecting an escape from his destructive grasp. Temperance Societies have been formed and put in operation; through their instrumentality an amount of good has been accomplished beyond computation; a minus of that good has been apparent to us all. For a time, society appeared to be reorganized; every thing assumed a new aspect; the social and moral virtues were extensively cultivated, and man began to walk erect: but as time advanced, and we were not on the alert, we are now taken as it were by surprise, finding to our astonishment that the enemy was not subdued, but had sought safety in retreat, and has again erected his formidable crest to wage destructive war with his slumbering and improvident adversary. He is rapidly advancing to the charge with all his hostile forces, and exultingly challenges us to the combat. Shall we give back, and shrink from the attack, armed as we are with truth, reason, conscience, and above all with the sword of the Spirit? Shall we not rather concentrate our forces, and he-

roically advance to his ultimate defeat and final extirpation! Methinks I hear you exclaim with one voice, Let us awake from our lethargy, gird on our armour, advance in the strength and under the auspices of Omnipotent approbation, conquering and to conquer, until every trace of the enemy with the ravages he has committed be completely and forever obliterated from the earth. Will any rational being in the moment of sober reflection say, that we are not imperiously called upon to make an active and increasing effort for the accomplishment of this great moral renovation? Will he not rather say—conviction obliges, duty calls, and conscience impels me to put forth my energies for the general good, by a zealous advocacy of this sterling cause, and disseminating its principles, encouraging its members, augmenting its numbers, strengthening its bonds? Inasmuch as he is under the benign influence of hallowed feelings and principles, he will be constrained to answer in the affirmative, and evince by his conduct that he is solicitous for the general welfare, by putting forth his powers in ameliorating their sufferings, by removing the cause far from them. When I cast my eye over this assembly and see the persons of influence of which it is composed, I feel fully persuaded, that much, very much might be accomplished by putting your talents and your influence into active operation; and I am equally conscious, that there is not a person within the sound of my voice, but most unhesitatingly say, that it is unequivocally the imperative duty of all members of temperance societies thus to exert themselves in order to redeem their pledge. Now, as we have been certified by ocular and mental demonstration, in innumerable instances, that as Temperance prevailed and its fundamental principles were imparted, just so far did the Society wear a new and pleasing aspect; and in proportion as members relaxed in promulgating their tenets—advocating their demands, and sustaining their promises by a uniformity of consistent conduct, I would say, that in like proportion have our societies retrograded;—these considerations, apart from any thing that has on this occasion been said, should of themselves be amply sufficient to call up our vigilant attention to the object of this meeting, which is, to revive the cause in all its energies and extensiveness.—Duty does not whisper, it calls aloud, and speaks emphatically and indiscriminately to us all, to be at our posts, and acquit ourselves like men in vindication and support of the claims of injured humanity.—I would not be understood to say, that I deem coercive measures efficient; far from it, I rather think they would have a repelling influence; but I would advocate and earnestly instil the superior advantages of persuasion and consistency; that the understanding may be enlightened, the reason informed, and the whole man be brought to a full adoption of our principles, from a strong conviction of duty. Much might be urged in vindication and support of this sentiment; but being apprehensive that I may exceed the prescribed limits, and thus trespass on your time and patience, not leaving room for those better qualified, and who are to succeed me—I will pass on to address myself concisely to such are yet standing aloof.

Some are probably halting between two opinions; others resolutely determined to resist every effort we put forth for the advancement of the cause, and promulgation of its benign principles. To you I would say, (if any such be present) pause and deliberate; consider yourselves as men placed on earth in a probationary state for some wise purpose;—know that you are accountable beings, amenable to a superior Power for your conduct, not for a part, but for the whole;—recollect there is a monitor within you to reprove; and as often as that monitor exclaims against you, be assured you are transgressing the dictates of an enlightened conscience, and must give account to Him who implanted that hallowed

principle within you. Beware then how you proceed in such a ruinous course; stop before you are irretrievably undone, and casting aside your prejudices with the iniquitous practices resulting from them, over to the side of benevolent habits, join our ranks, espouse our cause and principles, be virtuous and be happy. In making this request, I am asking nothing unreasonable; I am merely calling upon you to perform an obligation which you are under to the world, and which sacred duty demands at your hands, irrespectively of this admonition.

I would, in drawing to a close, take the liberty to remind you, that you are also a constituent part of the general mass of society, and that unless you abandon your imbibed prejudices, relinquish your hostility to this benevolent cause, and be immovably stedfast therein, you are forsaking your own mercies, and hewing out to yourselves 'broken cisterns.' As rational beings, endowed with the power of consenting to and doing good or evil, you are positively expected and commanded to resist the one and perform the other, in the strength and fear of Almighty God: and can you possibly any longer reject the wise and salutary counsels of Heaven, accompanied as they are with the blessed promises of endless reward to those who obey them? Being solicitous for your present and future welfare, I would fondly anticipate better things, and see you harmoniously unite with us in sustaining the claims of this benevolent institution. But recollect, and carry this remark with you in your cogitations, that I would have none, nor not one join us unless from principle and strong conviction of duty. I would have none enlist under our banner to bring a stigma upon themselves and reproach upon the Society of which they may be members: I would have them come conscientiously, deeply imbued with the necessity and obligation of so doing, putting aside sinister motives, and standing forth as the avowed friends of benevolence and virtue; such and such only would I invite to come to our assistance, and thus coming I would embrace them in the arms of affection, recognize them as amongst the excellent of the earth, and cheerfully bid them God speed.

May the God of Heaven smile propitiously on this meeting, further our wishes, succeed our endeavours, and enable us ultimately to exult in the victory successfully obtained over ourselves, and our temporal and spiritual enemies, through the instrumentality of Divine grace.

For the Colonial Churchman.

DISSENTING OBJECTIONS REMOVED.

Messrs. Editors, (No. 12.)

I shall now try to answer some of the objections which are usually made to the powerful remedy which I have recommended in my two last, as the best which can be adopted to heal all our unhappy divisions.

The first objection which I shall consider is this:—"there is too much formality and too little spirituality under the Episcopal form of church government."

Now, I would ask, is this a sufficient excuse? I never heard that a body of any kind could exist without a form of some sort. There must be a shape of some kind even in the formation of dissenting bodies; and I am sure, and no sensible man will deny, that it is an easy thing for a man to be formal in any sect, and with the plainest and most simple form of worship. And as regards the want of spirituality in the Church of England, this, even admitting it were true in some measure, can never be an excuse for schism. I suppose they who see this defect must, of course, consider themselves as more spiritual than the rest, and I should therefore tell them, that if they are blest with a larger portion of the spiritual life than their neighbours, or fellow-churchmen, it is their duty to do all in their power to communicate that life to others, by remaining among them, by shewing them their love for their souls, and by spiritual and holy lives. This, I presume, would be a far better way for reviving the true spirit of the Gospel, and of all the doctrines of our church, than to leave it, and seek elsewhere for purity which is not to be found upon earth. If the members of the Church be too formal, and not so alive to their spiritual interests as

they ought to be, let those who are better endeavour to infuse their zeal and christian love into their neighbours. We surely need not abandon the institution of God for the sake of doing good to others, or even for our own comfort. The Jewish church was greatly defective in the good conduct or religious habits of her members, but she was always spoken to by the prophets as the church of God. Many of the primitive churches were also fallen into a low state of morality and religious feeling, but they are constantly addressed as "the church of God at Corinth," "the church of God at Laodicea," &c. &c. If all the members of the church were spiritually dead, and totally unconcerned about the things that belong to their peace, with the exception of one individual, that individual would be obliged to do all in his power to revive all the rest; but in what manner? Not indeed by leaving them, not indeed by turning his back upon them, as unworthy of his regards, but by love, patience, a holy life, a godly conversation, and "keeping himself unspotted from the world." While the doctrines of the church are those of the Bible, and her ministry unbroken, Christ is her Great Head, and she must be his body upon earth; and there is not the least doubt but he will bless the endeavours of his lively members in communicating the divine flame of spiritual life to all around them. We thank God that we have the marrow and substance of the whole Bible very prominent, even in the midst of what is called "formality," and "the remains of popery." We need only turn our formality into life, and all will be right; and if pious dissenters have this life—this noble and quickening principle of holy lives, and christian graces,—let them come and help us; let them come nearer to us, then, that we may be benefited by their example. But surely division is not the fruit of a very christian spirit, and I must say that I think a person has little reason to complain of the lukewarmness or irreligion of the members of his own house, while he himself is too impatient to bear with their faults, or too rash to endeavour to do them good by a kind and gentle way of acting. Such a man is still in great want of religion himself. He does not know his own heart, and has not the best of virtues, which is "charity." Alas! there are many among dissenters too, who, judging from their works, have more of the form of godliness than of the power, and I think it is in vain to ground any objection to the church upon this head. Let true charity, and the real spirit of Christ, animate those who have hitherto entertained these opinions of the Episcopal church, and then we may be sure to see small points of difference laid aside, and unity prospering among the followers of Jesus!

But such is the great love of change and excitement in the human heart, that some are even found who excuse their schism by saying "that the Gospel is not always preached in the church." What a strange delusion! Is there a word of truth in this statement? Have they ever attended the Service of the church in a proper frame of mind? Have they ever read and considered all her forms of devotion, without prejudice, and with a humble and prayerful disposition? This is the question? There is hardly a sentence in the prayer book which is not connected with the great and fundamental doctrine of human Redemption through the Son of God's Incarnation. Christ is pointed out in all our ordinances as the only Saviour of sinners; and so much so that I have sometimes thought that the mere reading of the Services would be sufficient to feed every soul "hungering and thirsting after righteousness!" Yet, "the Gospel is not always preached in the church!" while it is impossible for any man at any time to attend the Public Worship of our church without hearing in the plainest language, the Divine message of reconciliation delivered to all present, through the officiating minister, in the exhortation, the prayers, the thanksgivings, the lessons, the Sacraments, and the sermon! Here it may be said that the sermon is not always a Gospel discourse, and sometimes no better than an essay on morality. But I would beg leave to observe that it is impossible for a minister of the church to preach any thing plainly at variance with our doctrines, without being liable to prosecution and suspension; and it is the duty of those who hear him preach any strange doctrine to report him to the Bishop. But then they must be very sure of the justice of their complaint,

and I dare say that if a charitable construction were often put upon those sermons which are most objectionable, we would hear less about them. We have all that we need, or that we can desire, from the desk and after such a comfortable report of good things, we should be better prepared to be charitable and humble, forbearing, and forgiving one another.

It is very true one minister here and there may not have all the necessary discernment or may not preach the Gospel with equal clearness, but such instances may occur among all religious Societies. In such cases, if we see the defect ourselves, it belongs to us to remedy it by all lawful means; but not by dissenting and committing the great sin of schism, for the sake of an individual, but by prayer, by love assigned, by private conversation and exhortation, by a good and holy conduct—in all things, and by preserving unity and peace above all other considerations.

I remain, Messrs. Editors, Your's, &c.
Oct. 24, 1838.

INTELLIGENCE.

ENGLISH ITEMS.

THE BISHOP OF EXETER AND A RADICAL CLERGYMAN.

Of all the abusive, insolent, and scurrilous letters we remember, to have read, none ever surpassed an epistle which has just been addressed to the Bishop of Exeter, by a clergyman of the name of Head, Rector of Feniton, in his lordship's diocese. It appears that the Bishop has sent a letter to his clergy requesting them to read over, four Sundays previously to Confirmation to the candidates, the office of Baptism, and to require from them "such an account of their knowledge of the Christian religion as is contained in the Church Catechism." Mr. Head, who seems to have very few brains, and less Christian mildity and piety, insolently asks the Bishop by what authority he does so, and "if it be not more becoming a Christian Minister to exalt the Bible—to exhort them to the study of the Bible—and to require such an account of their knowledge of the Christian religion as is contained in that?" "Again," says Mr. Head, "on what authority do you command me to ground my pastoral exhortations on a Scripture different from that which is said in Scripture." Now, if this does not mean that the Catechism, Office of Baptism, and consequently the Prayer Book containeth something contrary to Scripture, it has no meaning at all in it. And yet this very identical Head holds his Rectory, worth about £400 a year, with a good parsonage house, on the faith of his being declared, "That the Book of Common Prayer . . . containeth in it nothing contrary to the Word of God . . . and that he himself will use the form in the said book prescribed . . . and none other." This is part of one of the three articles of the 38th Canon, subscribed by Mr. Head, and every clergyman, in these words:—"I, Henry E. Head, do willingly and ex animo subscribe to these three articles above mentioned, and to all things that are contained in them." Now, the Bishop, according to Mr. Head's own story, requests him to do no more than what the Prayer Book, or part of its contents, in opposition to the Bible, and can no longer make the subscription upon the faith of which he holds his living, he must, of course, as "a conscientious man," give up his Rectory, or be content to be considered as an impudent hypocrite. Mr. Head positively accuses the Bishop of requiring him to preach "such sentiments as are calculated to mislead inexperienced ministers and give countenance and currency to damnable heresies; and then has the impudence to call it "brotherly remonstrance." Mr. Head acknowledges that he is "pledged to obey the Bishop in all things lawful and honest;" and can he say that, in calling upon him to act in accordance with the Prayer Book, and his own subscription thereto, his lordship is requesting anything unlawful or dishonest? Again, says the mild and humble, and meek Christian, to his Bishop, to whom he has solemnly vowed and sworn obedience: "As if once were not enough, you require us to read your form four times at least. Ought we not to read

over, we are much obliged to you, but we have already forms enough and to spare, and do not need to borrow from your private store? We will not worship the image which thou hast set up!! This image, be it recollected, is a request to this man to fulfil his own solemn vows; to use the Prayer Book and obey his Bishop, who now merely calls upon him to "instruct his youth in the Church Catechism set forth for that purpose."

We have said quite enough to show both the character of this vulgar, badly written, saucy epistle, and of the lox-minded man who wrote it. If he be an honest man he will at once leave the Church, and show himself openly, to be what he appears to be covertly, a "sour dissenter;" but there is the £400 a year, and a comfortable house to give up, and that is no joke for such a Radical as Mr. Head, who appears emulous of becoming a Whig martyr, in the hope of gaining a Bishopric *à la Stanley*, or some other preferment, for his letter appears in the *popish Chronicle*, and other Whig papers, headed "the Bishop of Exeter rebuked by one of the Tory Clergy." This is of course lying flourish or a flourishing lie of the Whig papers, as Mr. Head is a notorious incident Radical.—*Ch. of Eng. Gaz.*

The highly reprehensible letter referred to above, having, as might be expected, found a place among the "Interesting Extracts" in a late number of the *Christian Messenger*, we have thought it no more than right to follow it by what will probably be considered a satisfactory justification of the Bishop of Exeter, and a just condemnation of the contumacious writer. Candour demands that it should be also inserted in the columns of the *Messenger*.—*M. C. C.*

I R E L A N D.

Attempt to Murder.—On the night of the 18th ult., an attempt was made to murder Robert Uniacke, Esq., of Woodhouse, county Waterford, nephew to the Bishop of Kilmore. The assassins seem to have been well acquainted with the interior of the house, and Mr. Uniacke's habits. At half past ten o'clock, Uniacke's usual hour for retiring to rest, Miss N. Uniacke and her sister passed along the gallery leading to their bedroom, which is in the same direction as a sleeping apartment, and just as they had passed a window through which the light of their candle could be seen, a shot was fired, providentially not injuring either of the ladies, the ball having struck an iron railing in front of the gallery; it was next morning in the passage. H. Villiers Stuart, Lieutenant of the County, has convened a meeting of the county magistrates at Durgarvan, to discuss measures for securing the assassins, in consequence of information he has received on the subject. Government have offered a reward of £50 for the purpose.

I N D I A.

British Connexion with Idolatry.—(From the *Friend of India*.)—It is with feelings of mingled indignation and sorrow that we find fresh cause to recur to this subject. Some of our readers may perhaps think it a bore, but we hope better things of the future. Our race is nearly run, but never will we have an opportunity of raising our voice against the monstrous system, which not only encourages the forces Christian men to join in offering homage and adoration to the foul and obscene idols of India. —*Madras Cons.*

At the late celebration of the *Buckreed*, at Trichinopoly, a salute was fired at six in the morning by European artillery-men; the party had then to accompany the procession to the Eedgah, about two miles distant, where a second salute was fired at eleven, and on their return to the fort at three o'clock, a third; the Europeans being all this time exposed to a burning sun in their attendance on the procession.—*U. S. Gazette.*

Christian soldiers forcibly engaged for nine hours to offer homage to idols! The health of those men exposed to a trifle, and nine hours' exposure to the burning sun, is a tolerable certain way of destroying it. War, under other circumstances, may sometimes require such

a sacrifice; but such acts as those which we record are, literally and truly, a sacrifice of the men's lives at the shrine of idols. And on what grounds do the directors insist that this unholy system shall be continued? "That unless we thus humour the religious prejudices of the natives, they will revolt, or their affections be alienated." What, then, would the directors say, were we to insist that those natives, should take an active part in rites expressly prescribed and denounced by their religion? And yet is not this what the directors exact of their Christian servants. Have Christians, then, no feelings? Is toleration to be withheld from them alone? Support, active support, is granted to idolatry; and shall toleration be denied to the professors of Christianity? Is Christianity of less consequence than the superstitions of the heathen? Are its commands less imperative, its denunciations less severe, or their fulfilment less certain? How long will the directors dare to avow, in the face of Christian England, that in order to fill their own treasury, and humour their benighted vassals, they will persist in violating the consciences of their Christian servants, supporting idolatry and impurity in their foulest forms, and setting at open defiance the commandments of the Most High?—*Madras Conservative.*

A M E R I C A N I T E M S.

Statistics of Education.—The *Portland Transcript* contains the following interesting statistics of the means of Education throughout the United States.

About one-third of the population of the country are between the ages of three, sixteen, and eighteen, and of course are the proper subjects for school education.

In the United States more than four millions of children ought to be under the influence of schools.

In Maine, the law requires that the inhabitants of every town pay annually for the support of schools a sum equal at least to every person living in it. That amounts to about \$120,000. Their expenditures are more than \$140,000.

In New Hampshire, a separate tax of \$90,000 is raised for schools, besides an annual appropriation from a tax on bank stock of \$10,000.

In Vermont, more than \$50,000 are raised for schools from a third per cent. tax on the grand list, and as much more from district taxes, besides an income of nearly \$1,000 from banks.

In Massachusetts, there are nearly 3000 schools supported by public taxes and private subscriptions.

In Boston, the schools contain more than 12,000 children at an expense of \$200,000.

In Rhode-Island are about 700 schools, supported by a legislative appropriation of \$10,000 annually, by taxes and private subscriptions.

The Connecticut fund is about \$2,000,000, but fails of its desired object. Children in the State 85,000, schools, about 1,500.

In New York are more than 9,000 schools, and over 500,000 children taught in them. School fund \$1,700,000 distributed annually \$100,000; but on the condition that each town raise by tax or otherwise as much as they receive from the fund.

New Jersey has a fund of \$253,000, and an annual income of \$22,000.

In Pennsylvania, during the last year, more than 250,000 children out of 400,000, were destitute of school instruction.

Delaware has a school fund of \$70,000.

Maryland has a fund of \$75,000, and an income for schools from the banks, which is divided between the several counties.

Virginia has a fund of \$1,633,000, the income divided among the counties according to the white population, and appropriated to paying the tuition of poor children generally attending private schools.

North Carolina has a fund of \$73,000 designed for common schools.

South Carolina appropriates \$44,000 annually to free schools.

Georgia has a fund of \$500,000, and more than 700 common schools.

Alabama, and most of all the western and south-western states, are divided into townships six miles square, and each town into sections one mile square

with one section the sixteenth, appropriated to education.

Mississippi has a fund of \$28,000, but it is not available till it amounts to 500,000.

The Legislature of Louisiana grants to each parish or county in that State, \$2 62½ for each voter.—*Epis. Rec.*

Disastrous Year.—During the year 1838, besides a large number of less important burnings, collapses and explosions, the following is the melancholy list of steamboat disasters.

The *Ben Sherrod*, with the loss of 100 lives; the *Monmouth*, 400; the *Home*, 100; the *Moselle*, 120; the *Ben Franklin*, 100; the *Oronoke*, 130; the *Washington*, 30; the *Pulaski*, 100. Eight steamboats and ten hundred and eight human lives lost!—*Ibid.*

Last week the Rev. Henry Richmond, of Queen's College, Cambridge, preached two sermons at the parish church of Turvey in Bedfordshire. And we are gratified in being able to state that out of respect to the memory of the Rev. Legh Richmond, the dissenting ministers in and around Turvey closed their chapels, and went, with their congregations to hear the son of their former rector.—*English paper.*

According to Parliamentary Returns, there are in England 12,668 pauper lunatics; and the insane alone, including the different classes of society, cannot be estimated at fewer than 1,000: that is to say, about one person in every 1,200.

Wreck of a steamboat.—The brig *Tauton*, Cummings, master, arrived at Fall River, (Mass.) 31st ult. from a short whaling voyage, with 60 barrels of oil. In lat. 28 North lon. 60 1-2 West, Capt Cummings fell in with the wreck of a steamboat. Capt. H. went on board the wreck but found nothing by which he could positively determine her name, or where she belonged. She was copper bottomed and copper fastened, and from appearances, had not been long at sea. Capt. C. is of opinion that it was the wreck of the *Pulaski*. Some pieces of the copper, and some of the bolts-taken from the wreck have been brought in the brig.

Army Chaplains.—It is a strange anomaly in this Christian country, that until now no provision has existed for the support of Chaplains in the Army, and that in fact no such order of men has been known in the service. At length by a section inserted in the act of Congress passed 5th July last, the necessary provision has been made, and accordingly the Secretary of War has issued a circular authorising Chaplains to be employed at the following posts, at a salary not exceeding \$40 per month, and 4 rations a day, with fuel and quarters as provided for a Captain.

No. Names of Posts.	States or Territories.
1 Hancock Barracks,	Maine.
2 Fort Gratiot,	Michigan.
3 Fort Brady,	Michigan.
4 Fort Winnebago,	Wisconsin Territory.
5 Fort Snelling,	Upper Mississippi.
6 Fort Crawford,	Wisconsin Territory.
7 Fort Leavenworth,	Missouri Territory.
8 Jefferson Barracks,	Missouri.
9 Fort Gibson,	Arkansas Territory.
10 Fort Jessup,	Louisiana.
11 Fort Towson,	Arkansas Territory.
12 Fort Monroe,	Virginia.
13 Fort Pike,	Louisiana.
14 Fort Morgan,	Alabama.
15 Fort Pickens,	Florida.

The Chaplain will be required to do the duties of schoolmaster under such regulations as may be established by the administration, approved by the commanding officer. He will teach and instruct the children of the private soldier, as well as of the officer.—*Jour. of Com.*

The valuable library of Leander Van Els, of Bavaria, consisting of 13,000 volumes, has been purchased for the New York City Theological Seminary. It is a collection of great value.

A NARRATIVE OF MISSIONARY ENTERPRISES IN THE
SOUTH SEA ISLANDS.*

By John Williams, of the London Missionary Society.

The first favourable impression at Aitutaki was made by a tour through the island.

The teachers stayed a few days at every district, conversing with the people, and teaching them the alphabet, and the Lord's prayer. On reaching the district of Tautu, they held, in the presence of a great assemblage of people, an argument with an old priest, who vociferated, "Te-erui made all lands, he made Aitutaki; and after he had made it he gave it its present form, by moulding it with his hands." The teachers answered, that it was not so; that God alone had power to create, and that he made Aitutaki, and every other land. The priest continued vociferating upon the greatness of Te-erui, and asserted that he was the first man. The teachers asked him who was Te-erui's parent. He replied, "O Tetareva." They then inquired of him whence Tetareva came; he said, "From Avaiki." They desired to know where Avaiki was; he said, "It is beneath: Te-tareva climbed up from it; and because he arrived at the top he was called by that name;" whereupon the teachers said, "This land, then was made before Te-tareva arrived?" "Most certainly," replied the priest. "Then," continued they, "how can Te-erui be the maker of a land, which you say was made before even his parent Te-tareva came up from beneath?" This appeared to perplex the priest, and he was silent. They then addressed the assembled multitude, upon the being of God, affirming, that before any thing was made he only existed, and that he was without beginning, and is without end. From this topic they proceeded to speak of angels, and of one portion of them falling from their original happiness, which was followed by a detailed account of the creation of the world. All this was new to the people; and the interest excited by the announcement appears to have been intense; for, if the slightest noise was made, there was a general cry of, "Be still, be still, let us hear." Thus encouraged, the teachers went on to describe the creation of our first parents; their being placed in the garden of Eden; their transgression, with its consequences; and the love of God in giving his dear Son, to die a sacrifice for sinful man. On hearing which, they exclaimed, with one accord, "Surely this is the truth; ours is all deceit." From that time many began to listen attentively, and to believe what they heard.—Pp. 65—67.

As at Tahiti, so at Aitutaki the downfall of idolatry was accelerated by ordinary occurrences, in which, however, a Divine agency was too conspicuous to escape observation. So general and powerful was the impression on the minds of the people of Aitutaki, by the circumstances I have narrated, that on the Sabbath day after the death of the chief's daughter, the people of several districts came, cast their idols at the feet of the teachers, and professed themselves worshippers of Jehovah. During the week the rest followed; so that, by the next Sabbath, not a professed idolater remained in the whole island. On the third Sabbath in December, just about fifteen months after the teachers landed on their shores, they had the delightful satisfaction of seeing the whole of the inhabitants convened to worship the One living and true God. Having no house which would contain so great a number of people, they assembled under the shade of a grove of Barringtonia and mape, or chestnut trees, whose interwoven leaves and thick foliage were at intervals penetrated by the rays of the sun, while the cooling breeze from the ocean swept softly among the branches.

At the conclusion of the services of this memorable day, Papeiha requested the people to attend a general meeting which was to be held on the following morning, when subjects of importance would be brought before them. At the appointed hour, the whole of the inhabitants of the island assembled, and after having spoken to them of the immense labour they formerly bestowed in the erection of their maraes, and in the worship of their false gods, he exhorted them to let their "strength, devotedness, and

stedfastness, in the service of the true God, far exceed." He then made the two following propositions:—first, "That all the maraes in the island should be burned, and that all the remaining idols should be brought to him, in order that he might forward them to us at Raiatea, that we, with our people, might also rejoice in the triumphs of the word." The second proposition was, "That they should commence immediately building a house in which to worship Jehovah." To both of these proposals the assembled multitude yielded their cordial assent. As soon as the meeting broke up, a general conflagration of the maraes took place; and so complete was the destruction, that, on the following morning, not a single idol temple remained unutilized.

The whole population then came in procession, district after district, the chief and priest leading the way, and the people following them, bearing their rejected idols, which they laid at the teachers' feet, and then received from them in return a few copies of the gospels and elementary books. Thus were the labours of two comparatively weak instruments rendered "mighty through God" in effecting the utter overthrow of an idolatry, dark, debasing, and sanguinary, which had shrouded the by-gone generations of this verdant little island, and held them bound in its fetters.—Pp. 72—74.

Things, however, were not always thus prosperous. At Mangaia, an island only visited once before, by Cook, the missionaries were nearly destroyed.

Thus our pleasing anticipations were frustrated, and our poor people suffered the "loss of all things," in attempting to introduce the Gospel into this island.

We left the island with feelings of deep regret, but resolved to embrace the first opportunity of sending two single men, who, we had every reason to hope, would suffer no other inconvenience than the loss of their property. A few months after our return to Raiatea, the deputation intending to touch at Mangaia, on the way to New South Wales, it was determined that several teachers should accompany them. Davida and Tiere, two unmarried members of the church at Tahaa, offered their services to carry the Gospel to that island. On arriving at it, these two devoted men, as Papeiha had done before them, leaped into the sea and swam to the shore, taking nothing with them but the light dresses which they wore, and a portion of the New Testament in the Tahitian language, which was carefully wrapt up and tied upon their heads. Contrary to expectation, they were kindly received, an afflicting dispensation of Providence having very much subdued the violent spirit of the people, and prepared the way before them; for soon after our visit, a disease broke out which was exceedingly fatal; the infant and the aged, the chieftain and the peasant, fell alike beneath its deadly influence. Ascribing this calamitous visitation to the vengeance of the "God of the strangers," whom they had ill treated, they collected all the property they had taken from us, and cast it into an immense cavern in one of the mountains; making a vow to "the God of the strangers," that "if he would suspend the execution of his vengeance, and conduct his worshippers again to their island, they would receive them kindly, and give them food to eat."

Thus again we had the pleasing task of recognising the timely interposition of an all-wise and overruling Providence, adapting the means he employs to the circumstances of the people whose minds are to be influenced. And it must be allowed that the event just narrated was calculated to produce as powerful an impression upon the minds of such a people, as if they had been eye-witnesses to a miraculous display of Divine power.—Pp. 80—82.

We have no room for any account of the discovery of Raiatonga; but the following extract from another Missionary's (Mr. Bourne) report about Aitutaki and Raiatonga, will be read with satisfaction.

In reference to Aitutaki, Mr. Bourne says—"They have built a coral pier, six hundred feet in length, and eighteen feet in breadth. The number of plastered houses in the settlement is one hundred and forty-four, in many of which are beds:eads and sofas. The female teachers have taught the women to make good bonnets. They are diligent in learning and

numbers can read. Family and private prayer is very general. Every thing has remained quiet since our last visit; neither war nor rumour of war has been seen or heard, although formerly it was their greatest delight, and the bodies of their slain enemies formed the horrible repast at the conclusion of every engagement."

Respecting Raiatonga, after having given an account of the large congregation to which he preached, the numbers he baptized, &c., Mr. Bourne observes—"Much has been said in Europe, &c., concerning the success of the Gospel in Tahiti and the Society Islands, but it is not to be compared with its progress in Raiatonga. In Tahiti, European Missionaries laboured for fifteen long years before the least fruit appeared. But two years ago Raiatonga was hardly known to exist, was not marked in any of the charts, and we spent much time in traversing the ocean in search of it. Two years ago the Raiatongans do not know that there was such good news as the Gospel. And now I scruple not to say, that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and is astonishing. Two native teachers not particularly distinguished among their own countrymen for intelligence, have been the instruments effecting this wonderful change, and that before a single Missionary had set his foot upon the island. I could not help earnestly desiring the presence of my brother Williams, that as we shared in the disappointments experienced in our last voyage, we might share the joy which the change that has since taken place is calculated to produce."—Pp. 111, 112.

We quote the next extract, in order to confirm the impression made upon us as to the necessity of every Missionary being able to converse in the language of the people whom he visits. This impression is forced on us by the private reports of those who have laboured in the East; and we have little doubt that the same necessity has been experienced elsewhere: and if so, the argument in favour of the plan which the Church of England pursues, in establishing Colleges, as those of Calcutta and Barbadoes, is greatly strengthened. Mr. Williams speaks of Raiatonga:—

The people were exceedingly kind to us, and diligent in their attendance at the schools, and on all the means of grace. They made, however, but very little progress in reading; and we considered them as scholars, compared with their sprightly brethren in the Society Islands. Indeed it was to us a matter of astonishment that not a single person in the island could read, although the teachers assured us they had been unremitting in their endeavours to instruct them. It is true they were teaching them in Tahitian, as it was our wish to extend the use of that dialect as far as possible; but not succeeding, we determined immediately on preparing some books in their own language; and with this view I drew up an elementary grammar, and translated the Gospel of John and the Epistle to the Galatians, which were printed a few months after; and from the moment the people received books in their own dialect, their progress has been so rapid, that, at the present time, there is a greater number of persons who can read at Raiatonga than at any other of our stations; and I may add, that I think it a circumstance of very rare occurrence that a religious impression is produced upon the minds of a people, except by addressing them in their mother tongue.—Pp. 121, 122.

DUKE OF SUSSEX.

The sentiment which the Duke of Sussex expressed in a deputation of Dissenters in London, ought to be known. His royal highness said, "Gentlemen, I am now 65 years old, 35 of these I have spent in indisposition. General Gage, that sobers a man—that makes him think—that corrects many of the opinions he might have entertained in former years. It has done so with me. I am accustomed every morning alone to read for two hours in the Bible before breakfast; and if any man reads that book as he ought, he himself will in some measure become inspired by it." His highness's biblical library contains 150 Bibles in different tongues and editions, and estimated to be worth from £40,000 to £50,000.—London Chronicle.

THE MOURNER'S COMFORT.

By Archdeacon Spencer.

From the *Christian Keepsake, and Missionary Annual* for, 1838.)

"Blessed are they that mourn, for they shall be comforted."—*Matthew iv. 5.*

Sweet, falls the shower on Sharon's leaves,
Sweet, sighs the gale o'er India's billow,
Sweet, float the forms which fancy weaves
Around her poet's dreaming pillow,
Sweet, is the virgin-treasured kiss,
When lips, with lips unchanging meet,
Sweet, the first throb of bridal bliss,
Sweet, the untold hope of passion sweet;

Sweet, to the exiles widowed ear
The notes of home remember'd long;
And sweet to speak, and sweet to hear,
The music of his native tongue—
Sweet, from the gheber's perfumed urn,
Their sunward way his offerings find,
Sweeter the prodigal's return,
Sweetest the Christian's will resigned.

Bright is the wild wave's sparkling foam,
Bright blooms the fruit in Seville's grove,
Bright glows the cheerful hearth of home,
Brighter the eye of answered love;
Bright the Peruvian's golden chain,
Bright in Brazilian mines the gem,
Brighter Herodias' gorgeous train,
Brightest the Baptist's diadem.

Lovely the form of absent friend,
Lovely the maiden's spell-fraught name,
Lovely the pledge the distant send,
Lovely the good man's humble fame,
Lovely the unconquer'd patriot's bier,
Lovely the ground by martyr trod,
Lovelier the Christ's millennial year,
Loveliest the eternal sight of God.

Mighty Britannia's guarded coast,
Mighty the Gaul's imperial lord,
Mighty the proud Assyrian's host,
Mightier the slaying angel's sword;
Mighty the monarch prophet's song,
Mighty the unrespecting grave,
Mightier the soul that knows no wrong,
Almightiest He that died to save.

Dear are the mother's accents mild,
Dear the responsive infant's smile,
Dear is the father's only child,
And dear the promise void of guile;
Dear is the tress of braided hair,
Dearer the farewell fondly spoken,
Dearest the sacrifice of prayer,
From hearts subdued and spirits broken?

Weep then—thy Saviour bids thee weep!
As all have wept—of woman born,
While seraphs in their glory keep,
A blessed watch o'er them that mourn.

BIOGRAPHY.

DR. HAMMOND.

We take the following particulars respecting Dr. Hammond, so well known among the pillars of the Church of England Magazine:—

Dr. Hammond rose from his bed at four or five o'clock, rarely so late as six, and did not retire to rest until midnight; for he was both fond of learned research, and so sensible of the snare which lay in the path of idleness, that he had acquired a deep aversion to it, and always besought others to shun its dangers. Even while he dressed, his servants read to him; and in this way he became acquainted with the contents of several volumes; and as he took his walks through the shady avenues which surrounded the mansion of Westwood, a book was his constant companion. To the end of his days he acted upon the maxim that we should give our minutes, and thinking it a great privilege to spend that time in gazing upon business, which should have served for the doing of it.

He principally devoted himself to the study of the Bible and church history; and some of the most then, and moderate works of the day, were the fruits of his reading and reflection. If he erred, it was not designedly, or for want of due meditation and prayer; and when his opinions excited angry feelings or occasioned intemperate language in others, he who had been careful to 'draw the teeth,' as he termed it (that is to avoid giving just provocation to any person in his writings), rendered neither evil for evil, nor railing for railing. So greatly had he gained the mastery over his temper, that some persons who were his companions during the ten latter years of his life, never heard him utter an intemperate expression; and Dr. Fell observes that several of his antagonists were led by the mild spirit in which he wrote, to regret the violence which disfigured their own productions.

He knew that the soul was beyond all other possessions in value, and wished that men were wise enough to ponder this truth, and to live accordingly. He deeply lamented that so many were betrayed in that age into careless and irreligious courses; and, in his endeavours to lead any into the way of peace, he would exclaim, 'O, what a glorious thing—how rich a prize for the expense of a man's whole life were it—to be the instrument of rescuing any one soul!' He therefore went about as one who watched for souls, because he believed that 'spiritual conference which is at all times very profitable, yea, and pleasant to every diligent humble student,' is highly conducive to the 'countertermining and eradicating of sin, mortifying this or that passion, rage, or other sensual desire, and contending for the highest exaltation and improvement of our natures, all growth in grace, and the practical knowledge of our Lord and Saviour Jesus Christ.'

'To be peaceable, gentle, and full of good fruits, was his idea of a Christian's duty; and he endeavoured to shut out the temptations to neglect these things, by frequent communion with God. Considering that at Westwood his time was at his own disposal, he devoted the more of it to the 'Father which seeth in secret;' and his seasons of prayer exceeded David's 'seven times a-day;' these he so religiously observed, that if any necessary business or charity had encroached upon the time, he repaired the loss by absenting himself from the family repast. Nor were these devotions cold and wearisome in consequence of their frequency; he was truly fervent in spirit; and in the ordinary services of the Church, which so many reproached with being tame and lifeless, tears often ran down his face.'

How is the latter fact calculated to reprove those who object to a liturgy as unfriendly to the spirit of prayer! It should teach them that the spiritless attendants on a liturgical worship are "not straitened in" the form of worship, but "are straitened in their own bowels;" or, in other words, the fault is in themselves. If men were imbued with the Scriptures, they would find the liturgy of our Church just the most grateful form of words which they could adopt for nearly every word of it is in Scripture phrase. He who brings not to the act of prayer an understanding enlightened by God's word, will derive no good from the most fluent, unpremeditated form; he who does will be "abundantly satisfied" with our liturgical worship, and, like Dr. Hammond, will feel his sentiments, whether of penitence or of joy, fully called forth and responded to in the use of that form of sound words.

In his private prayers Dr. Hammond not only made known his own wants, but likewise interceded for the whole race of mankind. He could not approve of that 'thrift and narrowness of mind to which we are so prone, confining our care either to ourselves and relatives, or, at most, to those little angels of the world that most immediately concern us.' He therefore pleaded in behalf of those who were in any manner of adversity; for the sick and needy, for the clergy and suffering royalists, for the persecutors of his brethren, and for those who had done him any injury; and he was never satisfied that he had really forgiven such persons, until he had asked pardon for them from God.

The family at Westwood assembled twice a-day for prayer, using the services of the Church of England, and Dr. Hammond usually conducted their devotions. In addition to this he preached a sermon on the Sunday mornings, and persisted in this work of the ministry even when illness rendered it scarcely possible. In the afternoon he catechised the children, inviting the servants to be present, and adapting his instructions to the capacities of both; and so strongly did he feel the importance of what he expressed on those occasions, that he was grieved if the seed appeared to be sown by the way-side; and often under these disappointments retired to his closet to inquire whether they might not be attributed to some defect in himself, which by due care he might remedy. He also invited any of the household to private interviews when they came, encouraged them in a most condescending manner to speak their minds; and then, having patiently listened to their difficulties, he proceeded to use his best efforts to remove them. And when he heard that any were sick, he soon found out their chamber, and endeavoured to establish, strengthen, and settle them in the faith and fear of God.

The same desire to promote personal religion was manifested by his efforts in the neighbourhood.

He knew that the soul was beyond all other possessions in value, and wished that men were wise enough to ponder this truth, and to live accordingly. He deeply lamented that so many were betrayed in that age into careless and irreligious courses; and, in his endeavours to lead any into the way of peace, he would exclaim, 'O, what a glorious thing—how rich a prize for the expense of a man's whole life were it—to be the instrument of rescuing any one soul!' He therefore went about as one who watched for souls, because he believed that 'spiritual conference which is at all times very profitable, yea, and pleasant to every diligent humble student,' is highly conducive to the 'countertermining and eradicating of sin, mortifying this or that passion, rage, or other sensual desire, and contending for the highest exaltation and improvement of our natures, all growth in grace, and the practical knowledge of our Lord and Saviour Jesus Christ.'

The young were now, as they ever had been, peculiarly interesting to him; he thought that they should be led early into the paths of righteousness, and that this would be the most likely way of bringing about a national reformation. At one time he had proposed that every parson should pursue a regular course of instruction in the doctrines and duties of the Gospel, 'with all the youth of his parish who had not yet come to the Lord's supper,' and although these endeavours might be thrown away upon many, yet he considered that, through the blessing of God, an abundant harvest would repay the toil of this spiritual husbandry, thus pursued towards the young and tender plants in the vineyard. Being thrust out of his parochial charge, he was precluded from acting on such a plan; but the mind which proposed it was not less intent upon promoting the spiritual welfare of the young by such means as yet remained within his power. He gained their affection and confidence, he then represented to them the beauty, pleasure, and advantage of a pious life, and the deformity and misery of sinful courses. Such were the sentiments which he mingled with his other instructions to Sir John Pakington's children (for he devoted the interval between morning prayer and dinner to their education), and such he endeavoured to instil into the minds of all whom he met. He also strenuously warned them against being ashamed of their religion. 'You ought to be as open,' he would say, 'in your regard for the Gospel, and as bold in leading others to God, as wicked men are in serving the cause of Satan. Instead of always acting on the defensive part, you should be forward to attack the enemy; and this you will find not only a great service to your neighbours, but a great security for yourselves.'

Dr. Hammond was a frequent visitor of the sick in the neighbourhood. 'The time of sickness,' he observes, 'or any other affliction, is like the cool of the day to Adam, a season of peculiar propriety for the voice of God to be heard in the mouth of his messenger; and so may, by the assistance of united prayers for God's blessing on his own instruments, be improved into a very advantageous opportunity of begetting or increasing spiritual life in the soul, and cannot, without great guilt of unkindness and treachery to that most precious part, be neglected or omitted by us.' In performing this office he often encountered the danger of infection without fear; for he felt that 'he should be as much in God's hands in the sick man's chamber as in his own.'

Although Dr. Hammond's income was now very small, he still reserved a portion of it for the poor; he always came down with exceeding alacrity when it was told him that a poor body would speak with him, and listened with kind attention to the tale of woe. Others he found out in the course of his walks; and some were made known to him by persons whom he requested to recommend proper objects. One anecdote will illustrate this part of his character better than the longest description of it. The party of a poor and sickly weaver, named Houseman, who lived near Westwood, had attracted the attention of Dr. Hammond, who afterwards took great pleasure in visiting him, lending him books, and conversing with him about their contents. Knowing that the poor man's weakness prevented him from earning a livelihood by his trade, he 'invited him, nay, importuned him still to come to him for whatever he needed; and at his death left him ten pounds as a legacy. A little

before which fatal time, he and the lady Pakington being walking, Houseman happened to come by, to whom, after the doctor had talked awhile in his usual friendly manner, he let him pass, yet soon after called him with these words,—‘Houseman, if it should please God that I should be taken from this place, let me make a bargain between my lady and you, that you be sure you come to her with the same freedom you would to me for any thing you want;’ and so, with a most tender kindness, gave his benediction. Then turning to the lady he said, ‘Will you not think it strange that I should be more affected at parting from Houseman than from you?’—*To be continued.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, NOVEMBER 15, 1838.

TEMPERANCE.—We are happy to find by the communication from Aylesford in the present number, that there is still sufficient interest in that quarter, in behalf of Temperance Societies, to produce a meeting of the character described by our correspondent. We fear that such is not the case throughout the Province, but that languor and indifference, if not absolute death, have succeeded to the zeal and animation which characterized these institutions some two or three years ago. For this result we have principally to blame the intemperate course adopted by some of its ardent but injudicious advocates, whose language and measures tended to disgust and repel many a reflecting person, whose influence might have been gained by more moderate conduct. The consequence has been, that many conscientious and powerful friends of Temperance would not cooperate with temperance societies; and these have become in many instances divided, and in some cases extinguished. And alas! the consequence of this has been that Intemperance, the great enemy of the body and the soul of man, and of all prosperity, individual or social, civil or religious, temporal or eternal, is again raising his monstrous head with fresh vigour, to take revenge for the scourging he has received, and to pour forth a more terrible destruction upon the land. This is a state of things that we sincerely deplore, and one which we trust will awaken the serious consideration of all who wish well to so good a cause as Temperance must on all sides be regarded. Having witnessed with gladness of heart the marked improvement which some time ago attended the progress of Temperance Societies, the vast amount of evil which they were the means of arresting, and the large addition they were instrumental in making, to the moral improvement and happiness of the land, and having before our eyes many living evidences of their benefit, in the recovery from the depths of degradation, of those whose reformation had been hopeless,—we cannot but daily lament the retrograde movement of these useful engines on the one hand, and the threatening aspect of the foul fiend on the other. But we would not content ourselves with lamentations. We would earnestly implore the members of Temperance Societies throughout the land, to awaken from their lethargy—to sink all minor questions which may have divided them—and to put forth fresh and united vigour in the cause which first called them into action, and which has lost nothing of its importance. Let them be punctual in their attendance upon the meetings of their societies, a failure in which particular is very injurious and very general. Let stirring appeals be made at these meetings, to keep the public mind awake to the necessity for continued exertion. Let us not grow weary in our endeavours to attract the unhappy wanderer from the paths of sobriety, into a union with an institution expressly designed for his good. Let us especially seek to enlist the young, and as yet undefiled, in our ranks, and try to preserve them from cause of future remorse and misery. And above all, let us continually address our prayers to Him from whom all good counsels, holy desires, and just works proceed; beseeching Him to favour us with

that grace without which very human endeavour must fail.

The annual meeting of the Lunenburg Town and County Temperance Society is to take place on the last Tuesday of the present month, at 7 o'clock P. M. at the National School-house in this town, when a full attendance is particularly requested.

THE BISHOP.—We had the pleasure to receive a letter from his Lordship by the last packet, dated from Paris, whither he had gone in search of health, and in the hope of shaking off some unpleasant remnants of gout. His Lordship speaks in encouraging terms of the efforts which have been made, and still are making, in England, in behalf of the Society for the Propagation of the Gospel.—He had himself attended many large meetings, and preached many times in its behalf, and had many similar engagements to fulfil, which would take him back to England, although he had been advised to try the German waters, and to winter in Italy. Even at Paris, his Lordship was to preach for the same object, on the 7th October, at the special request of Bishop Luscombe; and he had been also desired to do the same at Boulogne. At Bristol, upwards of £400 were obtained, and many permanent subscribers; and among the speakers there, was the Rev. Sir George Prevost, Baronet, who also preached a sermon in behalf of the Society at Clifton, in that neighbourhood. He is a most exemplary clergyman, and appears to retain a friendly interest for this province, where the memory of his excellent but ill-used father is so generally revered. The Bishop still holds to his original purpose of taking Newfoundland in his way to Nova Scotia, if as we trust, the Lord shall strengthen him for the arduous duties of such a visitation. We should rejoice, however, to hear of his being relieved from the charge of that Island and the Bermudas, by their being set off as a separate Diocese.

BISHOP WILSON OF CALCUTTA.—This is a name which we thought all would delight to honour, who love and revere genuine piety, and devotion to the cause of Christ.—We find, however, that it is not so fortunate as to be in good odour with the Editors of the Baptist Messenger at Halifax. Alas for the poor Prelate of the East! In that paper of the 26th ult. there is a slanderous article, copied (why, the Editors best can tell) from some “Morning Advertiser,” which is full of bitterness against Bishop Wilson, and to which, for fear it might escape the notice of their readers, the Editors call attention by an article of their own, confirming the slanders of the extract, and at the same time containing the most glaring inconsistencies. Their words are at first ‘softer than butter,’ when they say, “Doctor (why not Bishop) Wilson, is, we have not a doubt, a sincere disciple of Christ”—but soon they are changed into “very swords,” when they accuse him of “striving to pull down the faith that he once built up, and of lending his aid in fact to stop the progress of Christianity in India!” These are serious charges. What is their foundation? The only tangible one that we can find in the premises is, that Bishop Wilson “discourages extemporaneous preaching and extemporaneous prayers in his Clergy”!! For, as to the statement that he is anxious to prevent “mutual good offices” and “friendly intercourse” between his Clergy and Missionaries of other denominations, it is one which we are authorized by the well known character of this estimable Prelate, and by the statements of such missionaries themselves, in pronouncing a malicious fabrication. It would be easy to bring forward numerous testimonies on this point, if it were necessary to vindicate such a man as Bishop WILSON from the aspersions of the “Morning Advertiser” and the “Messenger.” He is well known to the christian world as a man of apostolical simplicity, boldness, and zeal, and of truly evangelical spirit; and the enemies of the Church could not have selected a more unfortunate object for the success of their malevolent attacks. “They

can find no cause of accusation against this DANIEL, or cept they find it touching the law of his God.” The probability is, that Bishop Wilson has been requiring the Clergy to conform to the rules of the Church, and to their ordination vows, and for this he has incurred the ire of the liberals of the day.

The Editors of the Christian Messenger more than half that none of the Prelates sent to India, except Bishop Aber, “have been able to appreciate the value of Christianity itself, above the sacerdotal vestment with which it is too often disguised and encumbered.” How can the Editors continue unchanged the title of their paper, while they utter aspersions like this, which in their consciences they know to be alike unchristian and unfounded? How can they thus speak of men, who in every instance have been acknowledged to be men full of faith and good works—who who counted not their lives dear unto themselves, so that they might spread the knowledge of the Redeemer in the dark places of the earth. We wish their slanderers could portion of their spirit.

CANADA.—In our last we expressed our fears that a storm was brewing in this quarter, and this opinion is confirmed by a late letter from a friend there who has every facility for obtaining the most correct information. He says,—by the latest accounts from the district of Montreal, from Upper Canada, and from the United States, I very much fear we shall have a very disturbed winter. Great uneasiness prevails among the English settlers scattered throughout the country and on the Montreal frontier. Undoubtedly intelligence is received that the Canadians are banding together under secret and illegal oaths to annoy and drive out the English people, and when serving as Juries, not to convict each other. The American Government, have officially intimated that they cannot answer for the peace of the frontier, that with the increase of their army lately made, they cannot do more than provide for their own garrisons and keep off the Indians pressing upon their Southern border, that if they embody the Militia it will be perhaps making the matter worse as respects the Canadas, because a large portion of them will be found to be sympathisers with the disaffected in these provinces; and the United States Government has given information that large combinations are formed in some of the States bordering on these Provinces, to raise men and money for the promotion of the cause of rebellion. With this spirit abroad, and a prevailing disaffection among the people of this country, we must look for a troublous winter. Probably there will be no actual insurrection, but there will be partial troubles in country parishes; the frontier settlements will be kept in a state of constant alarm and watchfulness, as bad, perhaps worse, than that required by a state of actual war; and the Government must hold its military arm ready to crush any attempt at invasion from without, or rebellion within. Now that it is known that Lord Durham has come round to the opinion that the French feelings and predominance must be broken up, and British feelings and influence prevail, the Canadians, seeing the danger that threatens their nationality, are organizing the means of political resistance to his views by committees, public meetings, petitions, &c. It is fortunate that Sir John Colborne had not had time to carry into effect his long entertained purpose of going home. His vigour and prudence will be a tower of strength this winter. He will reside at Montreal.

BISHOP OF MONTREAL.—We copy the following from the “Church.”
The Lord Bishop of Montreal held an Ordination in St. James’s Church, Toronto, on Sunday morning last, when the following gentlemen were admitted to the Holy Order of Deacon.
Mr. William Dawes, who proceeds immediately to

SCIENTIFIC.

Extracts from the proceedings of the "British Association for the Advancement of Science."

Zoology and Botany.—Sir William Jardine, President, in the chair. A paper was read from Mr. W. H. Clarke, of Liverpool, on a fish of Surinam, with four eyes, which, although previously unknown to zoologists, was met with in large shoals off some parts of the coast of Surinam, the water sometimes assuming a dark colour from their presence. Two of the eyes are in the usual position, but on the crown of the head there is a protuberance like the horn of a buffalo, in which there are two other organs of vision which move alternately with the former. It has a singular mode of escape from its enemies, for when alarmed it retreats to the bottom with its head upwards, and by the aid of its dorsal fins, buries its body in the sand, but in this position they are frequently decapitated in large shoals by the ground shark, which is their most inveterate enemy. It possesses various Indian native names, one of which is "Food for the Chiefs," so that it appears to resemble the white bait of the river Thames.

Mathematics and Physics.—Sir J. Herschell in the chair. Colonel Reid, R. E., read a paper on the law of storms and monsoons. It was founded on the observation of several of the most remarkable storms occurring within the last few years, the courses of which were accurately defined. No theory was advanced, but a considerable number of facts adduced, to which he solicited the cooperation of future observers. He traced the effect of a monsoon as emanating from a centre, and describing a common circle, an opinion which was supported by the President, who stated the singular opinion that the spots of the sun were produced by the operations of causes similar to those producing terrestrial monsoons which move in a parabolic curve in different directions in both hemispheres of the earth and sun.

Fluids.—Mr. Webb Hall read a paper on the economy of heat for domestic purposes: and Mr. Russell a very interesting communication on the resistance of fluids to vessels. It was formerly considered that vessels made their way through the water as the current flowed, but his experiments had proved that speed was not regulated by this cause, nor the shape or construction of the vessel, but by the depth of the fluid, and height and form of the wave, and also their respective velocities. Vessels, he considered, might be so constructed as that there should be no resistance, according to the principles which he had laid down at former meetings, and he and Sir J. Robinson had constructed vessels which entered and passed through the water without disturbing it by a ripple.

Geology and Geography.—Professor Lyell, President. The first paper read was a communication from Mr. W. Long, descriptive of a bone cavern near Cheddar, in Somersetshire, containing human as well as other animal bones. The fact of human bones being found imbedded in any old formation was always worthy of notice, from the rarity of their occurrence, and the interest excited when these were found in connexion with extinct animals. The cave is situated in limestone-rock, and 30 feet in depth. On the first entrance, it has the appearance of lofty chambers, tapering into an archway, which opens again into lofty chambers, on the bottom of which are found human skulls and bones, mixed with those of boars, deer, oxen, &c., imbedded in soil evidently of remote origin, and containing very few fossils, which are, however, very abundant in the rocks above. Professor Sedgwick remarked that he had not personally visited the locality, but always looked with suspicion at cases where the association of human bones with those of other animals of extinct species was sought to be established. The occurrence of human bones in caverns might be readily explained without their being coincident with the rock, and no argument could be drawn from it for changing the present system of geologists, in which the existence of bones belonging to the human species along with those of extinct species of animals had not been established. Professor Lyell mentioned that this subject had been minutely examined by eminent French geologists, who had found in a cavern in the

south of France human bones associated with those of the rhinoceros and elephant; the latter were of living genera though extinct species. It was a singular fact that some pieces of pottery found along with those bones led them to examine a tumulus in the neighbourhood, where they found pieces of pottery of the same description, as also bones of the ox, ass, and goat, but none of the extinct rhinoceros or elephant. The circumstance of human bones being found in connexion with those of animals was no proof that they were coeval, but only that they were of high antiquity, though not referable to a geological era. The second paper read was one of considerable local importance, containing the result of an extensive series of observations of the Newcastle coal district, by Mr. John Buddle, embracing an extent of 900 square miles.—*Newcastle paper.*

DEFERRED ITEMS.

TESTIMONY TO THE CHARACTER OF HENRY MARTYN.

By the late Rev. Robert Hall.

The religious public have lately been favored with a rich accession to the recorded monuments of exalted piety, in the life and religious experience of the late Henry Martyn. It is delightful to behold in the history of that extraordinary man, talents, which attracted the admiration of one of the most celebrated seats of learning, consecrated to the honor of the cross; enterprising genius, in the ardor of youth, relinquishing the pursuits of science and of fame, in order to travel in the steps of a Brainerd and a Schwartz. Crowned with the highest honors a University could bestow, we see him quit the luxurious shades of academic bowers, for a tempestuous ocean and a burning clime, for a life of peril and fatigue, from which he could expect no other reward than the heroic pleasure of communicating to perishing millions the Word of eternal life. He appears to have formed his religious character chiefly on the model of Brainerd: and as he equalled him in his patience, fortitude, humility and love, so he strictly resembled him in his end. Both nearly at the same age, fell victims to a series of intolerable privations and fatigues, voluntarily incurred in the course of their exertion for the propagation of the faith of Jesus. And though their death was not a violent one, the sacrifices they made, and the sufferings they endured entitle them to the rewards and honors of a protracted martyrdom. Their memory will be cherished by the veneration of all succeeding ages: and he who reads their lives will be ready to exclaim, "Here is the faith and patience of the saints."—*Ch. of the Church.*

Singular Retribution.—Our readers will recollect the afflicting murder of the missionaries, Lyman and Munson, among the Buttas, a year or two since. By an extract from the Annual Reports of the American Board, read at their late meeting in this city, we learn the following fact. A missionary of the Board recently made a tour in that country, and ascertained that these devoted men would not have been killed had their object been known. The tribe that destroyed them was at war with another tribe, and being out upon a warlike expedition, they discovered these two strangers. In the excitement of their feelings, they immediately killed them. When the news of this affair reached the neighbouring villages and tribes, and they ascertained from various sources that the missionaries were good men, and came to do them good, they were filled with indignation. Assembling their forces, they marched against the village, burned the houses, destroyed the gardens, killed some of the inhabitants, and dispersed the rest. The place was called Sacca, and is now no more inhabited. A jungle is growing thickly over its ruins. How soon did their wicked deed recoil, in destruction, upon their own heads! It is, indeed, a singular circumstance, that heathen tribes should destroy one of their own villages, in revenge for the murder of Christian missionaries. A mission will, probably, be established among them.—*Epis. Rec.*

Bishop Chase, of Illinois, has located a college on Vermilion river, not far from the town of Ottawa, and named it "Jubilee College."

Montreal to undertake the duty of Travelling Missionary in that District;
Mr. Richard Athill, A. B. who will probably be appointed Travelling Missionary to the newly erected District of Wellington, lately part of the District of Gore; and
Mr. Thomas Smith Kennedy who, we understand, will be Travelling Missionary in the Bathurst, Johnstown and Eastern Districts.

The following gentlemen were, on the same occasion, admitted to the Order of Priesthood:
The Rev. Thomas Greene, A. B., who has for some time been settled at Wellington Square, District of Gore; and
The Rev. Henry Scadding, A. B. third Classical Master in U. C. College, who will probably officiate on Sundays in the township of Scarborough.

The services of this most interesting day were renewed at 3 P. M. when, after Evening Prayer and an impressive Sermon from the Lord Bishop, his Lordship administered the rite of Confirmation to 74 persons.
On Wednesday his Lordship held a visitation in St. James's Church, at which fifty clergymen were present. An excellent Visitation Sermon was preached by the Venerable the Archdeacon of York, after which his Lordship delivered an impressive Charge to the assembled Clergy.

THE FIRST COLONIAL BISHOP.—We are happy to find that an engraving has lately been executed in London from an excellent painting of the first Bishop Inglis, by Field, one of which we have seen. Those who remember the countenance of the venerable original, will pronounce the likeness excellent.—We hope a sufficient number of copies will soon be received in this country, to gratify the desire which we are sure will be generally felt to possess such a memorial of one whose name is so intimately connected with the early establishment of religion and literature in this land.

ANOTHER VEGETABLE WONDER.—A turnip of extraordinary size has just been sent to us, raised in the garden of Mr. Philip Sponagle, merchant, of this town, which might well claim relationship with the Carrot mentioned in our last, or with any other vegetable giant in the world. It weighs 16 lbs. and measures in circumference 2 feet 9 inches! Other turnips raised in the same garden averaged in weight 10 lbs. each.—We should like to know if any other part of the Province can equal this?

The present number completing the **THIRD** Volume of the Colonial Churchman, subscribers are particularly requested to pay their arrears to the Agents nearest to them, whom we would desire to forward the same as far as possible, together with such sums as may be collected in advance for the **Fourth** Volume, and which are inserted in our terms. Several engagements have rendered this notice indispensable.

Letters received—Rev. L. Doolittle, with remit; Mr. J. Brown, with ditto; Rev. G. Morris, with ditto; Mr. George Jarvis, with ditto; Charles Desbrisay, Esq.

DIED.

In this town, on Saturday the 3d inst. Captain Martin Ernst, in the 37th year of his age—much regretted by a large circle of relatives and friends.
At St. John, N. B. on the 23ult., Thomas Padlock, Esq. Physician and Surgeon. Doctor Padlock was in the 48th year of his age.

JUST PUBLISHED,

BELCHER'S FARMER'S ALMANACK, FOR 1839.

Containing every thing requisite and necessary for an Almanack—Farmer's Calendar—Table of the Equation of Time—Eclipses, &c.—Members of the Executive and Legislative Councils—and House of Assembly. Officers of the Army, Navy, and Staff of the Militia—Officers of the several Counties, (including the New County of Digby), and of the different Courts, &c. arranged under their respective Divisions and Counties—Roll of Barristers and Solicitors with dates of admission—Charitable and other Societies—Insurance Companies—Clergy of the different parishes throughout the Province—Colleges, Academies, Clergy, &c.—Roads and distances to the principal towns, with the Route to St. John and Fredericton, N. B. and a variety of other matter.
October 27, 1838.

C. H. BELCHER.

Belcher's Farmer's Almanack.—A better cannot be had of any kind, and much that is instructive. The local information is unusually accurate.—*Halifax Times.*

P O E T R Y.

ST. MATTHEW, XI. 28, 29, 30.

You, who have heard the awful sounds,
That Sinai's thunders roll around,
And trembled whilst your pallid eye,
Behold its lightnings tear the sky;—
You, who have felt convictions deep,
And to the cross have fled to weep;
The Saviour welcomes, when he says,
“Live, and forsake your evil ways.”

Compassion breathes in every word,
“Come hither, ye who love the Lord;
“Who heavy laden labour now,
“I'll wipe affliction from your brow.
“My yoke, unlike th' oppressor's weight,
“Is easy, and my burden light;
“Then trust not to the world, but hasto
“To find in me a peaceful rest.”

Anon.

BROTHERLY LOVE.

As we travel along through this valley of tears,
How sweet is the union of brotherly love;
A sharer of sorrows—a soother of fears—
Is surely a blessing that comes from above.
Then teach us, dear Saviour, to feel for each other,
To suffer in silence, in patience forbear;
May I ne'er cause sin in the heart of a brother,
But help him to Heaven by precept and prayer.

Selected.

TESTIMONIES OF DISSENTERS AND WESLEYANS IN FAVOUR OF THE CHURCH OF ENGLAND.

By the Rev R. Meek.

Dissenters condemn the authorized offices and devotional formularies of the Church of England, as of popish origin, as erroneous, and as tending to promote formality and delusion. Churchmen, on the contrary, contend that the offices and formularies of the Church are purely scriptural, and that they contain no doctrines which cannot be proved by the word of God. If, as Dissenters assert, many of the excellent prayers found in ‘The Book of Common Prayer,’ are also to be found in, and were, by the compilers of our Liturgy, taken from the Missal of the Romish Church, they can be clearly proved to have been in use in the Church for ages before the Church was corrupted by popish errors. The fact of many of the prayers used in our Church having come to us through the Church of Rome, is no more a proof of their popish origin and character, than it is a proof of the popish character and origin of the Holy Scriptures, because we have received them through the same channel. The fact is, however it is overlooked by Dissenters, the Liturgy of the Church of England was compiled from the Liturgies of the ancient Churches, and which were in use before the Roman Missal, so called, was known. An unprejudiced perusal of the excellent prayers in the Liturgy of the Church of England, will convince any one that they must have been composed by holy men, largely endowed by the Spirit of God, and in an age when the faith once delivered to the saints prevailed in its purity. In using scriptural forms of prayer, Churchmen feel that they are sanctioned by our Lord himself, who prescribed a form; and that they are thus enabled to ‘pray with the spirit, and with the understanding also;’ and secured from the danger of distraction and enthusiasm, so attendant on extemporaneous prayers. The following testimonies from dissenting writers, will supply arguments in favour of the formularies of the Church.

Mr. BAXTER, Nonconformist, in ‘A Profession of Religion,’ which he drew up at the desire of a number of the Puritans of that day, says: ‘I do hold that the book of Common Prayer, and of Bishops, Priests, and Deacons, containeth in it nothing so disagreeable to the Word of God as maketh it unlawful to live in the peaceable communion of the Church that useth it.’

ECLECTIC REVIEW, (Dissenting.)—‘The Church of England professes the Life giving doctrines of the Gospel, favours every great principle rescued from Rome by the Reformers, and puts into the lips of the people a language of devotion, unrivalled in majesty, beauty, propriety and comprehension.’

ROBERT HALL, Dissenting Minister.—‘The evangelical purity of its sentiments, (i. e. the Liturgy,) the chastised fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.’

RICHARD WATSON, Wesleyan Minister.—‘The Liturgy causes the reading of a large portion of the Scriptures. Besides the aid it affords to the most devout and spiritual, a great body of evangelical truth is by constant use, laid up in the minds of children and ignorant persons; and when they begin to pray under the influence of religious feeling, they are furnished with suitable, sanctifying, solemn, and impressive petitions. Persons well acquainted with the Liturgy are certainly in a state of important preparation for the labours of the preacher; and their piety often takes a richer and more sober character from that circumstance.’

ADAM CLARKE, L. L. D., Wesleyan Minister.—‘It (the Liturgy) is a form so scriptural, and so filled with the spirit of holiness that it ever claimed and received my heartfelt tribute of love and admiration.’

The same.—‘That short form of words (Gloria Patri,) in its comprehensive force of language, comprises the whole mystery of godliness: the expression of it ought to raise the soul far above all earth's confines, to the very footstool of Jehovah: its words embody the essentials of Christian faith as regards the ever blessed Trinity, and the pronouncing them is an act of adoration offered to the Triune God in all his several offices undertaken for man's redemption. Glory to the Father, who so loved the world: to the Son, who gave himself up a spotless sacrifice; to the Holy Ghost, who makes the heart of a child of Adam, a pure temple of the Spirit of God:—to these glory and praise, throughout all ages are ascribed; and, by whom? even by the subjects of such unfathomable love.’

CORNELIUS WINTER, Dissenting Minister.—‘I frequently went to St. Andrew's Church at the hour of prayer, and recollect perfectly the first time that the 21st chapter of St. Luke being read by the minister in the desk made a deep impression upon me. Indeed, the Scriptures which I am now most conversant with, are those I have heard read in the desk, or recited as texts from the pulpit, through the succession of sixteen or eighteen years. I enjoyed going to church, and devoutly joined in the prayer and psalmody. My mind at times has been so elevated, that I believe I could have received the summons of death with joy.’

W. BRAMWELL, Wesleyan Minister.—‘I esteem the Church of England because her Liturgy is the most scriptural form of prayer of human composition in the world, and rarely do I find my mind brought into a more desirable frame, than under the power of it.’

W. THORPE, late Dissenting Minister, of Bristol.—Referring to his annual attendance on the services of the Church at the anniversary of the London Missionary Society, Mr. Thorpe remarked to a friend: ‘I assure you, Mr. G., this annual visit to the Church is to me a rich treat, and an occasion of unspeakable pleasure and gratification, because in this opportunity afforded us of worshipping in one of our national sanctuaries, I am charmed and delighted beyond measure with the reflection, that when pouring out my soul before God, in the appropriate and beautiful language of the Church of England, I am actually addressing my heavenly Father in precisely the same words which were used by the holy Apostles and primitive disciples of Christ.’

In addition to the above dissenting testimonies to the excellence and usefulness of the Liturgical formularies of the Church, it may be mentioned, that some dissenting ministers have adopted the use of the Liturgy and of the surplice in their places of worship! Those excellent dissenting missionaries, sent out by the London Missionary Society, Dr. Morrison in China, and C. H. Thompson among the Malays, with a view to promote the extension of Christianity among the heathen, and the edification of those converted from heathenism, translated the Morning and Evening Services of the Church of England into the Chinese and Malay languages.

C. H. BELCHER,

Has recently received the following Books:
CHURCH OF ENGLAND MAGAZINE, 3 & 4, and part 26—being the first of Vol. 5, Saturday Magazine, Penny Magazine, Penny Cyclopaedia, Domestic Chaplain, Child's Own Bible, Chambers' Edinburgh Journal.

Any of the above works can be had from the moment, in no's., parts, or volumes.

William's Missionary Enterprises in the South
Medhurst's China: its state and prospects
Wesley's Sermons, 2 vols
Rollin's Ancient History, 6 vols
Dwight's Theology, 6 small vols
Brown's Self-Interpreting Bible, 1 vol
Dictionary of the Bible, 1 vol.

Calnet's Ditto 1 vol
Scott's Bible, 6 vols
Doddridge's Family Expositor, 1 vol
Hannah More's Works, 7 vols
Drawing Room Scrap Book, 1832 to 1838
Christian Keepsake and Missionary Annual, 1838
Juvenile Scrap Book, by Bernard Barton, 1838
The Pilgrim's Progress, beautifully illustrated
Maunder's Treasury of Knowledge
Young Wife's Book
Young Husband's Book
The Bride's Book
Language of Flowers
Baxter's Call

----- Dying Thoughts
----- Saint's Rest
Bogatsky's Golden Treasury
Walker's Exercises for Ladies
----- Manly Exercises
----- Games and Sports
The Boy's Own Book
Beveridge's Private Thoughts
Cecil's Visit to the House of Mourning
Cook's Voyages
Montgomery's Poetical Works, 3 vols
Kable's Christian Year
De Morgan's Arithmetic
Snodgrass's Business War
Campbell's Poetical Works, 1 vol
Wesley's Natural Philosophy, 3 vols
Boyd's Potter's Antiquities of Greece, with notes and improved indices; illustrated by gravings on wood and steel, 1 vol
----- Adam's Roman Antiquities with notes and indices, illustrated by 100 Engravings on wood and steel, 1 vol

Halifax, Sept. 24, 1838.

ON 1st SEPTEMBER will be published by ARMOUR & RAMSAY, Montreal, and at the Gazette Office,

Personal Memoirs of Major Richardson, as given with the unprecedented oppression of that Officer in Spain, by Lieutenant General Sir de L...

The above work founded on official documents, embracing a variety of correspondence with Lieut. Evans, and Brigadiers Shaw, Chichester, &c. is for publication with a view of being submitted to the House of Commons, before whom the question have already been partially agitated, and the volume will be inscribed.

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