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THE COLONIAL CHURCHMAN.

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

VOLUME V.

LUNENBURG, N. S. THURSDAY, JULY 23, 1840.

NUMBER 18.

EVENING HYMN.*

Too much to day this heart of mine,
Hath been, O Lord, estranged from Thee;
But still do Thou Thine ear incline
To hear and to remember me:
O let Thy truth, and love, and power,
Watch o'er me through the slumbering hour.

Defend me from the rage and shame
Of outward foes and dreams of ill;
And let Thy sweet, ennobling name
Transform and feed my spirit still;
And make my thoughts as pure and bright
As angel's in Thy world of light.

And soon as doth the morning rise
In beauty through the earth and air,
Call forth my heart to sacrifice
To Thee in faith, in praise, and prayer;
And lead my soul aloft to see,
How high their hope who trust in Thee!

So, Father, let our ev'ning close—
So, Father, let Thy morrow come,
And raise us up from this repose
More near, or in, our heav'nly home;
How sweet to think, nor sin, nor care,
Nor night, can hush our praises there!

To the Editors for the Colonial Churchman.

As you have already noticed in your columns, the proceedings at the late public meeting of members of the Church in this city, called to determine on the means of making suitable provision for the Rector and his assistants,—you will be pleased to learn that the whole annual sum of £600, which was required for the above purpose, has been subscribed; and that there is every reason to hope, notwithstanding the present depressed state of our trade, that if a pro-missionary can be found for the adjacent districts, a portion of his income will be made up in this Parish so as actually to relieve the Society for Propagating the Gospel in Foreign Parts from any further charge on our account, in a way most accordant with the objects and wishes of that Venerable Body.

It is certainly true, as you have often forcibly observed, that the churchmen in both these provinces, whom God has given wealth, talents, station, or influence, should exert themselves in behalf of that Church whose doctrine and principles they profess to adhere, and whose usefulness they must desire to promote. I cannot but think that if those who really value the importance of the subject, would act and speak as if they were in earnest; if they would use their exertions to impress on the people here a sense of their obligation to those which are made to contribute with such effect on the benevolent contributions in the mother country, (many of whom are gentlemen with every limited incomes), such places as Halifax and St. John would not so long have been dependent on the funds of the Venerable Society, particularly after the withdrawal of so large a part of Parliamentary grant.

The dawn of a brighter day is at length, I hope, opening on us. There is a wide field yet in these provinces for the Missionary spirit to exert itself. We have many settlements among us where the sound of the Gospel in the public worship of our Church is never heard; and when I read of the spiritual destitution of the Eastern coast of Nova Scotia beyond Halifax, (almost wholly dependent for any church ordinances on the yearly visit of the Rev. Mr. Stevenson in the interval of his collegiate duties,) and of the poor miners in Pictou, members of our church and numbering, I believe, with their families, four hundred persons—left entirely without public worship on the Lord's day,—I cannot but earnestly pray that some effectual means may soon be adopted within as well as without the provinces, to supply such urgent wants.—Surely Halifax will not be behindhand in the great work, with all the advantages it possesses in its resident Clerical Establishment and wealth of many of its laity, over other places in either Province.

I trust, also, your useful paper may, with the Divine blessing, prove an efficient instrument in the great work of religious improvement and instruction; bringing forward and supporting calmly, but firmly, the sound Christian Doctrine, and scriptural rites of our Church, without bitterness or hostile feeling towards other denominations, who are united, though in different ways, for the same great object with ourselves.

COLONUS.

St. John, N. B. July 1st, 1840.

For the Colonial Churchman.

EDUCATION OF YOUNG CHILDREN.

The following is an extract from a speech delivered by Lord Brougham in the house of Lords in July 1839.— Hoping that its perusal may aid in impressing on the minds of some of your readers, the necessity of eradicating from the minds of those entrusted to their charge, that most noxious evil—ignorance,—I have to request from the Editors, its insertion in the Churchman.

SIGMA.

Lord Brougham stated that—

“He had now to add what he felt to be the most important of all kinds of education, because it went at once, straight as an arrow, to the very path of public morality, to the amount of crime in this country, to the whole administration of criminal justice, and did more for the prevention of crime than the example of punishment—he meant infantine education.

He verily believed from all his observations on this matter, and from all he had heard, that though the law must be executed, and the statutes of the penal code were necessary, though much depended on the judicial structure of that code, and its firm execution in practice, yet the good that was done for preventing crime by the force of examples of punishment was lamentably less than was generally supposed. He had talked to many Secretaries of State, many judges, many gaolers, and other persons who had an opportunity of forming correct opinions on this subject; and the result of all his communications had been that persons must not flatter themselves in ascribing such great virtue to the force of example of the punishment of some, for deterring others from the commission of crime. When the strong

passions of man were excited, his detestable feelings of lust, or the more ungovernable passion of gambling, the temptation before him, and the urgency of other feelings, put to flight all the lessons or examples he might have seen of punishment for committing similar offences. He did not mean to say that examples did not produce some effect, but of this he was morally certain, that that effect was much overrated. The only mode of preventing crime was to “train up a child in the way he should go.” If you took infants at the earliest stage, as soon as they could be taken from their mothers, and implant in their minds a regard to truth—the first foundation of all honour, comfort, and morals, and kindly feelings towards their fellow-creatures—and if you also repressed in them the love of everything that was low, detestable and abominable, taking them out of the way of evil temptations, and leading them to contract better and purer habits—then he did hope, as much as the frail nature of man would permit, to eradicate the crime and noxious results that sprang from ignorance.—It was the lower classes of the people that furnished the greatest numbers of criminals; and, therefore, if you took the children of the lower classes and trained them up in better habits, you would cut off the great source of supplying criminals. His firm opinion was, that in any system of education, they might establish not only moral schools, but infant schools, and that that would tend to remove the greatest blot on the morals of the country, and ought to be the object of the peculiar care of all.”

THE UNSTUDIOUS PASTOR.

The complete pastor must be, even to his dying day, no less a Christian student than a Christian teacher. God honours human learning, if used in subordination to Divine grace. It is truly said, “any branch of knowledge which a good man possesses he may apply to some good purpose. If he possessed the knowledge of an archangel, he might apply it all to the advantage of men and the glory of God.” An unstudious minister has a paralyzing effect upon a parish. There is a sameness of preaching, which becomes first unprofitable, then intolerable. The old sermons fail to excite an interest.—There is no suitability of application, no progressive building up in the faith, no address to individual conscience. The bow is drawn mechanically, and the arrow is shot at a venture, and naturally misses the mark. So, too, in respect of literature. If the preacher betray the barrenness of his intellectual stores, and his want of sympathy with the educated class of his congregation, what can be the consequence but failure of personal respect, absence of attractiveness, loss of influence for the great objects of his ministry?—*Bp. C. R. Sumner.*

No bolder task there can be none, for a rational being than that of providing, with the most punctilious exactness, for the due celebration of the Creator's honour; nor any worthier dedication of the offerings of nature, and the devices of art, are alike His gift, than in the seemly adorning of His earthly dwelling place. At the same time we desire nothing less than that matters like these should be taken up without constant reference to “weightier” things; that were indeed, to begin at the wrong end; nay, we would go farther and say that there is something quite revolting in the idea of dealing with the subject of external religion as a matter of mere taste. It is far too intimately allied with all that is high and awful, to admit of being approached lightly, or even unguardedly discussed.—*British Critic.*

God denies a Christian nothing, but with a design to give him something better.

RELIGIOUS MISCELLANY.

THE CHURCH IN THE ISLE OF MAN.*

The deeply-rooted attachment of the Manks to the Established Church, which precluded dissent till the arrival of the Methodists, and still binds the adherents of that sect to its ordinances, is attributable to various causes. Among them may be enumerated, the tenacious adherence to ancient rites and customs, and the reverence for authority which distinguishes them—the commanding influence of the episcopal office endowed with elevated rank, civil and ecclesiastical power, and ample wealth; and yet, from its peculiar constitution, which assigned to it a throne in every parish church, brought into contact with every portion of the diocese,—and partly the extraordinary ascendancy which the episcopal station derived from the character of Bishop Wilson—a prelate tolerant and charitable, yet inflexible in the maintenance of his official authority, and the discipline of his church, promoting by his unwearied personal exertions the economical and moral, as well as spiritual improvement of the people committed to his charge.

"Nothing," says Bishop Wilson, in his history of the island, "is more commendable than the discipline of this church. Public baptism is never administered but in the church, and private baptism as the rubric directs. Confirmation and receiving, the Lord's supper a necessary preparation for marriage." The bishopric was founded by St. Patrick, A.D. 447.—Bishop Wilson drew up the code of ecclesiastical constitutions which passed into a law in 1703. The following eulogium was bestowed on it by the lord chancellor King; "If the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man." The bishop liberally contributed from his private purse to the maintenance of the clergy and of the church. The chapel of St. Matthew, at Douglas, was built chiefly at his own expense, and to the building and repairs of the churches he also subscribed. By him was published the first book ever printed in the Manks language, entitled "The Principles and Duties of Christians."

The veneration with which his memory is cherished is unbounded. I conversed with some old people who remembered him, and with one who well recollected his funeral—one of the most impressive scenes which the island ever witnessed. His monument in the church-yard of Kirk Michael is religiously preserved.

It is the excellent practice of the Mankmen employed in the herring-fishery, to commence and end the day with prayers and hymns. Each crew is seen, when the vessel is on the point of sailing, standing up with their heads uncovered for this purpose. The form of prayer was composed by Bishop Wilson, who also introduced into the Litany a clause for the restoration or preservation of the resources of the sea. The old Manks statute, prohibiting fishing from Saturday morning till Sunday after sunset, on pain of forfeiting boats and nets, is observed; and the take of Monday is generally superior to that of other days in consequence of the less previous disturbance of the fish.

One of the leading dispositions of the islanders, is loyalty to their sovereign, and attachment to their lords.

The quarries of Poolvash: in the neighbourhood of Peel, are celebrated for having furnished the fine black marble, of which the steps of St. Paul's cathedral are composed, presented by Bishop Wilson.

Bishop Wilson died in 1755, having been 58 years bishop of Sodor and Man.

Importance of Order.—Nothing is more important and conducive to holiness, than order. Man is a disorderly creature and loves to be abroad; but he must be confined and kept to rule. So vastly important is order, that the want of it in a man's family is, by the apostle, made an exclusion from the ministry—(See 1 Tim. iii.)—*Chris. Guardian.*

A SPIRITUAL MIND has something of the nature of the sensitive plant. "I shall smart if I touch this or that." There is a holy shrinking away from evil.—*Cecil.*

* From Lord Teignmouth's Sketches of the Isle of Man.

CROLY AND MELVILL.

If we were drawing a parallel between Croly and Melvill, we might perhaps say that the first excelled in description, and the second in argument; and unjust as the criticism would be, if applied to the entire exclusion of the opposite quality, we apprehend that the broad lineaments of intellectual character would be correctly defined. In the effusions of Croly we observe a copious and impetuous torrent of imagery, which seems to flow out of a hundred springs of learning, and to carry him with beautiful facility through all the windings of the subject.—That felicity of execution which Horace praised, and which Pope attributed to the pencil of his friend, is to be traced, we think, in the delineations of the Preacher. The portraits of human nature, under its various aspects of grandeur and debasement, of dignity and disgrace, of virtue and vice, of Christianity and unbelief, are all sketched and coloured by the hand of a master. It was not to be expected that a stream nourished by so many fountains should never leap out of its channel. Occasionally, when it has been swelled by the tributary rills which pour in from a new source of fancy, the waters rise, as it were, and float the author over his argument. But the flood subsides, and the architecture of reason is found to be uninjured.

The eloquence of Croly is that of a poet; the eloquence of Melvill that of a rhetorician. In one case it resides in the contraction, in the other in the amplification of the subject. The ancient artist flung his pencil at the picture, and tradition adds that the minutest touches of industry never equalled the effect of that happy audacity. Let not, however, our admiration of the powerful talents of Dr. Croly be interpreted into a sullen insensibility to the blemishes of his style, or of blindness to those splendid vices of composition, which might have dazzled the critical eye-sight of a Longinus or an Addison. A servitude to these beautiful betrayers of the intellect has not unfrequently been the fate of eminent writers. Dryden had his Dalilaha, whose meretricious allurements he confessed, even while submitting to their enchantment and wearing their chain.—The author of these eloquent sermons, is without doubt, equally sensible of the seductive character of those fascinations to which he sometimes surrenders his fancy. In sailing down the streams of imagination, he has not always the hardihood and self-denial to bind himself to the mast. Criticism, however, has discharged her office when she warns him of the syren. Gray complained of the poetry of friend Mason, that it always seemed to be enveloped in a blaze. That author has paid the penalty of his ambition—his brilliant lights are nearly all extinguished, and the feeble glimmer that remains, only serves to display the elaborate workmanship and gilding of the lamp. He who wishes to be immortal must speak to the heart, as well as to the eye. He must carry the reader among the home-scenery of thought and association. The heart may throb at the tossing plume of Hector, but the eye glances at the vigil of Penelope.—*Ch. of Eng. Quarterly Review.*

CORRUPTIONS OF THE TEXT OF THE BIBLE.

"An edition of the New Testament has been printed in New York, in which the word bishop was invariably substituted by that of overseer, as better suited to the views of the Editor or Publisher, and copies of that edition have recently been on sale in the Western Country. Some time ago there were four editions of a so called "School Bible," in which the word ye was placed instead of we in the last clause of verse 3d of the vi. Acts, making a very important change of the sense of the passage. Again, it is proposed to have an English Edition of the Bible, (there is understood to be an edition of the Bible in one or more Eastern languages, in which this corruption of the text is made,) in which the word 'baptism,' (derived from the Greek,) the word immersion (derived from the Latin) is to be substituted, so as to settle the controversy as to the proper mode of baptism in that summary way."—*Ban. of Cross.*

My son, hast thou sinned? do so no more, but ask pardon for thy former sins.—21 Eccles.

Address to the Bishop of Exeter.—On Thursday, Archdeacon Barnes and a deputation of clergy, at the Palace, Exeter, presented to the Lord Bishop, from the clergy of the Archdeaconry of Barnstable, an address assuring his lordship of their unfeigned sentiments of admiration and gratitude for the uniform zeal and distinguished ability with which his lordship has supported the interests of the Church in parliament; and more particularly in calling the attention of Her Majesty's government to the necessity of stemming that torrent of ungodliness and infidelity which has manifested itself in various parts of the kingdom under the name of Socialism; and also, more recently, in ascertaining and defending the rights which the ministers of our Church in Canada have to the property settled for their maintenance by a solemn act of the legislature.—*St. James's Chron.*

The labours of the Bishop of Exeter during the past week have been of unusual interest and importance; not less cheering and satisfactory, we are assured, to his lordship's mind, than beneficial to the best interests of the people at large. The right rev. prelate has been called, in the discharge of his episcopal duty, to consecrate three new churches, erected within a very few miles of each other, in this county—a circumstance, we believe, unprecedented in the annals of the diocese.—*Western Luminary.*

Sudden Death of the Rev. G. Grantham, Oxford, May 12.—This morning, about six o'clock, the body of the Rev. George Grantham, one of the Senior Fellows, and Bursar of Magdalen College, was discovered lying on the ground at the back of the new buildings of that college. It is supposed that the deceased fell out of the window on the second story, as he was in the habit of throwing up the sash before going to rest, to do which he was obliged to stand on a chair, in order to reach it. The wood-work having been lately varnished it required considerable force to move the sash, and, probably, it went up suddenly, and consequently, he lost his balance, and fell out, and was killed on the spot. The deceased has resided long in college, and his loss will be much lamented. By the death of this gentleman a fellowship becomes vacant, which is open to any native of Lincolnshire who has taken the degree of B. A. at Oxford, as there are no Scholars of Magdalen of sufficient standing.—*St. James's Chronicle.*

At the placing of the equestrian statue of Sir Thomas Monro on its pedestal at Madras, the occasion was celebrated by the firing of guns; and from the fact that the Madras government is in the habit of firing salutes on the birth-day of the deified heroes of the heathen, the pagans in the town concluded, very naturally, that the statue was one of the Christian gods, whose setting up was a matter of rejoicing!—*Ibid.*

Lord Chesterfield.—"I saw my dear and valued friend (says the Countess Huntingdon) a short time before his departure. The blackness of darkness, accompanied by every gloomy horror, thickened most awfully round his dying moments. Dear Lady Chesterfield could not be persuaded to leave her room for an instant. What unmitigated anguish has she endured, but her confidential communications I am not at liberty to disclose. The curtain has fallen; his mortal part has passed to another state of existence. Oh! my soul, come not thou unto his end." Lord Chesterfield's infidelity is too well known to require much comment.—*Countess of Huntingdon's Life and Times.*

The Rev. James Hough, perpetual Curate of Hants late Chaplain to the Hon. East India Company at Madras, has published two volumes out of four, of history of Christianity in India, from the commencement of the Christian era. His design is, to register whatever is important or interesting, from the forgotten records of Indian evangelization, and to delineate the present state of Christianity in the country. His qualifications for the task are peculiar.—*Epis. Rec.*

ADORATION OF IMAGES.*

Upon this subject I have referred, as I have before done with respect to my other notices of the Romish dogmas, to the scriptures, for the purpose of discovering whether there be a single text or passage to authorize such adoration or worship. I have searched the Scriptures; and the result of my scrutiny is, that out of about a hundred and sixty passages in which the word *image*, or its synonymous word *idol*, occurs, there is not one verse or passage which gives the slightest sanction to this doctrine of the Romish communion; and I will further add, that in all in which image worship is mentioned, it receives from the written word an express and implicit prohibition. Indeed, it may be said, with the most perfect regard to truth, and if there be any one point on which the Divine mind is more sensitive than another, if I may so express myself, or, in other words, the Almighty is more particularly jealous, it is on this very practice; for this, perhaps, among other reasons that might be alleged, on account of the proneness and liability of the human mind to be betrayed into the commission of this idolatrous act; for it may be remarked, that the Greek word *idolon*, translated in the Septuagint from the Hebrew, signifies also an idol. It expresses and means one and the same thing in the Scriptures. They, therefore, who prostrate themselves before an image do, in strictness of speech, bow themselves down, and proffer homage to an idol. They justly expose themselves to the charge of being the worshippers of idols.

Now, I have remarked, that the passages are numerous in which such adoration is prohibited; and such profanation is condemned in language, too, than which nothing can be imagined more direct and emphatic. Such passages must be familiar to those who are in the habit of perusing the Scriptures, or of hearing them read. It will, therefore, be but a waste of time to transfer them from the written word into this sermon; but there is one which it is quite impossible that I should omit to quote, because, in my mind, it is decisive on the point, as it must be, I apprehend, in the judgment of all who are prepared to receive the Bible as the only authorized standard of the revelation of the will and pleasure of Almighty God. I believe it will be conceded by the members of all religious communities, that if there be any of the precepts and commandments in the written word, which, considering the awful circumstances under which they were promulgated, are, I will not say of more, but of most important signification, they are those which are contained in the Decalogue, or the ten commandments. Commandments they are, all of which are obligatory on the conscience and practice of religious communities, however diversified their modes of worship and their forms of discipline. They teach, first, the duties we owe to God; and secondly, the duties we owe to the other.—The first four of the commandments are termed those of the first table, because they refer exclusively to the Supreme Being, and those are of such commanding weight and consequence, as must quite disqualify any man from having the slightest claim to his being regarded as a religious being, if he lives either in the occasional evasion or habitual infringement of any one of them. With those only which refer to the first table am I concerned at the present moment, and of them only with the first two. And what are they? What do we read? If any thing hath power to inspire awe and arrest attention, it surely must be the words with which they are introduced to our notice. What voice do we hear? That of men? No; the voice of Omnipotence itself. "God spake these words" (let all, then, stand in awe, and hear and obey what he saith)—"God spake these words, and said, I am the Lord thy God, thou shalt have none other gods but me. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, nor in the earth beneath, nor in the water under the earth. Thou shalt not bow down to them nor worship them; for I, the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy

unto thousands of them that love me, and keep my commandments."

And such is the commandment, and such are the jealousy and hatred expressed. Against whom? Can a question be mooted, or a doubt be harboured, against whom that jealousy is enkindled, and that hatred is directed? If words, then, have meaning, if language hath force, it is as clear as truth, in all her majestic splendour and simplicity, that from this one passage (and, for brevity's sake, I omit the curses and denunciations contained in others)—I say, from this one passage, all who gaze upon, and bow down and offer incense to, and worship images and idols, carved and manufactured by artificers, and therefore the works and creatures of men's hands, and set them up in the secret corners of the temple, or in the public courts of the sanctuary, have the curse and condemnation of a jealous and a wrathful God upon them; yes, whether those images be representations of himself, whom no eye hath seen, and no hand therefore can carve; or whether they be pictures of the Godhead embodied in the person of Him who once was his express pattern on earth, and now is man's Mediator alone in heaven; or whether those images are manufactured to represent one—honourable indeed among women, the mother of an incarnate God—one, indeed, an instrument of marvellous agency, but, that agency having been fulfilled in the mighty scheme of human redemption, her star at once set on earth, and now only shines forth within the celestial hemisphere as one of magnitude indeed, but to be worshipped and adored no more than any thing besides that is in heaven above, or on earth beneath; or whether they be images of saints, or relics of martyrs, or the wood of the cross, or the bones of the dead, or rosaries, or crucifixes, abused to the purposes of superstition and idolatry,—I call forth the page of the written word to attest that they are all among the accursed things; that the only object of human adoration is heaven's God, who alone is cognisant of what nor angel, nor saint, nor the Virgin Mary, can or does know, human want and human guilt; and who, if he needs any propitiation to be made, or any intercession to be offered, is satisfied to accept those only of the Mediator between God and man, the God-propitiator, and the man-protector, Jesus Christ, who is "now sat down on the right hand of the Majesty on high, ever living to make intercession for us;" and is constituted the "one Mediator between God and man, the man Jesus Christ."

A REMARKABLE INSTANCE OF A REVIVAL OF RELIGION IN THE AMERICAN EPISCOPAL CHURCH.*

An incident occurred in the course of Bishop Moore's ministry on Staten Island so remarkable, that it deserves to be recorded. The bishop was never at any time disposed to countenance the unnatural and feverish excitement in congregations, which, often the result of animal emotion powerfully wrought upon, perhaps by artificial machinery of man's inventions, sometimes passes current for the work of the Spirit of God. He did not, however, perceive why the same Spirit, which, by its blessed influences, operate on the heart and conscience of one sinner, bringing him to repentance towards God, and a living faith in the Redeemer, might not also operate simultaneously on many sinners with the same happy result; though, for the production of such an end, he knew of no means except such as were sanctioned in the orderly services of the Church to which he belonged. Prayer, public and private, the stated worship of the Church, her comfortable sacraments, and the faithful preaching of the Gospel, were all the machinery of which he knew either the lawfulness or the use. He had been perseveringly engaged in the use of these for a length of time, unthinking that in the earth he had secured a seemingly happy result; though, for the production of such an end, he knew of no means except such as were sanctioned in the orderly services of the Church to which he belonged. Prayer, public and private, the stated worship of the Church, her comfortable sacraments, and the faithful preaching of the Gospel, were all the machinery of which he knew either the lawfulness or the use. He had been perseveringly engaged in the use of these for a length of time, unthinking that in the earth he had secured a seemingly happy result; though, for the production of such an end, he knew of no means except such as were sanctioned in the orderly services of the Church to which he belonged.

It was at one of his stated lectures in the church, that after the usual services had concluded, and the

benediction been pronounced, he sat down in his pulpit, waiting for the people to retire. To his great surprise, he soon observed that not an individual present seemed disposed to leave the church; and after an interval of a few minutes, during which a perfect silence was maintained, one of the members of the congregation arose, and respectfully requested him to address those present a second time. After singing a hymn, the bishop delivered to them a second discourse, and once more dismissed the people with the blessing. But the same state of feeling which had before kept them in their seats still existed, and once more did they solicit the preacher to address them. Accordingly he delivered to them a third sermon; and at its close, exhausted by the labour in which he had been engaged, he informed them of the impossibility of continuing the services on his part, once more blessed them, and affectionately entreated them to retire to their homes.

It was within the space of six weeks after the scene above described, that more than sixty members of the congregation became communicants; and in the course of the year more than one hundred knelt around the chancel of St. Andrew's, who had never knelt there before as partakers of the sacrament of the Lord's supper.

It is not wonderful that in the retrospect of the facts we have here related, the bishop should entertain an opinion best expressed in his own words: "That although we have the promise of Heaven to be always present with the Church, still there are particular seasons in which the Almighty displays his power in a manner so overwhelming as to command the attention of his rational creatures; to dispel that coldness which makes them indifferent to the calls of duty; to excite their gratitude to God for his mercies; to melt obdurate offenders into contrition; and to oblige them to sue for forgiveness at the throne of grace."

Nor is it matter of surprise that the good bishop should be led by this incident in his own ministerial experience often to impress, as he does, upon his younger clergy, the duty at seasons in which the Almighty manifests his presence in a more than ordinary way, gladly to avail themselves of such propitious times to put forth redoubled efforts in their Master's cause.

OPENING OF TRINITY CHAPEL, MONTREAL.

The exertions that have been made by the Christian public, during the last three or four years, to spread the lights of our religion through the land, deserve the most favourable mention, and the most hearty wishes for success. The isolated Protestant in the French parishes, and the all but benighted inhabitant of the forest, differing in situation of life but similar in their destitution as to means of religious instruction, are each of them again in the way of being enabled to listen to the words of life. In accomplishing these results, we are happy to say that all denominations of Protestants have shewn praiseworthy union. But we are led more particularly to mention to-day the efforts of the Church of England under the Right Reverend Bishop of Montreal. At no time since the first planting of the Church in Canada, has such a demand existed for the services of her ministers.—Not that the necessity for them did not exist before, but that there seems to be at present an awakening towards spiritual things among the people, which produces this demand, and which raises, we doubt not, joy in the breast of his Lordship because of the harvest, and regret because of the fewness of the laborers.

His Lordship yesterday consecrated Trinity Church, lately erected here, and preached on the occasion a highly appropriate sermon from the 95 Ps. Want of room prevents us from giving even a synopsis of the learned Bishop's discourse; we can only say that he pointed out with effect the parallelisms in the rites and observances of the religion of the ancient Jews, and that of our Saviour; he maintained the propriety of the church ritual with eloquence and force; he showed the antiquity of a liturgy and its beneficial effects both in regard to the pastors and their flocks, the fitness of the ceremonies in the performance of public worship, and concluded with a general view of the economy of the Church.—Church

* From "Increase of Popery," by James Rudge, D. D. London, Painter.

* From Dr. Hawks's Contribution to the Ecclesiastical History of the United States.

NEW SOUTH WALES.

"The following account of the present state of religion in this colony is from a work recently published by Mr. Justice Burton.

The number of Protestants at any one time attending Divine Service, at the commencement of 1839 cannot, it is feared, be estimated at more than 11,000. Of these, the number attending the ministrations of the Church of England was about 7000, the number attending the ministration of the Clergy of the Presbyterian Church, about 2000, the number attached to the Wesleyan connection 1450, those attending the Independent Congregation 300, the Baptist 300, and the Quakers about fifty.

This estimate is formed with respect to the number attending divine worship in 1839; at that time the general population of the island had increased from 77,096 (the number in 1836) to about 102,000, the number of Protestants at the former period being 54,621; what proportion of the additional population was of the same denomination there are at present no means of ascertaining.

The number of Roman Catholics attending divine worship in 1836, was not estimated at more than 2,450; the Roman Catholic portion of the community being at the same time 21,898. The number of persons of that profession, and of their congregations in 1839, is unknown.

There were also ten counties, for which there was no minister of religion of any denomination; and these counties contained at that time 6667 Protestants, and 2867 Roman Catholics, total 9534; three of these have since obtained the benefit of a Presbyterian clergyman, but none of them have yet either one of the Church of England, or of the Church of Rome.

Thus it will appear, that in the year 1836, when the whole population amounted only to 77,096, so large a proportion as 22,177 were in situations in which it was impossible for them to attend the ordinary ministrations of religion, exclusive of that additional number, who, being at large, were yet unable to attend them from their distance.

The Church room in the country districts in 1836 could only accommodate 3000 persons, the number of Protestants in those districts being 40,000."

This statement gives a deplorable view of the religious destitution of the Colony, but the stimulus of necessity has called into activity a spirit which will do much to remedy the evil. In 1839, Mr. Burton says "there were thirty-two places at which private subscriptions had been entered into in the colony for the erection of churches, to be consecrated according to the rites of the Church of England, amounting to upwards of £11,000; and ten other places where churches were in progress of erection, and undertaken at an estimated cost of £20,000."

Mr. Justice Burton visited this island in the year 1834, and found 130 prisoners in confinement on the charge of attempting to disarm or even murder their guard of 120 privates, and then to effect their own escape. The plot had well nigh succeeded.

"For their share in this offence, as principals and accessories before the fact, fifty-five prisoners were selected for trial by the crown officers, as being considered ringleaders, and against whom also, evidence confirmatory of that of some of the accomplices, who were admitted as witnesses, could be obtained.

"In the course of these trials, which occupied ten days eighty-seven different witnesses were examined on the part of the prosecution and for the prisoners; many of the principal witnesses five or six times over, during which they underwent a course and mode of cross examination by the prisoners, such as no advocate in the world could conduct; and revealed to the court a picture of depravity, which it may be asserted, no human judge ever had revealed to him before. This will be fully understood, when it is explained that some of the principal witnesses against the conspirators, were prisoners who had been concerned in the affair as deeply as themselves; that almost all of them were their fellow-prisoners; that they had passed days and nights together in confinement, so many as 120 in a single ward; that they had been intimately associated in the commission of other crimes of deeper stain; that their occupation, and they had none of a holier kind, during the hours

of respite from labour and those which should be given to repose, was the relation of crime in which they had been engaged, or to which they were privy, no conspirator, could desire a better knowledge of the character of his companions than was thus obtained; they proved indeed by their searching questions on cross-examination, and abundantly proved to the mind of the hearer, by the faint and downcast denial of the witness, that they were intimately acquainted with each other's thoughts, and words, and each particular of these was appalling. But beyond all this, the unhappy prisoners themselves, when brought up, as they were in the order of their conviction, (and of the number tried, thirty were capitally convicted and received sentence of death), completed the abominable revelation by communicating to the judge, in earnest, deep, but calm expostulation, the crimes committed there, upon which, to be now particular, would not be meet; and he can therefore no otherwise describe the state of the island than figuratively, a mode of expression, however, which he does not believe to exceed the reality, when he says, that the picture presented of that place to his mind upon that occasion, was, of a cage full of unclean birds, full of crimes against God and man, murders and blasphemies, and all uncleanness.

"One of them, a man who displayed singular ability, and uncommon calmness and self-possession under circumstances so appalling to ordinary minds, represented it to be a 'hell upon earth,' and such assuredly it was, as far as the torment of that region is made up of the company of evil spirits glorying in evil deeds; 'Let a man's heart,' he said, 'be what it will when he comes here, his man's heart is taken from him, and there is given to him the heart of a beast.'

"He represented, and others followed him in the same course, that the crimes which had brought them there, were not of a kind which should condemn them to such a state:—that many of them had been decent men, possessed of means of support, and had wives and families in the world; and they were condemned to the same place of helplessness and despair, with those whose crimes were of the deepest kind; banished for life or fourteen years to a spot where the face of woman is never seen—doomed to daily toil, fed upon the most common diet, salt beef, and maize, and water, 'subject to the lash, if a man looked (to use his own expression) at an overseer or a constable, or neglected his work, or committed any offence at all.' One of them said, 'Sentence has been passed on us before, and we thought we should have been executed then. It was no mercy to send us to this place; I do not ask life, I do not want to be spared upon condition of remaining here; life is not worth having on such terms.' 'I pleaded guilty,' said another, 'to the charge against me, because I knew I was guilty, and as the only expiation I could make for my offence, and I have been upbraided by my fellow-prisoners for doing so, because they say that my pleading guilty has been the cause of their being convicted. I was transported from Ireland for an offence of which I was not guilty, that of cattle-stealing; and I was again unjustly convicted before your Honour of a like offence, and I was innocent of that, and I committed the present offence to get clear of this accursed place.'

"Another took ingenious advantage of some discrepancy in the evidence, to make a powerful appeal to the judge, founded upon his assertion of his own innocence, and that his person was mistaken. And finding that appeal ineffectual, and that he was sentenced to die, he broke out in the most moving and passionate exclamation and intreaties that he might

"It is right to state here, that the Judge on his return to Sydney referred again anxiously to his notes of this man's trial before him, and others also, who interested themselves in his favour, did the same, and examined the Depositions at the Police Office, when he was committed for trial, and there appeared no reason upon the evidence to doubt his guilt in that transaction, for which he was transported to Norfolk Island. It appears he calculated upon the bad character of the principal witness against him, who after he was convicted of cattle-stealing, was convicted of perjury, not in that case, but was committed in some other."

† "This man's case was also again anxiously investigated by the Judge, and no doubt of his guilt entertained."

not die without the benefit of Confession. 'Oh, your Honour,' he said, 'as you hoped to be saved yourself, do not let me die without seeing my priest. I have been a very wicked man indeed, I have committed many other crimes for which I ought to die, but do not send me out of the world without seeing my priest.' Poor soul! he was a Roman Catholic; and after this, he was taken away to his cell, and in miserable agony, employed his time embracing and heating himself upon a rudely constructed figure of the cross, which a fellow-prisoner of the same persuasion made for him of wood, and incoherently and madly pronounced incessantly those brief exclamations for mercy, which such an one could teach him.

"Others spoke in moving terms of the hopelessness of their lot, and their despair, and another spoke also of what rendered the state they were in one of utter hopelessness; and the statement which he made was perfectly true; he said, 'What is done, your Honour, to make us better? once a week we are drawn up in the square opposite the Military Barrack, and the military are drawn up in front of us with loaded muskets and fixed bayonets, and a young officer then comes to the fence, and reads part of the prayers, and that takes, may be, about a quarter of an hour, and that is all the religion we see.'

PERSONAL EFFORT.

The following facts, stated by Rev. Dr. Matheson of England, in a communication in the New York Evangelist, furnish encouragement for faith and effort, in reference to cases apparently hopeless. A poor man, who was a slave to strong drink, came home one Sabbath evening, intoxicated, and found his youngest child dead. Notwithstanding his degraded condition, he was not wholly lost to the feelings of nature, and the event deeply affected him. After some time, his wife persuaded him to go and order a coffin. On his way, passing a place of worship, he was attracted by the music, and thought he would just go in and hear the singing, promising to himself that he would stay no longer, lest he should hear something that would make him feel worse. But, after the singing was over, he thought he would hear the text. This was, "Prepare to meet thy God!" He was alarmed at the very sound and left the house, as he was turning the corner of the street, a young man handed him a small paper, saying, as it was very short, it would not take him long to read it, and it might do him good. But what was his astonishment, to find at the head of the paper, the very same words which had just before created so much alarm: "Prepare to meet thy God!" This very much increased the impression upon his mind, and that night he began to pray. For some time, he was on the borders of despair, till at length, he called on one of the secretaries of the society which published the tract, and received such directions as, by the blessing of God, led him to the Saviour; and he is now an humble follower of Jesus, and a consistent member of the Church.

The other case was that of a fashionable lady who was on a visit to a watering place, in company with an elderly female. They took a walk on Sabbath morning, and were met by a young man who presented them with a little tract. The elderly lady was highly offended; but the younger one read the tract, and was so much affected that she went afterwards to the place where it was published, in London, and purchased a number more; and the truths which she read in them were blessed to the conversion of her soul. She has since been a zealous distributor of tracts, which have been instrumental in the conversion of a number of others; while her walk and conversation is such as eminently to adorn the doctrine of the gospel, in the circle in which she moves.

We mention these facts particularly at this time, because now every effort of this kind seems to be attended with unwonted power; and they encourage us to hope for the conversion of those whom we have been accustomed to regard as beyond the reach of hope, or out of the way of religious influences.—*Epis. Rec.*

GVERNORS AND THEIR GRAVES AT SIERRA LEONE.

Whilst at Sierra Leone I visited the grave of Denham, the traveller, who after his many wanderings in West Africa, died Lieutenant-Colonel and Governor of Sierra Leone. He lies in the new burial-ground behind the barracks, under a young plum-tree; and beside him lie also three other governors—Sir Neil Campbell, Col. Lumley, and Major Temple. A house built by Sir Charles MacCarthy, who in the Ashantee war, looks down from a neighbouring hill on the "field of the dead." Besides the grave, general Turner, who lies under the plum-tree in the old burial-ground, is to be added to the list of governors who have died since 1825. Poor Denham, braving the climate of Africa, said that his fate was sealed when he was appointed governor here.—When imprudently exchanged his residence from Government House to a wooden building beside the park, the mud of which at low-water was most offensive. He also took to physicking himself, became soft and fleshy, and gradually sunk under the fever. His grave is covered almost entirely with grass and bushes, and I was obliged to remove them before I could see the simple superstructure of brick and lime raised over the mouldering remains of a vessel of first-rate enterprise. The governors of Sierra Leone have, in general, when they arrived, been in the past the meridian of life, and whose constitutions were not sufficiently vigorous to struggle through either form of the seasoning fever—"the yellow fever," the severs attack—or "the jackal," the mild variety of the disease. As I before remarked, they are harassed with excess of duty and responsibility; and also, like most Englishmen, they will not alter their previous habits, and despise the advice of the presidents. Thus, Sir Neil Campbell, an officer of high reputation, said to the colonial surgeon, Doctor, there are two things which I wish you to tell me when I am really in danger, but give me no alarm whatever." A few months after assuming office he was attacked with fever. The surgeon immediately gave him twenty grains of calomel (discontinued) and told his honour to keep the house.—The next day the surgeon saw him dressed and out walking! But the same night he was laid on his back, and was quickly transferred to the fatal plum-tree. The last governor, Major Temple, said, when he arrived in the dry season, "It is all nonsense to talk of the unhealthiness of Sierra Leone. I have been much worse in the Greek Islands. The reason for the climate here is so deadly to Englishmen, is to be found entirely in their indolent habits and dissipation." Accordingly, his honour was very temperate, though formerly he had been a free liver, was a gross habit, and past fifty years of age. He was very attentive to his duties, was much respected and esteemed, and would have been a great benefactor to the colony if he had lived. But whether the season was foul or fair, he took exercise in the middle of the day. In the rains he has been known to ride forty or fifty miles with his daughter; and the day before he was taken ill, in the fatal month of August, contrary to all advice, he set out to ride before a tornado, and got drenched to the skin.—*Captain Alexander's Narrative of Western Africa.*

FATHER MATTHEW.

The papers, secular and religious, have teemed for some time past with accounts of the remarkable spread of the temperance cause in Ireland; through the exertions of this individual, but it appears by the following extract from a handbill which has been extensively distributed among the Irish peasantry, that the advocacy of Temperance is a mere pretence through which the Romish priesthood hope to secure and extend their influence. The handbill purports to give "A full account of the wonderful miracles, performed by the Rev. T. Matthew, Parish Priest of the city of Cork."—*Epis. Rec.*

Who has, by his wonderful power and great exertions, reformed the greatest drunkards from using all kinds of spirituous liquors—deluded persons that sold

and pawned the clothes off their backs, and the beds from under themselves and children, through the blessed instrumentality of this great and worthy divine, have now become decent and respectable as well as pious and holy christians, walking in the paths of righteousness and peace. Fellow-sufferers—it is a great consolation to our minds to be enabled, from the great and many benefits we have received, to find ourselves strengthened in body and soul, against the temptations of the devil and the wicked whiskey sellers, who deal out their potentiar of poison to glut upon the hard earnings of the poor but honest working man, who is prone to sin.

"In consequence of so many applications to this great and worthy gentleman in the city of Cork, two thousand persons have been cured; in the county and city of Limerick two thousand; county Clare, county Cork, county Kerry, and county Tipperary, ten thousand; and there are on the way (this instant) thousands from all parts of the United Kingdom, as well as the Pope's dominions, France, Spain, and Portugal.

"It is necessary that we should give an account of some of the miracles performed by the Rev. Father Matthew, who, by the assistance of his Divine Master, is restoring to the blind the use of their sight, and to the lame the use of their limbs. He only lays his hands on their eyes, when they receive a benefit by him, the pearls fall off and the poor person glorifies God. To this pious Divine many thousands are coming from all parts. He has restored to the deaf the use of their hearing, and to the dumb the use of their speech. When he has done his office, the cripples leave their barrows and walk home. At one mass seven persons were restored to their sight, and many more have found a benefit by him. Since this Rev. Gentleman commenced curing those creatures, our city is full of objects from every part. He is every day from 12 o'clock until 3, visiting and relieving the Poor."

THE HEART.

"Blessed are the pure in heart, for they shall see God." The heart on which our Lord here pronounces a blessing, is an heart that is not only inclined to God, but to him only, and to nothing else but in obedience and subordination to him. An heart that really loves God above all things else, and all other things only for his sake; an heart that is always flaming up to heaven, in ardent and fervent desires to please: I honour God in time, and to enjoy him for ever; an heart that sanctifies the Lord of host himself, making him its only fear and only dread; an heart that is never afraid of evil tidings, but is always fixed, trusting in the Lord; an heart that is continually rejoicing in the Lord, whether it hath or hath not any thing else to rejoice in; an heart that prefers the least duty to the greatest gain, and the greatest suffering before the least sin; an heart that is never shaken either by hopes or fears, but remains steadfast and immovable as a rock, whether the sun shines, or tempest beat on it, an heart that is sound in the faith, submissive to the will, obedient to the law, constant in the service, and zealous in the glory of God; but meek, and humble, and kind, and gentle, and true, and just, and charitable, towards others; in short, an heart that exercises itself to have always a "conscience void of offence towards God and towards man."—*Bishop Beveridge.*

DEFERRED ARTICLES.

THE BOOK OF GOD.

The Book of God! and is there then a book Which on its front that awful title bears? Who hold it what high duty must be theirs, And what high privilege therein to look, To read, mark, learn, digest! But in this nook Of earth pent up, and blinded by earth's care, Its hopes and joys, if man the treasure dares To scorn, such scorn shall the great Author brook?—How longed the holy men and prophets old God's truth to see! How blest whom he has willed To see his truth in his own book enrolled! Pure is the Book of God with sweetness filled; More pure than massive, unadulterate gold, More sweet than honey from the rock distilled. *Bishop Mant.*

MADRAS.

The Bishop, in a letter dated June 4, 1839, informs the Society for the Propagation of the Gospel, that he has admitted Mr. Von Dadelszan and Mr. Schmitz, into deacon's orders, and expresses a conviction that they will prove a valuable acquisition to the society's missionaries in his diocese. The bishop concludes his letter thus: "We have still many important stations unoccupied; and I cannot too earnestly impress upon the society the claims and necessities of southern India. Continue to send us labourers fit for the work, and I humbly hope our labour will not be in vain in the Lord."

THE VANITY OF HUMAN LIFE.

Good Lord, what a shadow is the life of man! what a nothing is it! The time past, that's nothing; just like a bird fled from the hand of the owner, out of sight. The time present, that is a vanishing, a running hour, nay, less, a flying minute, as good as nothing. The time to come, that's uncertain; the evening sun may see us dead. Lord, therefore, in this hour make me sure of thee; for in the next, I am not sure of myself.—*Lucas's Divine Breathing.*

HOW TO SHAKE OFF TROUBLE.

Set about doing good to somebody. Put on your hat, and go and visit the sick and the poor; inquire into their wants, and minister to them; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart.

Artificial flowers are in themselves, when on a head dress, a vain show. They catch the eye, and cause the mind to wander. They excite envy and produce imitation. They do not conport with 1 Peter iii. 3, 4. and 1 Timothy ii. 9.

The art of theology, without the power, is the art of forming a hypocrite.

If you wish to give consequence to your inferiors answer their attacks.—*Michael Angelo, advised to resent the insolence of some obscure upstart: who was pushing forward to notice by declaring himself his rival, answered—"Chi combatte con dappochi, non vince a nulla:" who contests with the base, loses with all!*

TIME.

Every hour comes to us charged with duty, and the moment it is past returns to heaven to register itself how spent. My hours, how trifled, sensualised, sauntered, dosed, sinned away!—*Rev. T. Adams.*

TO A LADY, ON THE DEATH OF A FRIEND.*

By Charles Bayly.

Oh, do not weep, though life is frail,
And death takes those we love away;
Grief for the dead cannot avail,
But Faith points out a brighter day.

When in the midst of youth and health,
We see some lov'd one droop and die,
How mean appears the pomp of wealth!
How dearer far the mourner's sigh!

Oh, then, when earth can yield no more,
When nature bends to nature's God,
May we his mercy still adore,
And humbly bow beneath his rod!

Nor let us wish to stay on earth
The spirit from its native skies,
But joying in its second birth,
Believe that God's decrees are wise.

* From the Church of England Magazine.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JULY 23, 1840.

ST. JOHN'S CHURCH, LUNENBURG.—The frame of a spacious Tower, 14 feet square and 60 feet high, with wings to admit of two flights of stairs for entrance to the galleries, was raised on Saturday the 11th instant in good style, and is now boarded in. Besides being an ornament to the Church, there will thus be provided accommodation (much needed) for a large additional number of hearers. Prayers were offered up for the Divine blessing on the undertaking, and the 100th and part of the 84th psalms were sung on the occasion. Under the corner stone, in a cavity made for the purpose, there was deposited a leaden box, containing amongst other things, six Nos. of the *Colonial Churchman*, in which was printed some account of this Parish; also a paper of which the following is a copy:—

In the name of the FATHER and of the SON and of the HOLY GHOST.—Amen.

This Corner stone of the Tower now erected as an addition to

ST. JOHN'S CHURCH,

Lunenburg, Nova Scotia, was laid on the 11th day of July, 1840, and in the 4th year of the Reign of Her Most Excellent Majesty

VICTORIA,

by the Grace of God of Great Britain and Ireland, Queen. In the time of Lieut. Gen. Sir Colin Campbell.

K. C. B. Lieutenant Governor—

Right Rev. and Hon. John Inglis, D.D. Lord Bishop of Nova Scotia,

Rev. James Cuppaidge Cochran, AM. Rector of the parish, Rev. J. W. Disbrow, A. M. Assistant.

Michael Rudolf, and J. H. Kaulbach, Churchwardens. Joseph Rudolf, John Creighton, George T. Solomon, W. S. Morris, Peter Mason, John Mulock, Benjamin Zwicker, James Veinot, jr. Conrad Lord, Joshua Kaulbach, James McGrigor,—Vestry.

The plan of the tower was drawn by William M. B. Lawson, present teacher of the National School, Lunenburg.—Frame made by John Mulock of Upper Lahave.—Conrad Lord, Master carpenter.

Daniel Owen, Joshua Kaulbach, and Edmund Zwicker, Building Committee.

The Church to which it is now attached, was erected about the year 1754; and with the exception of

ST. PAUL'S, HALIFAX, is the oldest in the Province.

The first clergyman was the Rev. Mr. Moreau, 1752—63.

- 2. Rev. Mr. Vincent, 1762—1766
- 3. Rev. Mr. Bryzelius, 1766—1771
- 4. Rev. Mr. De La Roche, 1771—1787
- 5. Rev. Mr. Money, 1788—1802
- 6. Rev. Thomas Shreve, 1804—1816
- 7. Rev. Robert Ferryman, 1816—
- 8. Rev. Roger Aitken, 1817—1825
- 9. Rev. J. C. Cochran, now Rector.

"Except the Lord build the house, their labour is but lost that build it."

We are happy to find the frame of the old Building, which came from Boston about 86 years ago, apparently as sound as the day it was put up.

BROAD COVE CHURCH.—We briefly noticed this addition to the churches of the land in our last paper. We have since learnt that the frame is 36 by 28 feet, with Tower and spire, very substantial, and well put together.—Not the slightest accident occurred, and after the frame was up, prayers were offered up and Psalms sung—the Rev. Mr. Weeks officiating. "This Church will be seen at a great distance seaward, and when completed will be a great ornament to the sea-beaten shore. The proud waves

of the ocean roll majestically in, within a very short distance of the site." We trust it will long stand to cheer the heart of the worn-out mariner, as he draws nigh to the haven where he would be, reminding him of that Saviour who can still the winds and bid the sea be calm, and of that harbour of rest above, where all the storms of life will cease. And to the honest and worthy sons of the Church, whose zeal is leading them on in this good work, as well as to their children after them, we trust it will prove none other than "the House of God and the Gate of heaven."

CORRECTION.—We have observed in a late Nova-Scotian, a communication signed "A friend to the Bible Society," which, we think, demands a word of notice. The professed object of the writer would appear to be, to complain that due prominence had not been given to a Baptist minister in the late proceedings at Halifax. With this matter we have nothing to do; but we have to complain that he has brought forward the Bishops and Clergy of the Church of England, and especially the Bishop of Nova Scotia, and the question of their uniting or not with the Bible Society, in a manner quite uncalled for and reprehensible. What had this matter to do with the subject of his complaint? What conceivable motive can he have had but to cast odium on the Church, on his Lordship, and on such of his clergy as do not feel themselves bound in duty to unite with that Society? Moreover he has not stated the truth.

1. It is not true that "the great majority of the Dignitaries of the Church of England are unfriendly to the objects and success of the Institution which he advocates." They may not generally have patronized that Institution, but they are as warm and zealous in the distribution of God's Word, as the foremost in the ranks of the Bible Society.

2. It is not true that the Bishop of Nova Scotia, from the first formation of an Auxiliary in this country, has "openly arrayed himself against it, in steady and uncompromising hostility." What the Bishop has done, and most properly done, has been to recommend the *Church's Bible Society* to the cordial support of churchmen. His Lordship has acted upon the principle which all consistent churchmen will approve,—that it is best to promote the cause of Religion in our own way, by means of our own peculiar institutions, which are under the guidance of our own ecclesiastical superiors—leaving Dissenters to the exercise of the same principle, and rejoicing, as we do, in whatever success may attend their labours.

3. This writer ought also to have known, and if it he knew it, ought to have candidly stated, that churchmen consider it good to accompany the word of God by plain and instructive tracts, explaining and enforcing the doctrines of that Word, and especially that they regard the Prayer Book as a very suitable companion to the Bible, and that on this account they prefer the old Society for Promoting Christian Knowledge in England; and their Diocesan Church Society here, to the Bible Society, which professes to send forth the Bible alone.

4. We wish to be understood. We never have opposed, and as long as the object of the Bible Society be simply to distribute God's word, we never will oppose that Society. On the contrary we rejoice unfeignedly (as who does not?) in the large circulation, by its means, of that blessed Book. We have ourselves experienced its liberality, and been the almoners of its bounty. But we must still crave the liberty of saying that it is our duty as churchmen, to devote whatever means God has blessed us with, to the upholding of that Society in the Church, which has the same objects in view, but embraces also others of vast importance, and is moreover under the auspices of the Church. This consideration does not operate with Presbyterians, Methodists, or Baptists, who, we believe,

are without such a society, which circumstance may account for their being the chief supporters of the Bible Society.

5. With reasonable men we shall not incur the charge of bigotry or illiberality, much less that of opposition to good cause, because we hold these opinions. But however that may be, we confess that we would prefer such an imputation to any compliments founded on a defiance real or supposed, of our ecclesiastical superiors; and were persuaded, our esteemed Brethren at Halifax will look upon such compliments as are paid to them by this writer as no better than insult.

THE LUTHERAN CHURCH.—The frame of the new Lutheran Church in this town, 42 x 60 with a Tower, was raised on Tuesday last. It is intended to be finished in the Gothic style, and no doubt will be an ornament to the town.

KING'S COLLEGE.—We are happy to hear that a considerable increase of residents is expected at the University next term; and that a respectable addition has also been sent out to the Library by the Bishop.—We find that Messrs. Philip Carteret Hill of Halifax, James Odette of Fredericton, scholars; and Charles Merritt of St. John, N. B. commoner, were last term admitted to the degree of B. A.

MISSSES GROVE.—These ladies who are opening a Seminary at Halifax, for the instruction of female scholars, are furnished with the following high testimonial from the Rev. Dr. Stone, Rector of St. Paul's church, Boston—
To the friends of Education in Nova Scotia and British Provinces adjacent.

Understanding that the Misses Grove are about to forward an application to Windsor and the provinces generally, for pupils,—I take the liberty to say, that I consider them highly qualified for the important work of female education in all its branches. The Misses G., though at present members of my parish and communicants in the Episcopal Church here, are native born English ladies, and received in their own country a highly finished education. They are possessed of excellent talents, and are amiable and truly pious christians;—they are worthy of all esteem and confidence. I know of none to whom I would more cheerfully entrust the education of a daughter. For engaging and rightly directing the affections of the heart; for improving and embellishing the powers of the mind; for forming and fixing the manners of their pupils,—they have proved themselves, by ample experience, to be particularly fitted. I wish them all desired success in their present application, and in their future labors.

JOHN S. STONE,
Rector of St. Paul's Church, Boston.

NEW BISHOPS.—We perceive by our exchange papers, that the Rev. Dr. Whittingham of the Theological Seminary, New York, has been elected to the vacant Bishopric of Maryland—the Rev. Dr. Gadsden of Charleston, to that of Carolina—and the Rev. Professor Elliot, to that of Georgia.

☞ We have never recorded a death with more sincere sorrow, than that of Dr. ALMON of Halifax, in our columns of this day. Personally, we lament his loss as one of our earliest and uniform friends, unchanged, amid changing scenes; and publicly, we look upon the removal of one so useful, and so respected in every way, as an event to be deplored by the community at large.—We add our heartfelt condolence with his bereaved relatives on their sudden affliction.

☞ We have to apologize to our Halifax subscribers, for the detention of our last No.—owing to the unexpected delay in the sailing of the Packet.

NEW BRUNSWICK.—We take the following notice from the St. John Observer:—
The Episcopal Sunday School in this City, was

examined at the National School rooms on Saturday last. There were 634 children present to undergo examination, including 30 belonging to the Military Sabbath School attached to this Garrison. The several classes all passed an excellent examination, and it is believed that the sight was highly gratifying to the spectators, about 50 of whom were present. After the more serious occupations of the day were concluded, the children, with their usual joyfulness, partook of a plentiful repast of cakes and fruit, provided for them by their Teachers.

On Sunday evening, they assembled at Trinity Church, and sung very sweetly several appropriate Hymns selected for the occasion. A sermon was preached in behalf of the Institution, by the Rector, Rev. I. W. D. Gray, and a collection made amounting to £26. The School is, at present, in a very flourishing state, having 57 Teachers, and 1008 children upon the books, who are in the habit of attending it, and is the means, under God, as facts unquestionably prove, of leading many to a saving "knowledge of the truth as it is in Jesus."

BISHOP OF NEWFOUNDLAND.—We copy the following Address from the St. John's Times:—

On Thursday morning last, a deputation from the two Episcopal Churches of this town waited on the Right Rev. AUBREY SPENCER, D.D., Lord Bishop of Newfoundland, (whose arrival we noticed in our last) at Government-house, with the following address:—
To the Right Rev. Father in God, Aubrey Spencer, Lord Bishop of Newfoundland and its Dependencies.

May it please your Lordship,
We, the Clergymen and Protestant Episcopalians of the town of St. John, beg to approach your Lordship with every feeling of respect for your Lordship's person, and reverence for your sacred office.

With the deepest sentiments of gratitude to the kind Providence which has preserved you amidst the perils of the sea, we welcome your Lordship to these shores, and hail your arrival to watch over the interests of our beloved Church, as an occasion for renewed thanksgiving to her gracious and beloved Head.

Your Lordship's previous connexion with the Church in this Colony, as a Missionary of the Venerable Society, to whose fostering care we and our fellow-churchmen are so much indebted,—your long experience and able conduct in the responsible situation of Archdeacon of the Bermudas,—your exalted talents and high reputation as a minister of the Gospel,—and your estimable character in all the relations of life, inspire us with the liveliest and most confident hope that the greatest benefits will under the Divine blessing, be derived by the Church from your Lordship's Episcopate; and with earnest prayers for the outpouring upon your Lordship's labours of the increase of His favour, "without which nothing is strong, nothing is holy."

We have the honour to remain,
Your Lordship's most obedient,
faithful servants,

[Signed by the Ministers and Congregation.]

To the above address His Lordship was most graciously pleased to return the following answer:—

Gentlemen,—For the kind terms in which you were pleased to welcome my arrival in this colony, I beg you to except my warmest thanks.

My connexion with the Church of Newfoundland at an early period of my ministerial life, has always been to me a grateful recollection; and with this earnest of your confidence and co-operation, I must hope that the Almighty Disposer of Events will graciously permit me to be in some degree instrumental to the strengthening and extension of His Kingdom in the wide-spread Diocese which in the inscrutable counsels of His wisdom He has committed to my care.

Gentlemen,—I entreat you to believe that the kindly sentiments expressed in your address are earnestly reciprocal; and while my prayers will be unceasingly offered at the throne of Grace for every blessing upon you, my labours shall never be intermitted, so long as I have strength for exertion, to promote the prosperity of "the Church of Christ,"

which it is our common duty to feed, and "which He purchased with His blood."

(Signed) AUBREY NEWFOUNDLAND.
Government-house, 11th June, 1840.

"FREELY GIVE."—It cannot be denied that this precept is remembered in Christ's Church, Montreal, as appears by what follows:—

During 1839, six charity sermons were preached; four for the Society for Propagating the Gospel among Destitute Settlers, one for rebuilding the Church in Toronto, and one in aid of the Temporal and Pastoral Aid Society, whose operations are limited to the city itself. The collections after these six sermons form a total of £215 17s. 8½d.

In addition to the above, there was raised, at the sacramental and ordinary collections, from Easter 1839 to Easter 1840, the large sum of £347 18s. 3½d, besides £22 17s. 10½d collected from the military. The whole of this, with something more, has been expended in relieving the poor, and furnishing them with clothing, food, wood, lodging, &c. &c.

BISHOP OF EXETER.—The Editor of the 'Church,' with reference to the able and straight forward conduct of this Prelate, on the subject of the Clergy Reserve Bill, says—

"As it has become fashionable in many quarters, to assail the Bishop of Exeter for the manly, constitutional, and christian part he has taken in the discussion of this harassing question, we cannot conclude these few remarks without adducing a testimony we have just met with in favour of the learned prelate in a late English paper. It forms the leading article of the St. James's Chronicle of the 12th May:

"The Bishop of Exeter might have spared himself the trouble of explaining, as he did last night, that he had never spoken disrespectfully of the Ecclesiastical Establishment in Scotland, or refused to it the character of a christian church. The very parties who charged his lordship with the expressions disclaimed by him, and proved by the united testimonies of Lords Haddington, Lansdowne, and others, never to have fallen from his lips, well knew, that when making the charge they were giving utterance to a falsehood—well knew, that what his lordship said was this, that though the Church of Scotland is by law established in that part of Great Britain to which its name directs, it is not the Established Church of the empire. This proposition is too obviously incontrovertible to allow of hanging a calumny upon it, and therefore it was misquoted by those who lose no opportunity of reviling the men, they fear—reviling of course those most bitterly whom they fear most.

"In this class of men, most dreaded by the haters of all that is good, the Bishop of Exeter justly occupies a high, perhaps the highest place: his surpassing talents—his untiring zeal—his fearlessness—and, above all, his spotless character, and devotion to the duties of his sacred office—mark him out as a man at once to be dreaded, and to be successfully assailed only by misrepresentation and falsehood. As we have said, therefore, his lordship may spare himself the pains of correcting misrepresentation and exposing falsehood. He may content himself with the assurance that he will not permanently escape these only weapons to which he is accessible; and that by dissipating the lie of this day, he is only making room for the lie of to-morrow."

SABBATH-BREAKING.—We take the following from a late Episcopal Recorder.

Among the Sunday amusements advertised in New Orleans, we find that of a "Great Fight between some French Dogs, a Bear, an Ass, and a Bull." Here is variety enough even for a Sunday in New Orleans. We should like to know what degree of wickedness Sodom, Gormorrah, Admah and Zebolim attained before they were swallowed up. If all accounts be true, New Orleans could at this moment out-Herod the whole lot.

—We are happy to be able to announce the safe return, by the Britannia steamer, of the Lord Bishop of Nova Scotia, accompanied by Mrs. Inglis, 4 daughters, and 2 servants.

—The communication from St. Eleanors, P. E. Island, is received, and under consideration. We fear we cannot publish it entire in our columns, and doubt whether the sale in a pamphlet form would meet the expense.

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

MARRIED.

On Wednesday 8th inst., by the Rev. Mr. Cogswell, Garret Miller, junr. Esquire, of LeHave, to Miss Maria Morris.

DIED.

At sea, off Nevis, on the 25th ult., Capt. WILLIAM SRONAGLE, of the brig Durham of this port, aged 27 years—a promising young man, much esteemed in this community. His remains were interred at Nevis.

At Halifax, on Sunday the 12th inst., of typhus fever, contracted in the discharge of his public duty, the Hon. Dr. WILLIAM B. ALMON, in the 53d year of his age.

For 30 years he was extensively engaged as a medical practitioner of that town.—His life was distinguished by active benevolence and the conscientious discharge of the obligations both public and private that rested on him; its sudden close is accompanied by the sincere regret of all who knew his worth or experienced his kindness, and has spread a deep gloom over a large portion of the community. His remains were interred on Monday, at 5 o'clock. The shops were closed as the funeral procession passed, as a mark of respect to his memory.

At the same place, on the 15th inst. Mr. JAMES RITCHIE, of H. M. Naval Yard, aged 57 years, much regretted, and a very respectable member of society.

At Antigonish, 9th inst. Mary Ann, only daughter of John Leaver, Esq. and consort of the Rev. Thos. C. Leaver, aged 30 years, in the hope of a blessed immortality.

At St. John, N. B. on the 13th ult., DUDLEY WOODBRIDGE, youngest son of L. H. DeVeber, Esq. aged five years and eleven months.

For the Colonial Churchman.

Messrs. Editors,

I will thank you to have inserted in the next number of the Colonial Churchman, the following list of subscribers, with the sum subscribed and paid by each, to aid the members of this Parish in erecting a new and more commodious church for the accommodation of the increasing congregation.

	£	s	d
His Excellency the Lieut. Governor,	10	0	0
Venerable Archdeacon Willis,	2	0	0
Rev. Charles Ingles, of Sydney,	5	0	0
Rev. Dr. Twining,	1	0	0
Rev. William Cogswell,	1	0	0
Chief Justice Blowers,	1	0	0
Hon'ble T. N. Jeffery,	1	0	0
Hon'ble H. N. Binney,	1	0	0
A. Z.	2	0	0
John Leaver,	1	0	0
Mrs. Welsford,	1	0	0
A Friend,	1	0	0
Ditto,	0	10	0
Miss Eliza Wells,	0	10	0
Jacob P. Miller,	0	10	0
A Friend,	0	2	6
Ditto,	0	2	6
William Reeve,	0	5	0
John Rogers,	0	13	0
John McKenzie,	0	5	0

I hereby acknowledge to have received the above sums.

JAMES SHREVE, Rector.

POETRY.

PETITION FOR SEASONABLE WEATHER.

Lord, should the sun, the clouds, the wind,
The air and seasons be
To us so froward and unkind
As we are falso to Thee,
All fruits would quite away be burned,
Or lie in water drowned,
Or blasted be, or overturned,
Or chilled upon the ground.

But from our duty though we swerve,
Thou still dost mercy show,
And deignst Thy creatures to preserve,
That men might thankful grow;
Yet though from day to day we sin,
And Thy displeasure gain,
No sooner we to cry begin,
But pity we obtain.

The weather now Thou changed hast,
That put us late to fear,
And when our hopes were almost past,
Then comfort did appear;
The heaven the earth's complaint hath heard,
They reconciled be;
And Thou such weather hast prepared,
As we desired of Thee.

FORM OF RECEIVING CONVERTS FROM POPERY.—AS USED BY ARCHBISHOP OF DUBLIN, A. D. 1827.

After the sermon had been concluded, an anthem was sung; when His Grace, accompanied by the Very Rev. the Archdeacons Torrens and Lindsay, the Rev. Messrs. Rowley, Ottway, Grier, T. P. Magee, W. Magee, and several other clergymen, approached the communion table. Archdeacon Torrens then advanced to the rails of the communion table, where the candidates for admission into the church were placed, and the following formulary was pronounced by him in an audible and distinct voice, and responded to with firmness and evident sincerity by those to whom it was addressed:—

Good people, his Grace the Archbishop hath given his approbation to the receiving these converts into the communion of our church; nevertheless, if there be any of you who know any impediment or notable crime, on account of which the profession they are about to make should not be looked upon as sincere, let him come forth, in the name of God, and show what that crime or impediment is.

The Archdeacon then said to the converts— I require and charge you, as you shall answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if you be not convinced in your consciences of the corruption and false worship of the Church of Rome, and if you be not firmly persuaded that the doctrine, communion, and worship of the Protestant Church is the true and safe way to salvation, as taught in the Holy Scriptures, you declare the same, and go not on to mock the Almighty by pretending to a persuasion which in truth you have not.

The Converts answered— We solemnly profess, in the presence of God, that we come here in sincerity and truth.

Archdeacon—That this congregation here present may be fully satisfied that you are well acquainted with the doctrines which you come here to profess, I ask you—

Do you utterly renounce the Sacrifice of the Mass, as offered up to God in the Church of Rome, and do you trust only in the sacrifice of our Lord Jesus Christ, made upon the cross, once for all, and do you own no other merits whereby man is saved but His only?

Converts—We do.
Archdeacon—Do you reject the doctrine of Purgatory and the practice of praying to the Virgin Mary, or to saints, or angels, or to images and relics?

Converts—We do.
Archdeacon—Do you believe that in the Holy Communion there is no Transubstantiation of the Bread and Wine into the Body and Blood of Christ?

Converts—We do not believe that any such change is made.

Archdeacon—Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ?

Converts—We are so persuaded.
Archdeacon—Let us pray that these our brethren may have grace faithfully to persevere in the profession of a good faith, which they have now made.

Lord have mercy upon us.
Christ have mercy upon us.

Lord have mercy upon us.
Archdeacon—O Lord, save thy servants.

Answer—Who put their trust in thee.
Archdeacon—Create in them new hearts.

Answer—And renew right spirits within them.
Archdeacon—Restore unto them the joy of thy salvation.

Answer—And establish them with thy free spirit.
Archdeacon—O Lord, hear our prayer.

Answer—And let our cry come unto thee.
Let us pray.

O most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more, open thine eye of mercy upon these thy servants; receive them into thy favour—strengthen them with thy Holy Spirit—preserve and continue them faithful members of thy Church, to the glory of thy holy name, and to their everlasting salvation, through Jesus Christ, our Lord. Amen.

The Archbishop then stood up, and, laying his hand upon the head of each convert, said— In the name of the Father, and of the Son, and of the Holy Ghost, we receive thee into the communion of the true Catholic Church established in this realm. Amen.

Now, unto God's grace and mercy we commit thee—the Lord bless thee and keep thee—the Lord be gracious unto thee—the Lord lift up his countenance upon thee, and give thee peace, both now and evermore.

The converts then received the holy communion.

At a church lately refitted in —shire, there is a small red cross in one of the painted windows. An old woman of the Wesleyan connexion, the first time she came out of the church after the repairs was asked by a neighbour what she thought of it.— She dwelt, in reply, with evident delight upon "that little cross in the window." We hope the time will come when no English church will want, what many possess already, the image of the cross in some place sufficiently conspicuous to assist the devotions of the worshipper. It still surmounts our great Metropolitan Cathedral, reminding us that our Lord has not yet forsaken us. It still graces our sovereign's crown, teaching both her and us, that we are all subjects of the same spiritual kingdom.—British Critic.

NOTICE.

Bible, Religious Book, and Tract Depository.

Corner of Barrington and Sackville streets, Halifax. THIS Establishment is now opened with a good Selection of BOOKS, at the lowest possible prices, comprising—Bibles, Testaments, Prayer Books, the publications of "The Religious Tract," "The Sunday School Union," and "The Infant School," Societies, and other BOOKS, together with a large assortment of Tracts and Handbills.

The attention of the Religious Public is solicited to an undertaking, having for its sole object the glory of Almighty God, the extension of the Redeemer's Kingdom, and the good of immortal souls.

N. B.—Several "Sunday School Libraries" are offered for sale.—Also, the Books of the Naval and Military Bible Society, at reduced prices to Soldiers, Sailors and Fishermen.
Halifax, June 10, 1840.

BOOKS,

For Sale by the Subscriber.

- Chambers' Edinburgh Journal
- Historical Newspaper
- Information for the People
- The Saturday Magazine
- The Penny Magazine
- Wilson's Border Tales
- The Penny Cyclopaedia
- Dublin Penny Journal
- Library of Useful Knowledge
- ditto Farmer's Series
- ditto of Entertaining Knowledge
- Edinburgh Cabinet Library
- Lardner's Cabinet Cyclopaedia
- The Family Library
- Molusworth's Domestic Chaplain; or Sermons on Family Duties for every Sunday in the year, 2 vols.
- The Church of England Magazine
- The Scottish Christian Herald
- The Christian Lady's Magazine
- The Magazine of Domestic Economy
- Pessenden's New American Gardener
- Complete Farmer
- Kenrick's New American Orchardist
- THE CULTIVATOR, Vols. 1, 2, 3, 4, 5, & 6.
- Nichol's View of the Architecture of the Heavens
- Phenomena and Order of the Solar System
- Dick's Celestial Scenery
- Wilson's Greek Exercises
- Cruden's Concordance
- Hutton's Mathematics, by Ramsey, 1 vol.
- American Almanac and Repository of Useful Knowledge for 1840
- Travels in Egypt and Arabia Petraea, by Alexander Dumas
- Medhurst's China, 1 vol.
- William's South Sea Islands, 1 vol.
- Wilson's Greece, Malta and the Ionian Islands, 1 vol.
- Clinch's (Rev. J. H.) Poems, contents, The Captivity in Babylon
- American Antiquities
- Memory
- The Play Ground Revisited
- By Gone Days
- Niagara—Athens—Spring
- To a Cloud—Rizpah—Letha
- The Passage of the Jordan
- Kennebec.

C. H. BELCHER,

Halifax, May 5th, 1840.

ILLUSTRATIONS

OF NOVA-SCOTIA SCENERY.

- PART 1 contains I. Vignette, Rotunda at the Prince's Lodge, near Halifax
- II. Halifax, from the Red Mill, Dartmouth.
- III. Entrance to Halifax Harbour, from Reeve's Hill, Dartmouth
- IV. View on Bedford Basin.

- PART 2 contains I. View of Halifax from McNab's Island.
- II. View on the North West Arm.
- III. Ruins of the Duke of Kent's Lodge, Windsor Road.

- PART 3 contains I. Windsor, N. S. from Retreat Farm.
- II. View from Retreat Farm, Windsor, N. S.
- III. View from the Harton Mountains.

For sale by

Halifax, May 5, 1840. C. H. BELCHER

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

Belcher