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THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.....Eph. 2 c. 20 v."

VOLUME II.

LUNENBURG, N. S. THURSDAY, JUNE 15, 1837.

NUMBER 15.

COMMUNICATIONS.

For the Colonial Churchman.

MORE COMFORTABLE SUGGESTIONS TO A SICK FRIEND.*
By a Minister of the Church.

Dear Mrs. J—,

Although sickness and death be a punishment for sin, it is not always a proof of the Divine displeasure;—for then the most pious men of all ages have been not the objects of God's favor but wrath. To the real Christian, however, they are amongst those objects permitted for the trial of his faith and the exercise of patience; that he may appear, in the day of the Lord, honorable,—that being improved thereby, he obtain an eternal weight of glory. It is thus he fights the good fight of faith, laying hold of the promises. He counts all things but loss. He despises the labor and expense, so that he wins Christ. He believes with the Apostle, that affliction is a proof of his sonship. With old *Eli* he will say it is the Lord, let Him do what seemeth Him good. He resigns himself into the hands of God, who knows all things; and if sickness terminate in death, he knows he is taken from the evil to come. Thus committing himself to Christ, he will surely find acceptance. By this coming to Christ in an acceptable manner, you shall obtain peace amidst adversity, and eternal support in the severest trials. The way to Heaven is straight and narrow; nor is its happiness attainable through supineness or easy indifference. In the world you shall have tribulation,—but what of that? He has also said, 'my peace I leave with you.' What though you may have difficulties to surmount, when you obtain strength to surmount those difficulties—What, though afflictions to endure, when you shall obtain the grace of patience and resignation proportionate to the day of trial. The stones in the temple at Jerusalem, which shone so brightly as to extort the admiration of the beholder, were rough and unshapely when as yet unhewn on the mountains;—And it is thus we are exhorted to look to the rock whence we were hewn, and the hole of the pit, whence we were digged. Thus are we reminded of our natural infirmity. Thus the saints in light, the stones of the heavenly Jerusalem, are they which have come out of great tribulation. And though the blows fell heavy and frequent, still they had inward joy and consolation. Like their Lord and Master, though their sufferings begat the sympathy of others, they could say—'weep not for me.' You can, I trust, say with the Apostle, that tribulation worketh patience, patience experience of the truth of God's promises,—and experience of the truth of His word, a hope of the future reward;—that being faithful unto death, you shall obtain a crown of life: and hence you are ready to quit the world, and resign your spirit unto the hands of God who gave it. Still perhaps you would wish God to spare you to your children and family, as well as to pay your vows in the courts of the Lord's house. However, in this instance also, your will must be swallowed up in that of God's. In your gradually declining strength, when the world recedes, as the shore from a vessel leaving port, you must not only wait every moment of your appointed time, but at that last moment embark without hesitation for eternity. It would be unnatural not to have the feelings and affections of a wife and mother. But, my dear friend, remember that here you have few relations—in Heaven, many; besides these few will soon follow you to the land of spirits. Spared in life a little longer, you might experience a little more sorrow, and witness perhaps the affliction of those you hold dear; and at last, the final

adieu must be given to time. And, surely you can entrust your children to that merciful protection upon which you rest your own soul.—You might be desirous to make a little more provision for them in temporal things; but the best legacy which can be bequeathed, is the last solemn recommendation of a parting saint; and the best provision, the friendship of Him from whom alone come all good things. One may plant, and another water, but God only can give the increase. Though you be removed, a door more effectual will be opened, 'for the righteous have never been forsaken, nor his seed begging their bread.' And this will be found the more effectual as the arm of the flesh is removed and the favor of God more exclusively sought. Again, you might be desirous to instil moral precepts, and recommend religious practice. But here again you cannot do this of yourself; and God can do it without you. You may, to some extent, enforce, external moral obedience; but you cannot change the heart, or guard it against the private snare of secret temptation. You may set religious example; but you cannot secure to God the affections of the heart, or spiritually renew the earthly mind. Only leave your children to God, and He will find means for His own purposes. He will spare you if it seem good to Him if not He can easily open another way. Oh! what a comfort in religion! Hear the dying believer rejoice in the love of a Saviour, and in the midst of dissolving nature, raise the shout of victory—Hear the pious mother resign her soul with her infant offspring, unto the arms of her Heavenly Father. The Saviour's vinegar and gall has extracted even the sting of death. Weep not for me she exclaims,—I once had reason to weep, but now to rejoice. I have passed through the waters of affliction, but the Lord hath sustained me. I shall not again know the sorrow of adversity, nor feel the pang of separation, or drink the bitter tear of repentance. Casting off my own righteousness, weighty with defilement and guilt, I have run the race set before me, clothed in the righteousness of Christ. The promises of God have been my support: He will be to my helpless children a protector. He will safely conduct them through the snares and temptations of life, and soon they shall meet me in glory. A separation must take place. I only pass the Jordan of death first,—they too, ere long, will join me on that blessed shore. The grave to me has no horror;—the sacred body of my Saviour has made it holy ground—a peaceful dwelling—a passage to glory. Into thy hands I commend my spirit, my husband, my children, for thou hast redeemed them. O Lord! thou God of truth. May this be your happy experience.

A. B.

For the Colonial Churchman.

THE THIRD COMMANDMENT.

Messrs. Editors,

When your columns are not occupied with a more important subject, if you will insert in your paper the following extract from the writings of the late Hannah More, in the hope that it may meet the eye, and from thence be conveyed to the heart of every thoughtless violator of the above command,—you will much oblige

A FRIEND.

There is one offence committed in conversation of much too serious a nature to be overlooked, or to be animadverted on without sorrow and indignation; I mean, the habitual thoughtless profaneness of those who are repeatedly invoking their Maker's name on occasions the most trivial. It is offensive in all its varieties of aspects;—it is very pernicious in its effects;—it is a growing evil; those who are most guilty of it, are from habit hardly conscious when

they do it; are not aware of the sin; and for both these reasons without the admonitions of faithful friendship, are little likely to discontinue it. It is utterly *inexcusable*; it has none of the palliatives of temptation which other vices plead, and in that respect stands distinguished from all others both in its nature and degree of guilt.—Like many other sins, however, it is at once cause and effect;—it proceeds from want of love and reverence to the best of Beings, and causes the want of that love both in themselves and others. Yet with all these aggravations, there is perhaps, hardly any sin so frequently committed, so slightly censured, so seldom repented of, and so little guarded against. Now this species of profaneness is not only swearing, but, perhaps, in some respects, swearing of the worst sort; as it is a direct breach of an express command, and offends against the very letter of that law which says in so many words, 'Thou shalt not take the name of the Lord thy God in vain.' It offends against politeness and good-breeding; for those who commit it, little think of the pain they are inflicting on the sober mind, which is deeply wounded when it hears the Holy name it loves dishonored, and it is as contrary to good-breeding to give pain, as it is to true piety to be profane. It is astonishing that the refined and elegant should not reprobate this practice for its coarseness and vulgarity, as much as the pious abhor it for its sinfulness. I would endeavour to give some faint idea of the grossness of this offence, by an analogy (oh! how inadequate!) with which the feeling heart, even though not seasoned with religion may yet be touched. To such I would earnestly say—Suppose you had some beloved friend,—to put the case still more strongly, a departed friend—a revered parent, perhaps—whose image never occurs without awaking in your bosom sentiments of tender love and lively gratitude; how would you feel if you heard this honourable name *bandied about* with unfeeling familiarity and indecent levity; or at best thrust into every pause of speech as a vulgar expletive.—Does not your affectionate heart recoil at the thought? And yet the hallowed name of your truest Benefactor, your heavenly Father, your best Friend, to whom you are indebted for all you enjoy, who gives you those very friends in whom you so much delight, those very talents with which you dishonor Him, those very organs of speech with which you blaspheme Him, is treated with an irreverence, a contempt, a wantonness, with which you cannot bear the very thought or mention of treating a human friend. His name is impiously, is unfeelingly, is ungratefully, singled out as the object of decided irreverence of systematic contempt, of thoughtless levity. His sacred name is used indiscriminately to express anger, joy, grief, surprise, impatience; and what is still more unpardonable than all, it is wantonly used as a mere unmeaning expletive, which being excited by no temptation, can have nothing to extenuate it; which, causing no emotion, can have nothing to recommend it, unless it be the pleasure of the sin.

MISSIONARY ANECDOTE.—No. 9.

Strange Scruples of an Indian Chief.

One of the Australasian missionaries—Brown—on reaching Puketayna, addressed the words of truth to three parties of attentive natives. A chief demanded if he should go to Heaven, if he became a believer in Christ? On receiving an affirmative answer, he rejoined—"I know my forefathers are not there, and I cannot bear to be separated from them." There may be something amiable in this longing desire to rejoin his ancestors, but this remarkable fact may teach us this lesson:—to try our spirit and motives in slighting the invitations of the same Gospel that was preached to that chief; and let the day of Judgment be in our thoughts while listening to God's offers of redeeming mercy;

*Concluded from our last number,

WALK WITH THE LORD.

By Mrs. L. H. Sigourney.

Walk with the Lord at morn,
When every scene is fair,
While opening buds the boughs adorn,
And fragrance fills the air;
Before the rosy dawn, awake,
And in thy being's pride,
Thy first young blush of beauty, make
Omnipotence thy guide.

Walk with the Lord at noon,
When fervid suns are high,
And Pleasure, with her treacherous boon,
Allureth manhood's eye—
Then with the diamond shield of prayer,
Thy soul's opposers meet,
And crush the thorns of sin and care
That bind the pilgrim's feet.

Walk with the Lord at eve,
When twilight dews descend,
And Nature seems a shroud to weave,
As for some smitten friend
While slow the lonely moments glide
On mournful wing away,
Press closer, closer to His side,
For He shall be thy stay.

Even shouldst thou linger still
Till midnight spreads its pall,
And Age laments with bosom chill
Its buried earthly all,
Thy wither'd eyes a signal bright
Beyond the grave shall see,
For He, who maketh darkness light,
Thy God, shall walk with thee.

A VILLAGE CHURCH.

It was a snowy Sunday in the month of April, 1835 that an American entered an ancient looking stone church in a village of a Swiss canton, not far distant from Basle. It was Easter day.

There were two doors of entrance, one at the side, and at the gable end. The latter for the females, who occupied the half of the church on the side next their door. In the centre of the body of the church, and immediately before the pulpit, was the altar; a marble slab, raised on two supporting planks, as a sort of table. On this stood two large tankards of wine and the bread.

In front of the pulpit and beyond the altar sat the lads of the congregation; and the older male persons occupied the end of the church to the right of the preacher, and facing the females. The minister wore a black gown;—the services were partly liturgical, partly extemporaneous; and the form of consecration of the elements, which was done from the pulpit, reminded the writer strongly of the form of his own church.

The administration of the elements was singular, and to the writer, novel. The priest took his stand at one end of the altar, and having communicated himself, administered to two persons, probably deacons in the congregation. These persons then placed themselves at the opposite end of the altar, with each an open tankard in his hand. The elder males now rose and approached the priest in procession. He gave to each, in passing, a piece of bread, repeating at the same time only a text of Scripture—to each person a different text. As the procession passed round by the deacons, each person received a draught of the consecrated wine from one or other of them. The elder females now followed in the same manner, and then the girls and lads, of whom all that seemed over twelve or fourteen years, partook of the elements.

An amusing circumstance, which yet may give a useful hint to those who sometimes forget that there is a time for all things, occurred during the services. During the sermon, there was the most perfect quiet and order—not a cough indeed was heard, though it was the very season for bad colds. But the moment the preacher had done, every one gave holiday to their schooled throats and lungs; and an interval of universal coughing, spitting and snuff,

taking, of two or three minutes, ensued; and then all was still again. This was ludicrous enough to a stranger, but it would be well, Mr. Editor, if some of our congregations, would learn from it to cough in the right place.—*Gospel Messenger.*

THE POISONED VALLEY OF JAVA.

The usual meeting of the Royal Asiatic Society took place on Saturday; the Right Hon. W. W. Wynn in the chair. A paper was read by Col. Sykes on the poisoned Upas Valley at Betur, in Java, extracted from a letter by Mr. Loudon, containing a description of his visit to the place in July, 1830. According to the statement of Mr. Loudon, this Valley is twenty miles in extent, and of a considerable width; it presents a most desolate appearance, the surface being sterile and without any vegetation. The valley contains numerous skeletons of mammalia and birds. In one case the skeleton of a human being was seen with the head resting upon the right hand; according to tradition it is said that the neighbouring tribes were in the habit of driving their criminals in the valley to expiate their crimes. Mr. Loudon tried the experiment of lowering some dogs and fowls into the valley, and in every case animation became quickly suspended, although life was prolonged in some instances for ten minutes. The valley proved to be the crater of an extinguished volcano, in which carbonic acid gas is generated, like the Grotto del Cane, at Naples. The fabulous influence imputed to the Upas tree is, therefore, without foundation, the mortality being caused solely by the deleterious agency of the gas.—*Chr. Wit.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JUNE 15, 1837.

MORE LIBERALITY TO THE CHURCH.—We understand that the late Col. Freeman of Liverpool, who has always been a staunch supporter of the church there, and we believe contributed upwards of £100 to the building of it, has, by his will, left directions to his executors to procure a handsome Organ, to be placed in Trinity church, without affixing any limits as regards its price. It would afford us pleasure, in every number to record such examples of attention to the scriptural injunction—"to be ready to give and glad to distribute." We do hope and believe that such will be our pleasant office in future more than in times past. We trust our rich men will awaken now to the duty and the privilege (for such it should be accounted) of helping on the work of the Lord, by contributing bountifully of the means which He has LENT them, to the prosperity of His Church. The Church Society, lately established, has opened a channel for the reception of such offerings, which, we trust, churchmen will pour in with no niggardly hand. By the way, we request our Brethren to forward to us (post paid) for insertion in the Colonial Churchman, reports of the formation of local committees; in the respective parishes, and lists of subscriptions and donations.

"The clouds poured out water, and the voice of thy thunder was heard; the lightning shone round about."

We had a solemn and practical commentary on this scripture, on Sunday 4th inst. when a house in this neighbourhood was struck by lightning, and considerably injured. The table was spread for dinner, and the father had just asked a blessing, when the electric fluid entered, scattering and destroying plates, dishes, &c. breaking nearly all the window glass, throwing down the chimney, setting fire to a part of the house, and finally passing into the cellar. It is a most providential circumstance, that although the whole family were collected in the room at the time, not one was hurt, "nor a hair of their heads singed, neither was the smell of fire upon them." On the same day,

a barn was struck at Lower Lahave, and a calf killed.—Whatever be said of "natural causes," let it be remembered that there is a great FIRST CAUSE, the glorious God, who made the thunder, and that among his "ministers that do His will," is to be reckoned the "flaming fire." To Him let the fervent prayer of our church be addressed at such times—"from lightning and tempest good Lord deliver us!" And to Him be ever ascribed the praise of our preservation from dangers of every kind.

ST. GEORGE'S LADIES' BENEVOLENT SOCIETY.—In these times the doings of great societies are set forth with such a flourish of trumpets, that it is quite refreshing to catch a gentle whisper of that charity which does not let the "left hand know what the right hand doeth." Such we find in a very modest little report of the Society in St. George's, Halifax, whose title heads this article, which appears for eight years to have been doing much good with little noise. We fear that we shall incur displeasure now by the present notice, but think for the encouragement of others, and to attract the contributions of the charitably disposed, that we ought to say a few words about it; especially as it is stated, that "the funds are very inadequate to meet the just claims and wants of the suffering poor."

"It has been the object of this little Society, for some years past, to relieve the sick with nourishment, to provide employment for the industrious poor, and to furnish, at reduced prices, during the winter, articles of warm clothing. In order to raise the moral character of the poor, to prevent imposition, and to save the funds of this little Institution, the clothing has been sold at reduced prices, and not given gratuitously, as hitherto, except in extreme cases, and the Society has endeavored to provide as much work as would enable the poor to purchase clothing, fuel and potatoes, at low prices.

"The Society has dispensed amongst the Poor during the past year, the sum of £92 14 7; items for which are now submitted. For the purchase of clothing, £26 0 4. For reducing the prices of articles sold, £20 0 0. For the employment of the Poor, £19 9 6. For nourishment, £13 11 11½. For the purchase of blankets and rugs, £11 6 6. For fuel £1 0 4. Sixty three sick persons have been relieved with nourishment and clothing during the past year, and 107 garments given gratuitously.

"It will no doubt be as gratifying to the friends of the Poor, as it has been encouraging to the Individual who instituted the plan, to hear that in connection with this Society, one hundred dozen striped cotton shirts were made by the poor women and children of this parish during the past winter, which have been sold, and paid for, and for which the Poor have received for their work, £30 0 0.

"During the past winter, 330 bushels of Potatoes, and 80 cords of Wood, were sold to the poor at reduced prices."

One great advantage resulting from this and similar institutions, is, that by employing the poor, they promote moral and industrious habits, and keep down that system of street begging, which is not less destructive to good morals, than oppressive and annoying as a tax upon individual charity: and on this ground alone, such societies as this cannot be too liberally encouraged.

The St. George's Society is under the management of Mrs. Uniacke, assisted by several ladies of the parish—and the payment of 5s. per annum constitutes a member.

CHURCH RATES.—With reference to the proposal in Parliament to abolish these Rates, and take a yearly sum from the consolidated fund to keep the churches in repair, we find the following remarks in the Dublin Record of March 9:—

"Hitherto the Church has greatly retarded the progress of revolution. This measure will throw its property into debt; £250,000 must be advanced from the consolidated fund to meet the yearly expenditure of church repairs, and this with its continually increasing interest is to be repaid by an imaginary surplus. In

ten years the property of the church will be mortgaged irremediably to the state. The church, as a corporation, will be powerless. The government need but demand the repayment of the debt, upon any resistance to their measures by the Church, and, as this will be impossible, sequester and sell the property at their pleasure.

"The measure is, in truth, a cunningly devised plan to separate the church from the state. The dissenters are too eagle-eyed not to see this, and hence their exultation. They see that this must effect the ruin of this establishment, and with it will perish the social order, the liberty and the moral glory of England. The best affections of man are linked with the permanence of associations beneath which his principles have been formed. The unfortunate who has no family or connexions, whose respectability and characters may be affected by his misconduct is left without those checks that powerfully direct others to industry and sobriety. So also the mind, unfettered by the early associations which the parish church and its regularly summoning bell to invite sinners to bend in humble acknowledgment to the King of kings never fail to excite, is more at liberty to adopt new-fangled notions in religion, and new theories, however wild, for the alteration or management of the state. Every thing else, save the parish church and its ritual, is perpetually changing. Houses, palaces, farms, towns, retain their appearance but a short time; and were not the subject too serious for badinage, we would say, that were some Rip Van Winkle of the last century to awaken from his sleep, it would be as difficult for him to find his abode as his namesake in America. The parish church is the only tie which links us with our fathers. Within its inclosure repose the dead we have honoured and loved, and whose memory we regard with fondest veneration. That church is united with the state; it is the memorial that our fathers lived under the same monarchy and constitution with ourselves; it is the evidence that the accumulated glory of our country has descended, as it were, by hereditary right to our own times. And perish the man who could craftily, and for any party purpose, aim at its destruction! Shame on the political religionists who can cry down with that which has been cemented by the blood of our martyred reformers! that Popery and Infidelity may shout *Io triumphe* on its ruins."

ST. MARY'S HALL, BURLINGTON, N. J.—This is the name of an institution for the education of young ladies, lately opened at Burlington, under the auspices of Bishop Doane, which promises to be eminently useful to the individuals who may be admitted within its walls, as well as of great importance to the interests of the church and of religion at large, which must so much depend on the character given to the future mothers and daughters in Israel. We most cordially wish success to this new plan for the good of his people, devised by this accomplished and zealous prelate in the sister church; and if daughters must leave the parental roof for education, we know of no other under which they can be more confidently placed, than that of St. Mary's Hall. We subjoin a few extracts from the Prospectus of the institution.

"The education of females should be, as nearly as possible, domestic. If it were possible to avoid it, no daughter should be educated out of the shadow of the parental roof. Whatever may be said of the other sex, home is the congenial atmosphere of woman; and better than all teachers for female children, is the gentle, prudent, pious mother. But it may not always be so. For various reasons, many girls will always be sent abroad to receive their education. The next best thing to their own native fireside, is to prepare a home for them—to supply to them, as nearly as may be, the dear, domestic influence—to institute anew, so far as nature will permit, the parental relation—to give them, in a word, another father and another mother. To this end, the first consideration has been the formation of the domestic establishment of the Institution." * * * "And the great end desired for each of them will be, her fitness to adorn and bless, as daughter, sister, wife, or mother, that one sweet, sheltered spot, the native resting-place of woman, and her own peculiar home."

* * * "It will enjoy the benefit of constant and immediate Episcopal supervision. Its worship, whether in the Chapel or in the parish Church, will be of kindred character; and divine service will be attended, not only on the Lord's day, but on all the festivals and fasts of the Christian year. "The doctrines, constitution, and liturgy of the church," will be subjects of constant and diligent instruction. Preparation for the apostolic ordinance of confirmation as indeed for the due reception of both the sacraments will be kept constantly in view." * * * "Provision is made, and will be continued, for the entire gratuitous support and instruction of one scholar in every ten, making application as the daughter of a Clergyman of the Church deceased; or, if living, in necessary circumstances."

The following Address was presented to his Excellency Sir Colin Campbell, K. C. B. on the 19th ultimo, by the Lord Bishop of the Diocese and the Clergy of the Archdeaconry of Nova Scotia, then assembled in Halifax:—

May it please your Excellency,—

We, the Bishop and Clergy of Nova Scotia, avail ourselves of the occasion of the first Visitation since your Excellency's appointment to this Government, respectfully to approach your Excellency, as the Representative of his most gracious Majesty, who is under God, the supreme Head of the Church, by law established in this province.

Alive to the great and permanent advantages which result both to the Church and State, from their connexion, under the constitution of the British empire, to which it is our happiness to belong,—we rely on the wisdom and the justice of your Excellency, for maintaining those advantages to the inhabitants of this Province, in their utmost possible extent. And we, at the same time, gratefully acknowledge the kind and ready attention, which your Excellency has ever been pleased to afford to the interests of the Church in which we minister, and the important patronage which the various institutions connected with it have received at your hands, during your Excellency's administration.

We beg to assure your Excellency, that, in obedience to the inspired injunction, no less than to the requirements of our Church, we continually put up our prayers and supplications to the great Ruler of the Universe, that your Excellency may be enabled to discharge the important duties of your exalted station, to the glory of God, and the welfare of this people;—and that you may be "enlightened by God's grace, preserved by his Providence, and encompassed with his favor."

To which his Excellency was pleased to make the following

REPLY.

My Lord Bishop and Reverend Gentlemen—

It affords me much gratification to receive this Address from so highly respectable and devout a body, and to have it in my power to become personally acquainted with you on the present occasion.

I have frequently been informed by the Right Reverend Prelate of your unremitting zeal and attention to your respective flocks; and that no relaxation has taken place, was evident from the Charge which was addressed to you yesterday by your respected Bishop. I am persuaded that his activity, example, and devotion to the holy calling in which you are all engaged, will insure a continuance.

Deeply sensible of the trust which my gracious Sovereign has confided to me, I cannot discharge that trust in a more acceptable manner than by using my best endeavours to uphold those sacred Institutions which have so long been connected with the happy constitution under which we live.

To you, my Lord Bishop, and Reverend Gentlemen, I must express my most sincere and best acknowledgments, for the kind terms in which you have expressed yourselves towards me, and my desire for a continuance of your prayers and supplications, that I may be enabled to discharge the duties of my situation in a satisfactory manner to my Sovereign, and for the benefit of the inhabitants of this province.

EPISCOPAL MEETING.—Under this head we have seen several columns in the Christian Messenger of 26th ultimo, filled with remarks on the late visitation at Halifax. For any friendly notice of our proceedings and any cordial wishes for success to the measures which have been adopted, we should have been bound to be thankful. But for the gratuitous strictures on the institutions and rites of the Church, which are interspersed throughout these remarks, we are under no such obligation. In glancing over them, we find the editor branching off from the immediate subject to sneer at "old church canons and dreams of apostolic succession," &c.—In one place he wantonly attacks the Venerable Society for promoting Christian Knowledge, whose praise is in every land, and whose missionaries were at work among the heathen before Dr. Carey was born. In another he deals out his censures on the other Venerable Society for propagating the Gospel in Foreign Parts and its missionaries, whom he more than insinuates to be without the "only real qualifications required for a minister of the Gospel."—We will not trust ourselves with a formal reply to this extraordinary effusion, and perhaps our readers will thank us for the omission.—indeed, want of room prevents our doing more than expressing our surprise that a journal avowedly the organ of Dissenters, will not be so kind as to let Episcopalians manage their own affairs in their own way, and refrain from observations, which, if effectual at all, must be offensive, and injurious to the cause of unity and peace. We should consider ourselves as quite beside our proper sphere, if we devoted the Colonial Churchman to similar obtrusions of our opinions upon the measures adopted by Baptists for the internal management of their own institutions; and we think it will save our Dissenting contemporary and ourselves some trouble, besides having other good results, if in future a system of non-intervention be pursued, in conformity with a favourite though homely saying of a late worthy Methodist minister in this province, that "*good fences make good neighbourhood.*"

"THE CHURCH."—We received last week the first number of a religious paper under this title, in connexion with the Church of England, published at Cobourg, U. C. on the 6th of May.—It is announced as coming forth under the management of the Archdeacon of York, Rev. Dr. Harris, Principal of the U. C. University, Rev. A. N. Bethune, Rector of Cobourg, and Rev. J. Grassett, assistant minister of St. James' church, Toronto.

We hail with pleasure this new, and we believe, only fellow-labourer in the Colonial Church; and cannot doubt, that if properly conducted, it will meet with general support.

We hope to receive this publication regularly in exchange, and shall look to it for much interesting matter connected with the Canadian Church.

KEEP TO YOUR CHURCH.—We call special attention to the excellent remarks on this subject on our 119th page, which form the conclusion of Rev. W. Gray's work on Baptism.

In reply to inquiries from the west respecting the reason of the non-arrival of our last number in due course, we have only to state, that the fault is not with us. We lodged our papers in the Post Office here the day before the departure of the mail, but they were left behind.

MARRIED.

At Aylesford, on the 2d ult. by the Rev. H. L. Owen, J. W. Ruggles, Esquire, to Mary Esther, daughter of the late John Owen, Esq.

DIED.

At Shelburne, on the 27th May, Mrs. Elizabeth Roche, aged 72 years.
At Granville, on the 8th ult. Edward Thorne, Esq. in the 57th year of his age.
At Rome, on the 10th April, Cardinal WELB, in the 64th year of his age.

MISSIONARY INTELLIGENCE.

T O K A T.

The following very interesting intelligence and reflections are from the Journal of Mr. Johnston, published in the Missionary Herald of May. How hal- lowed is the thought, that at the very place where Martyn has lain entombed for more than a quarter of a century, as if a holy influence were shed around his burial place, there now begins to be signs of re- formation in the ancient and long corrupted Arme- nian Church.

Grave of Henry Martyn—Armenian Bishop.

After visiting Amasia and other towns, Mr. John- ston proceeded to Tokat.

August 13. We arrived at Tokat about two P. M. About two hours from Toorkbal we passed the crum- bling ruins of a deserted village, and saw on our left the mouth of a cave in the side of a mountain, in which the struggle told us there stands a man without a head, with sword in hand, and permits no one to enter. This was an old man, and he related this marvellous story with every appearance of sincerity. The people of this country, both Turks and Chris- tians, are very superstitious respecting ghosts. The Turks also believe in a species of invisible beings in- ferior to the devils, which they call *jin*, and the Christians have ignorantly incorporated it into their own creed also, as they have many other parts of the Mussalman creed. They believe them to inha- bit waste places, and often to inflict diseases upon persons. They also perform some friendly offices, such as discovering lost goods, pointing out the place of hidden treasure, etc. This gives rise to an or- der of professional wizzards, whose business is to interpret between men and the *jin*.

When we arrived at Tokat we stopped at the first khan we found, and there rested while Senakerim went in search of an Armenian gentleman to whom he had a letter of introduction from a friend in Con- stantinople. By his assistance we found a more com- fortable lodging in another khan, said to be the same in which the good man Martyn breathed his last.

14th. Sabbath. We remained in our room alone, nor were we disturbed by the least noise during the day, for the khan in which we lodged being occupied almost exclusively by Christians, no business was transacted on this day within its walls. In the afternoon we walked out to see the tomb of Martyn; but we found the cemetery so extensive that we despaired of finding the tomb ourselves, and sent for a priest to point it out. He conducted us near the centre of the burial ground and showed us a marble block, about three feet long lying by the side of other monuments and upon it I immediately recognized the Latin in- scription and the name of Martyn. The priest did not recollect the event of his death, though his head was grey, but had the particulars from his father who was a priest before him. I experienced a peculiar sensation while I stood there and thought of the dear saint whose remains were deposited beneath my feet, but whose happy spirit now rejoices before the throne of God. I observed to the priest that he was a man of precious memory who slept beneath that stone. He replied, "God be merciful to him," and forthwith repeated a prayer in Armenian for the repose of his soul. We returned to our room and presently our Armenian friend came to see us again, and after half an hour's conversation he left us, promising to come the next day and accompany us to see the bishop.

After giving some account of the Armenian school which he visited Mr. Johnson proceeds—

15th. From the school we went to see the bishop. We were introduced to him and he invited us to a seat by his side. He is a very corpulent man appar- ently about fifty years old; has a keen eye and a su- perior mind.

There is evidence abundant that the mind of this bishop is so far enlightened as to perceive the neces- sity of a great reformation in his own church. But I particularly regret not having had opportunity to ascertain his views and what has been his experience

of spiritual religion. He has had the advantage of no human instruction, except what little intercourse he had with young converts in his recent visit to Con- stantinople. But it is hardly conceivable that he could obtain such distinguishing views of the errors of his own church from the simple reading of the Scriptures without learning at the same time the doctrine that is according to godliness. If he under- stands how the Gospel should be preached, his office gives him an excellent opportunity to make known the truth, for in the Armenian church the bishops are the only preachers. In fine, this man seems evidently to have been raised up of God for some good purpose; if not to be the instrument of a re- formation, at least to prepare the way of the Lord before him in making ready a people to receive his word. It is too soon to speak of a reformation having commenced in Tokat, but certainly the pre- sent appearance is promising, and it is natural for a disciple of the Lord Jesus to connect this event with the death of Henry Martyn; for it was here that that good man offered up his last prayer. What more probable than that his dying intercessions were made in behalf of Tokat; and one who has read his journal can easily believe that he interceded not only with strong crying and tears, but with faith in the promises of his covenant God. And though a quarter of a century has intervened, the Lord has not forgotten one of his requests, and what he has promised he will certainly fulfil. At that time a cloud of im- penetrable darkness lowered over this devoted land, and not a star of hope appeared. But now, though the darkness is still as great in several directions a light is discernible; and before another quarter of a century has rolled away, how glorious a change may be expected. What are all the strongholds of error, with all the power and craft of the prince of darkness to defend them, when the Lord reveals his arm to save?

MISCELLANEOUS.

SCRIPTURAL ILLUSTRATION.

COUNTRY ROUND JERICHO.

LUKE X. 30.—"A certain man went down from Jeru- salem to Jericho and fell among thieves."

About six o'clock in the morning a Janissary was in waiting. Having been repeatedly assured that there was no danger on this side Jericho and scarce- ly believing that there was any on the other, I had resolved upon having no other attendants except him and my servant Nicholas. I was at the same time provided with a letter to the Governor of Jericho commanding him to furnish me with an escort. As we were on the point of starting Nicholas expressed a wish to see the Jordan; a horse was procured; he girded on his sword; and with my fowling-piece in his hand we sallied forth.

The route is over hills, rocky, barren and uninter- esting. We arrived at a fountain, and here my two attendants panted to refresh themselves. The day was so hot that I was anxious to finish the journey, and therefore I hurried forward. A ruined building situated on the summit of a hill was now within sight, and I urged my horse towards it. The Janissary now galloped by me, and making signs to me not to precede him, he rode into and round the building and then made signs to me to advance. We came next to a hill, through the very apex of which has been cut a passage, the rocks overhanging it on either side. I was in the act of passing through this ditch when a bullet whizzed by close to my head. I saw no one, and had scarcely time to think when another was fired some short distance in advance. I could as yet see no one: the Janissary was yet beneath the brow of the hill in his descent: I looked back, but my ser- vant was not yet within sight: I looked up, and with- in a few inches of my head were three muskets and three men taking aim at me. Escape or resistance were alike impossible. I got off my horse. Eight men jumped down from the rocks and commenced a scramble for me. I observed also a party running towards Nicholas. At this moment the Janissary gal- loped in among us with his sword drawn; and as I knew that if blood were spilt I should be sacrificed, I called upon him to fly. He wounded one man who

had hold of me and presently cut down a second Arab, and all the rest scrambled up the rocks. The Janis- sary then turned his horse and rode off, calling on me to follow him, which I did on foot. In the mean- time the Arabs prepared their matchlocks and open- ed a fire upon us; but only a few of their shots came very near us. We had advanced about a league when two of the banditti made a show of cutting us off. A sudden panic seized the Janissary: he cried out the name of the prophet and galloped away. I call- ed out to him that there were but two; that with his sword and pistols, if we stopped behind a stone we could kill them both. He rode back towards the Arabs; they had guns, and the poor fellow returned full speed. As he passed I caught at a rope hanging from his saddle. I had hoped to have leaped upon his horse, but found myself unable: my feet were dreadfully lacerated by the honey-combed rock: na- ture would support me no longer: I fell, but still clung to the rope. In this manner I was drawn some few yards, till, bleeding from my ankle to my should- er, I resigned myself to my fate. As soon as I stood up one of my pursuers took aim at me, but the other happening to advance between us prevented his firing. He then ran up, and with his sword aimed such a blow as would not have required a se- cond. His companion prevented its full effect, so that it merely cut my ear in halves and laid open one side of my face. They then stripped me naked."—Sir F. Henniker's travels.

THE AFRICAN EPISCOPAL CHURCH, NEW YORK.

The clergyman, clerk, organist, choir, as well as the whole congregation, were all of that colour which marks the African descent, and never did a Protes- tant Episcopal congregation afford an example of greater devotion and earnestness in the conduct of those impressive services by which they have chosen to worship the God of their fathers. Their manner of making the responses was extremely impressive:—not a tongue was silent: the pronunciation of Amen, as in the days of St. Jerome, was like a clap of thun- der; and in the singing and chaunting the breaking forth of glad voices was loud and simultaneous.

IDLENESS.

Bishop Cumberland,—being told by some of his friends that he would wear himself out by intense ap- plication, replied, "It is better to wear out than to rust out."

Idleness is the most painful situation of the mind, as standing still, according to Galen, is of the body.

Calvin is said to have composed two thousand and twenty-three sermons. He either wrote or dictated during the whole of his last illness; and when his friends requested him to do nothing, he used to say, "What, would you have the Lord come and surprise me in my idleness?"

INTELLIGENCE.

From the "Church."

CHURCH STATISTICS.—CANADA.

Mission of the Carrying-Place.—The Rev. John Grier, Minister; who is laboriously engaged in serving five stations, inclusive of the Carrying-Place and Trent, at each of which places service is performed every Sunday. In the year 1836 there were—Bap- tisms, 68; Marriages, 25; Funerals, 14; and Com- municants, 41.

Rectory of Cobourg.—The Rev. A. N. Bethune, Incumbent. Service is performed twice in Cobourg on each Sunday; and at stated periods on Sundays at Grafton at 3 P. M. Exclusive of the Gaol, where services are given every fortnight to both classes of persons there confined, there are three other stations occasionally served on week days.—During the year 1836 there were,—Baptisms, 110; Marriages, 23; Funerals, 40; and Communicants, 172.

Rectory of Cavan.—The Rev. Samuel Armour, In- cumbent, is zealously and usefully employed in serv- ing two churches in Cavan regularly every Sunday, and in performing occasional services at five other places in that and the neighboring townships on week days. In 1836, there were—Baptisms, 100; Marri-

ages, not communicated; Funerals, 10; Communicants, 70.

Rectory of Port Hope.—The Rev. J. Coghlan, Incumbent. Service in St. John's Church on Sundays, and also at a school-house four miles in rear. Occasional ministrations in Clarke and Darlington. In 1835, there were—Baptisms, 43; Marriages, 23; Funerals, 11; Communicants, 30.

We have been disappointed in obtaining similar information from Peterboro', in consequence of the lamented illness of the Rector, the Rev. R. H. D'Olive.

Clarke and Darlington.—In the Township of Clarke a very handsome and commodious Church has just been completed on the estate of S. S. Wilmot, Esq., and at the private cost of that gentleman. Such instances of pious liberality it is extremely pleasing to be enabled to record. The opening of this church is fixed for Trinity Sunday, the 21st inst.—and the Rev. A. N. Bethune has consented to perform the necessary services. As a most appropriate conclusion to the solemnities of the day, the Holy Sacrament will be administered, and a collection will also be made in aid of the Travelling Missionary fund.

LORD BISHOP OF QUEBEC.

We are grieved to state that, by the last accounts of the health of our venerated and beloved Diocesan, the hopes so fondly entertained by his Clergy of his early return to this Country, are likely to experience further disappointment. A late severe attack of the afflictive complaint to which, within the last few years, his Lordship has been subject, had given cause for the most anxious forebodings; yet we trust that as no unfavorable intelligence has subsequently been received, he has at least partially recovered from its effects, and may be enabled to revive the intention which, previous to that providential visitation, there was every prospect of his fulfilling,—his return to his Diocese during the ensuing summer. In the meantime, under this trying deprivation of the services of our beloved Bishop, it is a matter of congratulation with the Canadian Church that the arduous and manifold duties of his high office have been delegated to an individual so exalted in piety, talent and zeal as the Lord Bishop of Montreal. We fear, however, that the engagements which call for his Lordship's more immediate attention in Lower Canada, are likely to deprive the numerous Clergy and congregations of the Church in this province, during the present year at least, of the gratification with which his arrival amongst them will be hailed.—*Ibid.*

Churches in London.—By a late statistical account of the British metropolis, it appears the classification of houses of worship is as follows:

129	Episcopal	Churches,
2	Cathedrals,	"
64	Episcopal	Chapels,
84	Congregational	"
9	Presbyterian	Churches,
48	Baptist	"
14	Wesleyan Methodist	"
4	Whitefield	"
9	Unitarian	"
15	Roman Catholic	"
6	Quaker	"
1	Armenian	"
1	Danish	"
2	Dutch	"
5	French	"
7	German	"
1	Swiss	"
1	Swedish	"
1	Huntingtonian	"
3	Lady Huntington	"
1	Moravian	"
2	Swedenborgian	"
1	Sandemanian	"
2	Freethinkers	"
6	Jewish Synagogues.	"

The London Churches accommodate from 1300 to 2000 persons each. The oldest is St. Saviour's, which was built before the Conquest. Westminster

Abbey, exclusive of Henry VI's chapel, is 416 feet long, and 203 broad, at the transept; height of the tower, 225 feet. This Abbey is about being restored. St. Paul's Cathedral is 500 feet long, 282 feet broad, and 404 feet high from the vaults to the top of the cross. It covers two acres, 16 perches, and 70 feet—and cost, in federal money, six millions seven hundred and fifty thousand dollars.—*Gospel Publisher.*

Church of England Schools.—The donations by the friends of Scriptural education at Liverpool, amount to £10,321 10s. 2½d., and the annual subscriptions in operation exceed £1,100. In the South schools there are 276 boys, 197 girls, and 80 infants—in all 553. In the North school there are 400 boys, 230 girls—in all 630, making a total of both schools of 1,183.—*Chris. Wit.*

There are in the city of New York 160 places of public worship. Many of them splendid houses of great value, they are occupied by some of nearly all the Christian denominations now existing. Among them are forty two Presbyterian churches, twenty eight Protestant Episcopalian, fourteen reformed Dutch, nineteen Baptist, two Lutheran, six Roman Catholic, eight Protestant and Independent Methodists, twelve Episcopal Methodists, two Orthodox Congregationalists, two Unitarian ditto, four Universalists, one of Christian (Baptists,) four Friends (three of them Unitarian or Hicksite,) one German Reformed, Moravian and New Jerusalem each; also a Mariner's church and three Jewish Synagogues; with one or two assemblies of unbelievers.—*Ibid.*

The twentieth anniversary of the New York Protestant Episcopal Sunday Schools Society was held on the 30th of March. Fifteen schools, numbering 1880 scholars, attended divine service in the morning, and thirteen other schools, numbering 2135 scholars, in the afternoon. A copy of a pastoral letter from the Bishop of the State was given to each child.—*Ibid.*

From English Papers.

PARLIAMENTARY DISCUSSIONS RELATIVE TO THE CHURCH OF ENGLAND.

Mr. F. Buxton said, that taking a circumference at eight miles from St. Paul's, there was a population of two millions, and in the whole of that space there was not accommodation in places of worship, including all classes of Dissenters, Quakers, and Jews, for more than 500,000. In the district of Spital-fields there was a population of 70,000, and there was only one place of public worship, and there were 12,000 children rising up without any instruction whatever. He did not care what religion they were brought up in so long as they had the advantage of some religious instruction. He wished all religious sects would unite, and endeavor to cultivate that wide waste which he had described. If the Right Hon. Baronet would pledge himself by a resolution that he would apply any surplus arising from the present or any other source in the way he had recommended he [Mr. Buxton] would give him his vote. But there was little chance of this, for he recollected in the last year the Right Hon. Baronet said, that such a measure would lead to the destruction of the church, and that the principle would end in the ultimate confiscation of church property. The honorable member for the University of Oxford, too [Sir R. Ingles,] on that occasion said, that he [Mr. Buxton] used in the speech he then made the very words, and spoke them in the very tone, of Sir Harry Vane formerly. Now, how the Hon. member could recollect the tone of Sir Harry Vane, he was at a loss to imagine. [Laughter.] As he had already said, if he were called upon to say aye or no to this measure, he should vote for it, because it was calculated to remove from the Dissenters an oppressive tax, to put an end to religious jealousy and animosity, and to secure the future continuance of the Established Church.

Mr. Goulburn said that the honorable gentleman who spoke last, represented church-rates as held in universal odium. This was not the fact. He knew, indeed, there were complaints in three or four popu-

lous places; but there were in England ten thousand and eleven country parishes, and no complaint had proceeded from any one of them. They could not, therefore, say that the evil was so great and general as to require a remedy of this kind. The quarrel with the Established Church was much more deeply seated than in church-rates. He was not the individual who would refuse to allay existing quarrels; but they would act a much more wise part if, instead of proposing a mere temporary remedy like this, they would apply an effectual and lasting cure. The disorder arising from church-rates was not imputable to any individual or to any class of individuals of the present day; it was owing to the neglect of the Legislature of the country, whose high and most important duty it was, to take care that adequate means of spiritual instruction should be provided for the rapidly increasing population of the country. The population had grown with the growth of property, but no adequate provision had been made for their religious instruction. They had provided a police—they had provided for the due administration of the law by an increase in the number of the judges and the number of courts—but they totally neglected that great and permanent duty of making adequate provision for religious instruction, by supplying churches and clergy, adequately provided for, to instruct the people in their duties to God and to their country. The people grew in numbers without adequate means of spiritual instruction, and though much had been done by the zeal of Mr. Wesley and of others, their exertions were not sufficient to meet the wants of the growing population. The church-rates and the mode of collecting the tithes were matters of inferior consideration. The great and paramount point was, to provide means of religious instruction for the people. [Hear, hear.] He would not now go through a list of all the places in which, according to the report of the commissioners, there was a lamentable deficiency in the means of religious instruction. This point was forcibly adverted to by his Right Hon. friend, and was not denied by the Hon. member who spoke last. The Chancellor of the Exchequer did not deny this as regarded Manchester, Sheffield, and other large towns. He should confine his observations to one of these—Manchester. The population of Manchester was 271,000. Now out of this number there was accommodation for spiritual instruction only for 45,000, leaving a population of upwards of 200,000 without any means of access to religious instruction. The Hon. member for Leeds might say, as he did before, that there was room enough, but that there was a disinclination on the part of the people in those places to attend the worship of the Established Church. He was surprised to hear such an assertion from that Hon. member: to hear him say that there was a natural disinclination on the part of the people to attend upon the duties of religion; because he did not suppose that Hon. member would deny that there was a natural tendency in the hearts of men to attend to the duties of religious worship; but what were the means provided for this in Manchester? Why there were only eighteen clergymen to attend to this immense population, in a large town, where, of course, from natural circumstances, men must be exposed to much more and greater temptations, where vice showed itself in every form, and where, of course, the greater care was necessary to keep men awake to their religious duties. And what was the whole income of these eighteen clergymen? Not more than 2,700*l.* If they really and sincerely wished to establish peace, and to get rid of dissension, their first care should be to afford the means of conveying religious instruction to every one, and to leave no place to which the voice of a clergyman might not be accessible. The Right Hon. gentleman the Chancellor of the Exchequer, had said much of the great exercise of liberality with respect to building places of worship which was daily exhibited on the part of both of the laity and clergy of the country. No one in that House was more sensible than he [Mr. Goulburn] was of that liberality; but easy as it might appear to leave the provision of the funds necessary to build these places of worship to the liberality of individuals—easy as it might be in the midst of a religious and liberal population to raise those funds—easy as it might be to build those necessary places of worship—who, he would ask, was to endow them when built? [Hear, hear.] If they were to restore to the means

of pew rents, they would be taking away the birthright of the poor, and excluding those persons from all the benefits of religious worship and instruction who were unable to pay for it. [Hear, hear.] But as they were debarred from taking this and several courses, if they resorted to an interference with the lessees of church lands, and by a proper administration of those leases, provided a more favourable income, than that income, as well as any other which might be derived through the property of the church itself, ought to be applied to purposes of a more important description. He [Mr. Goulburn] for, one could not dare, in the view which he took of the case, to advance this first step towards the dissociation of the religion of the country from the National Church. [Great cheering.] He, for one, believed that it was the duty of every man—that it was more especially the duty of the rulers of the state—to provide the Established Church with an adequate supply of religious instructors in every quarter of the land, and to see that the poor enjoyed that which was the birthright of Englishmen, the privilege of attending their parish church free from any expence whatever. [Loud cheers.] If they passed the present measure, they would lay the first stone of the dissociation of the religion of this country from the church of the establishment. [Hear, hear.] That was his feeling with regard to the measure, and he was convinced it was one which would entail, both on the church and the state, the most inconvenient consequences. [Cheers.] With that feeling strong at his heart, he would implore them, in the words of one who had spoken upwards of 200 years ago, on the value of a religious establishment in connexion with the nation, to set an example to the world how highly they valued, and how steadily they would maintain that union of religion and government which had supported them, and their fathers before them, in peace, in plenty, in tranquility, in prosperity, and in honor, in spite of all the machinations of their enemies [cheers,] and, above all, to take care, by their own example, not to do that which their enemies, with all their power, and with all their machinations, had failed in doing. [The Right Hon. gentleman resumed his seat amid loud cheers.]

From the London Record.

CHURCH RATES' BILL.

The state supports the institution and profession of Christianity in the land, in two ways. By *tithes*, she supports the ministers of religion; by *rates*, she maintains the churches set apart for the worship of God. Both these, taken together, are confessedly at present, from the vast growth of the population, unequal to provide efficiently for the professed objects of the establishment, namely, the provision, especially for the lower orders of society, of church accommodation and spiritual instruction; and it is the general desire of all religious men who, with the Chancellor of the Exchequer, adhere to an Established religion, that the state should now contribute largely of fresh funds with a view to supply this manifest, glaring, and most melancholy deficiency.

In these circumstances, his Majesty's ministers discover a way by which the property of the church—the *undoubted property of the church*, let it be observed, may be made more productive; and, instead of proposing to apply the fruits of their discovery to the relief of her great necessities—in other words, to the relief of the spiritual necessities of our poor fellow-countrymen—they propose by means of this partial and imperfect substitute, to cut off the one branch of the revenue of the church altogether, to the extent of £600,000 a year. In this way, they say, we make an end of clamour, and pacify the Dissenters. In this method were it carried into effect, the *Dissenters perceive* they would gain a principle under which tithes and the establishment would sink before them. And *Churchmen perceive* that the church, under a specious pretext, is being robbed of that grant made to her by the State from time immemorial, which possessed all the essential requisites and practical effect of *property*; and, above all, that the ministers, in the act, are tacitly admitting a principle under which *no national church, NO NATIONAL RELIGION, can stand*:—that, in short, all the loss is to the church that all the gain and triumph is to her avowed and ruthless adversaries.

And what, under these circumstances is to be done? The course to be taken by the attached friends of the Church, and of a *national religion*, is clear. This scheme was declared beforehand by his Majesty's Ministers, to be one which would satisfy all parties!!!—Churchmen must now declare, and that instantly, and with a voice of thunder, that it does not satisfy *them*. They must do so by means of the channel opened for them, for this purpose by the constitution, namely—by petition to both Houses of Parliament. They have already petitioned against the extinction of church-rates. They must now petition against this Ministerial scheme, in which the Prime Minister told them and the country, he expected they would acquiesce. Let them be undeceived; let the House and the Dissenters be undeceived—promptly and effectually.

No doubt it will cost trouble. But is our beloved Church, and the maintenance of the national profession of religion by this mighty people, not worth some trouble—not worth labouring for? We beseech our readers in every part of the Three Kingdoms to bestir themselves, and to labour instantly against a mighty national evil, which has now directly assailed us. Our last exhortations of this kind were far, we believe, from being unproductive; and we anew affectionately and urgently beseech our readers to betake themselves immediately to a renewal of the same course.

From the Morning Herald.

The amount of church-rates, we believe, is between £600,000 and £700,000. The sum to be handed over to the church out of its own property, to compensate for their confiscation, is to be £250,000. The original sum is so light an impost diffused over all the parishes of England and Wales, that it can hardly be called a burden; but the £250,000 to be raised out of the church property, by the screwing system of rack-renting, will be a very serious burden to the limited portion of the community upon whom the sum is to be raised. This is the gross injustice of the measure, as applied to individuals; but the grand objections upon which the principal Conservative members of the House of Commons ought at once to have denounced it in no mitigated terms of reprobation is, that it plunders the church of its immemorial property and destroys its national character, under pretence of relieving the tender consciences of Dissenters. As we said on a former occasion, the same reasoning as Mr. Rice employs to convince the house of the propriety of the measure would be equally valid to relieve all persons of Republican opinions from paying taxes to the support of the national government. Why should not the consciences of the members of the Society of Friends, and others who are, on principle, opposed to war, be relieved against paying taxes to the support of a standing army and a navy, more especially when our military means are employed in such useless, unnecessary, and dishonorable slaughter, as that which results from Lord Palmerston's non-intervention war in Spain?

But that this measure of confiscation will satisfy the political Dissenters, and the Romanists and Infidels, who are leagued with them for the destruction of the national church, there is not the slightest ground for believing. The Dissenters, when soliciting the repeal of the test and corporation acts, as vehemently protested their respect for the church establishment, and the utter absence of any intention to injure it on their part, as the Roman Catholic agitators did when looking for "emancipation." We see how both these parties have kept their faith, and rewarded the generous credulity of the churchmen in both houses of parliament who relieved them from all the civil disabilities which had been formerly imposed in consequence of their efforts to overturn the constitution and government of the country. Mr. Joseph Hume mentions very significantly that the Dissenters had resolved not to embarrass ministers by asking for anything more at present. So a besieging army establishes its first parallel before it establishes the second; but it is not because it proceeds by degrees in making its approaches, that it is therefore the less determined upon reducing the place

besieged, which is in the present instance the citadel of our holy religion, whose ancient battlements its enemies, with the aid of the present ministers, expect to raze to the ground.

TEMPERANCE.

From the Sailor's Magazine.

FOURTH REPORT OF THE NEW YORK MARINE TEMPERANCE SOCIETY.

The whole number of members now in this society is 2170, including about 140 ship-masters, 120 mates, and 1100 seamen.

During the past year, a large number of Sailor's Temperance Almanacs have been distributed among our seafaring brethren, together with many interesting Tracts, bearing upon the same important subject. The silent advocates of the good cause in which we are engaged, and the addresses and facts presented at our monthly meetings, have thrown more light upon the evils of strong drink of every kind, and the miseries brought upon the unhappy votaries of the glass, have been thus exposed to public view. These terrible evils are now more generally seen than formerly, and sailors themselves are beginning to perceive that most of the sufferings they have hitherto endured, both by sea and land, were caused by the use of ardent spirits and other intoxicating liquors.

It is impossible to enumerate all the frightful consequences that result from intemperance. "Their name is legion." Aside from the degradation and wretchedness which it never fails to inflict upon the practical lover of strong drink, it really unfits the mind for generous and virtuous actions, and prepares it only for every evil work. Men do not plunge at once into great crimes. Intemperance is the fruitful school in which they are trained to deeds of darkness, violence, and blood. On this subject the records of our criminal courts disclose scenes of guilt beyond endurance, and relate tales of horror that make one's "ears tingle." And no man is safe from going the same lengths in crime, who allows himself to drink only a little. The habit is likely to grow upon him till it defies all control. The only safe course is to renounce it now—to renounce it forever.

The experience of several years has shown the great advantages of sailing our vessels without the use of ardent spirits, many of which are now on strict temperance principles. This practice affords greater safety to property and life than the old one, of dealing out the allowance of grog, and sometimes of doubling that allowance. This is so clearly perceived, that a premium is allowed by underwriters on temperance ships. Besides, the crews are more able to perform duty, and to endure heat and cold, on the strength of good and wholesome food alone, than when under the influence of artificial stimulus. To these advantages may be added the harmony and subordination that prevail on board of such ships, for nearly all the quarrels and mutinies that occur at sea are caused by the use of intoxicating liquors. A captain remarks, that "many seamen have had their eyes opened, and have seen where the monster, intemperance, was leading them. They have found, by happy experience, that liquor was worse than useless, and that they could stand the stern blasts of winter and a West India's sun much better without it, than with it. They have declared that since they had entirely discontinued the use of stimulants, they have been healthier and better able to endure all the hardships of a sailor's calling." When all our vessels, both in the navy and merchant service, shall have totally abandoned the use of ardent spirits, one great obstacle to the moral and religious improvement of our seamen will have been removed.

If thou art in doubt whether the action thou art thinking about, be a good or a bad one, abstain from doing it.—Zoroaster.

From the Metropolitan Magazine, for December, 1836.

IT IS APPOINTED UNTO ALL MEN ONCE TO DIE.

Though life we spend in sunny bowers,
Mid laughing meads and scented flowers,
And bliss attend our tranquil hours,
Yet we must die.

Though Love's bright torch may gladly blaze,
Though teem with joy our happy days,
Though beauty's smile delight our gaze,
Yet we must die.

Though oft by fancy borne away,
We bask in regions bright and gay,
Where pleasure glows with constant ray,
Yet we must die.

Though, circled with the pomp of state,
Our word be law, our whisper fate,
Our halls must soon be desolate,
For we must die.

For we must part with love's bright ray,
Our gayest dreams must flit away,
Wealth, beauty, pleasure, all decay,
For we must die.

RESIGNATION TO THE DIVINE WILL.

Lord, through the dubious path of life,
Thy feeble servant guide;
Supported by Thy powerful arm,
My footsteps shall not slide.

Let others, swell'd with empty pride,
Of wisdom make their boast:
Absent from Thee, in life's wild maze
Soon would my soul be lost.

To Thee, O my unerring guide!
I would myself resign;
In all my ways acknowledge Thee.
And form my will by Thine.

Selected.

AFRICAN MISSIONARY.

On the western coast of Africa, the Rev. _____, well known to the writer, frequently visited the governor of Sierra Leone, to whom he was always a welcome visitor. The governor, though very courteous, amiable, and in the habit of doing many good things gladly, was a stranger to the "one thing needful"—to the influence and power of true religion—to good works, properly so called. The missionary often entertained the idea, "it is my duty to introduce religion, to deliver my soul."—But, alas, in that instance—a duty in a high place—he shrunk back—he was ensnared by the fear of man—a fellow worm, whose breath was in his nostrils. At length, the governor was afflicted and did not appear likely to recover. "Now then," said the missionary, "it is high time for me to speak to him upon the great concern," if I would speak to him at all. "What is to be done, must be done quickly." He accordingly waited upon the governor. "Sir," said he, after a thoughtful pause, "it appears to me that you are not prepared for the eternal world!" Upon which the governor, with great emotion, and an effort to rise, exclaimed, "Indeed, sir, and why did you not tell me so before?" As if he had said, why did you defer, informing me of my danger, till you saw me prostrated by sickness, and racked with pain? Is this the proper time for me to prepare for eternity? The missionary was dumb, conscience-stricken, agonized. What a lesson—what a warning! "Let us think on these things." Let us "commend ourselves to every man's conscience in the sight of God."—*Western Christian Advocate.*

To know our own faults, and not to seek to amend them, is an unpardonable aggravation of them.

From Rev. W. Gray's Treatise.

ADHERE WITH FIRMNESS TO YOUR CHURCH.

It is the fashion of these days to exclaim against your Church, and it is deeply to be regretted, that among those who are endeavouring to promote her downfall, there are many conscientious, though mistaken, persons to be found. But the Church of England, whatever abuses may have been cherished by the supineness of some of her adherents, has the strongest claims upon the affection and veneration, not only of her own members, but of every class of persons who believe the Bible, and who love the truths which it declares. The Church of England maintains in her Creeds, Articles and Liturgy, the vital doctrines of Christianity, and defines them with fulness, clearness, and precision. The Church of England has been, in the hands of God, an impregnable bulwark against infidelity and superstition. The Church of England has given birth to the brightest ornaments, and ablest advocates of the truth, that have ever lived within the pale of Christianity, since the days of the Apostles. The Church of England has been one of the most honoured instruments in diffusing throughout the world the light of pure religion. She has been the source of spiritual blessings to an incalculable number of souls, and stands, at this moment, amidst the churches of Christendom, unequalled in the purity of her doctrines, the soundness of her polity, and the actual amount of true and vital piety, which pervades the hearts of her members.

From such a church, which has taught you the elements of truth, and provided for your advancement in the genuine principles of religion, do not separate upon light and trivial grounds. The idea of forming a purely spiritual church is attractive, but chimerical. The project is impracticable. For a little season the scheme will appear to succeed; novelty will give it a momentary impulse; and the limited character of the society which unites for this object, will render it more easy to advance, and to wear the aspect of success; but when the society enlarges, when the charm of novelty is gone, when differences of opinion begin to discover themselves among its members; then it will be found that separation is not the road to spirituality; that schism is not the parent of union and peace, that dissent, with all its golden promises, neither tends to advance the glory of God, nor the interests of vital religion. For a confirmation of these remarks, we could refer you to a little work entitled "Christian fellowship, or the Churchmember's Guide," by J. A. James of Birmingham. Mr. James is a congregational dissenter of no small eminence, and has written with a view to guard the members of his communion against the peculiar dangers which attend their form of church government; and this little work has been re-published in America, for the use of the Baptist churches, as the best guide and directory which could be presented to them. Read the concluding chapter of this work, where Mr. James describes the various causes of the schisms, divisions, and fierce contentions that agitate their communion; read it with candour and attention, and we think you will say at the conclusion of it, The good old paths are best; the church in which the Providence of God has placed me, has, after all, the best claim to my affection and esteem; she has her imperfections, but other systems have them more extensively; like the Ark, she has inconveniences and restrictions within her walls, but all is a sea of troubles beyond them. There may be those who prefer restlessness to limitation, to go to and fro over the trouble waves until the waters subside; but my choice is different; to find rest for the sole of my foot, I must tarry within, until the season of conflict is past, and permission is given to me to go forth and take my station upon the summit of the everlasting hills.

Such, we conceive, is the course which prudence dictates. Why should a different one be adopted? We appeal to the members of the Church of England. Why, upon becoming deeply concerned for your souls, should you think it necessary to forsake your church? Has she taken from you the Scriptures of God? Has she forbidden you to pray? Has she prohibited you from trusting in Jesus, or dedicating your life to his glory? Your heart tells you she has not. Perhaps it tells you more, that it was within

her venerable walls your soul was first touched with a sense of divine things, and your mind first irradiated with heavenly light. There, possibly, your first serious impressions were received; there your first prayer of faith was offered; there you first learned to value a Saviour; there you found joy and peace in believing. And is separation from your church the duty you owe her, for having been, in the hands of a Gracious God, the ministering instrument of these unspeakable blessings? No,—rather pray for her peace and prosperity—rather seek to strengthen her cause—rather study her doctrines more closely—examine her principles more attentively—search more thoroughly the grounds which ought to attach you to her communion—above all, strive to imbibe the spirit of holiness which pervades her offices and formularies, and to exhibit the excellence of her tenets by a decided but humble and spiritual walk with God. For these things there is no prohibition in your church. If holiness be your aim, you need not seek it in separation. If vital religion be your heart's desire, you need not forsake your church to enjoy it. You may read your Bibles, love your Saviour, pray to your Heavenly Father, hear the Gospel preached, approach the ordinances of Christ, enjoy Christian fellowship, advance in spiritual religion, and prepare for the Church in glory within the pale of her communion, as well as in any other society of Christians which the compass of the world contains. May the author of heavenly wisdom convince you of this! May He preserve you from a step which would be inconsistent with your best and highest interests. May he grant you to see the evils of those divisions which rend asunder the body of Christ! May He enable you, while living by faith in the Son of God, and witnessing a good confession before the world, to "preserve the unity of the Spirit in the bond of peace!"

"Every Sunday morning" profaned.—The presidents of the banks at New Orleans have resolved that a statement of their operations shall "be submitted to a meeting of the Presidents to assemble every Sunday morning at 9 o'clock, at the Union Bank of Louisiana, to devise proper modes of action for the banks, and more fully to show their respective situations.

The god of this world will not allow his votaries any rest. What a tyrant is this mammon! What slaves are his subjects! How degrading to the nobler faculties of the soul to be compelled to think of nothing but "filthy lucre" from week to week, and year to year! From such a profanation of the sabbath it is questionable whether even temporary relief or advantage can be secured. And it is as certain as that God lives, who has said "Remember the Sabbath day and keep it holy"—that he will not hold guiltless the community from which the sanction is received to violate the time which is consecrated to his service. These remarks are more generally applicable than we wish they were.—*Ch. Observer.*

The author of "Mammon"—In answer to some remarks in the Christian Examiner the author of this work wrote a letter to the Rev. Dr. Urwick, of Dublin, dated Epsom, Feb. 15, 1837, stating the facts in the case.

I received the premium of one hundred guineas and two hundred pounds for five years use of the copyright. Now I am not aware that any reviewer has any right to ask me what I have done with this, more than with any other money. At the same time I have no objection to state that I have given every farthing of the three hundred pounds away, chiefly in anonymous donations, that I might avoid the appearance, and escape the charge which some reviewer might have been ready to raise, of ostentation. I know not whether it will gratify or displease my Dublin reviewer, to know that my last donation was to an Episcopal clergyman; and that, if the reviewer himself knows of any urgent case of necessity, I shall be happy to forward him a mite, not that the number of such cases are scanty here, but that I would return him good for evil.

I am, my dear doctor,

Yours very cordially,
JOHN HARRIS.

POETRY.

JEHOVAH—JESUS.

The voice, which spoke in Sinai's thunders,
Assuaged Tiberias' raging sea;
The hand, which form'd the sky's bright wonders,
Bestow'd its instinct on the bee:
The pow'r, through which the ocean flows,
Perfumes the woodbine and the rose.

Creation's vast extent ne'er cumber
The mind which countless orbs obey;
And He, th' angelic hosts who numbers,
Sustains the sparrow on the spray:
While worlds on worlds his bounty share,
The smallest insect feels his care.

Ah! why, in hours of tribulation,
Should I to fear or faintness yield?
The grace which wrought my soul's salvation,
Remains my fortress and my shield—
Amidst the storm a still small voice
Shall bid my aching heart rejoice.

From Calvary's mount sweet mercy beaming,
Illumes the darksome path I tread;
And strains of joy, from Sion streaming,
Breathe grateful music round my head:
That mercy bid my sorrow cease,
That music softly whispers peace.

O let me then, myself a stranger,
Account all earth's concern but dross,
For Him who, cradled in a manger,
Pour'd out his soul upon the cross:
And day by day the Saviour call
My life, my treasure, and my all!

My all! Amen! a full surrender
I make of body, mind and will;
And He with love most sweet and tender,
In turn, will this wrapt bosom fill:
And give me here, in sin forgiv'n,
A glorious antepast of heaven!

R. HUIE.

THE YOUTH'S CONFIRMATION HYMN.

O! Guide of my youth, the Redeemer of souls,
Whose free acts of mercy no creature controuls;
In the arms of thy love a young sinner embrace,
And save me, O! save by thy sov'reign grace.

I am tender and young, I am feeble and weak,
But I wish to be thine and thy presence to seek:
I oft seem at a distance, O! bring me still nigher,
This is all my salvation and all my desire,

From thy wrath that's to come do thou help me to
flee,

Take this heart, as a willing surrender to thee;
'Tis a poor sinner's heart, and 'tis cover'd with shame,
Yet it trusts in Thy blood, and it loves Thy dear
name.

Make it humble and meek, make it holy and true,
Its transgressions forgive, its corruptions subdue:
Confirm me in ev'ry good will, work and word,
And be glorified in me, my God, and my Lord.

Confirm me with tokens of covenant love,
So in life and in death thou my refuge shalt prove;
Confirm me in hope that my sins are forgiven,
O! Confirm me thine own, both for earth and for
heaven. *Selected.*

GRACE! 'Tis a sweet—a charming theme;
My thoughts rejoice at Jesu's name—
Ye angels! dwell upon the sound—
Ye heavens! reflect it to the ground.

A MISSIONARY SCENE IN INDIA.

The following very interesting description of the labors of a missionary of the Church of England in India, is from the introduction to the Memoirs of Buchanan, recently published.

Having enjoyed the unusual privileges of a domestication for several months in the families of the missionaries of the Church Missionary Society at Madras and Calcutta, I am able to bear testimony to that which has passed under my own personal observation, entering upon that observation too with a mind obscured by long indulged prejudice against all missionary efforts, and these in particular; the subjoined extracts from letters written at the time, may illustrate the habit and manners of these devoted servants of the Lord Jesus, and justify the change which witnessing the scenes described produced on my own opinions.

"It was a lovely moonlight evening, about a week after our arrival in Madras, when, fatigued with the noisy, yet cheerless, merriment of the dinner table, I turned out for a solitary walk. Having exhausted the novelties of the place, and without any acquaintance with whom to pass an occasional hour, I began to feel that most dreary of all sensations, described by being 'a stranger in a strange land,' and having nothing to attach me to it I longed to be again at sea. As I wandered slowly and listlessly through the streets thronged with natives, my attention was aroused by the sound of the bell of a small chapel, which, I knew to be attached to the mission stationed in this neighbourhood by the Church Missionary Society; I entered, and found, seated on mats placed on the floor, about fifty natives, of all ages and both sexes neatly and cleanly clothed, and with every appearance of humble devotion, waiting the hour of social worship. Pausing in the vestibule, I stood, contemplating with rapturous feeling, a sight so pleasing. I saw the western world rolling back upon the East a portion of that knowledge which maketh wise unto salvation, which had originally emanated from it. I saw, from the land of darkness and the shadow of death the first faint glimmerings of that light which one day shall cover the earth, dispelling from the minds of its benighted inhabitants the gloomy mists of superstition and idolatry in which for centuries they have been enveloped. Indulging glowing anticipations, I saw among the interesting youth who sat before me the future messengers of the glad tidings of peace, and, contemplating them with their feet shod with the preparation of the gospel, saw them exposing their lives, willingly to danger—and their persons to insult, in the glorious endeavour to bring others to that fountain of living waters opened in the house of David, for sin and uncleanness in which they themselves had been washed and purified. Such was the train of my reflections, when I was interrupted by a cordial and brotherly salutation from a gentleman ascending the steps from the little court-yard with which the chapel was surrounded into the anti-room in which I stood. Finding he was the pastor of the little congregation now assembled, I requested his permission to stay during the service, which, though in an unknown tongue, was possessed of a deep interest. The attention manifested by the poor creatures, who were thus enjoying one of the greatest privileges afforded to the believer, was exceedingly pleasing. At the close of worship, as I was about leaving the church the missionary sent to request I would favor him with my address, and on exchanging cards very kindly invited me to visit him at his station which is about three miles from Madras, surrounded by a native population. I found he was the Rev. William Sawyer, a gentleman of good connexions, and handsome estate, the first of which he willingly sacrificed and the last employed in the service of his Redeemer—leaving friends and the comforts of civilized life to settle himself here among the poor benighted heathen—willing to spend and be spent in the endeavor to spread the knowledge of the blessed gospel of reconciliation among the votaries of dark and horrid superstition. Having learned these circumstances, I did not hesitate to visit him early the following morning.

After riding a considerable distance through miserable villages of mud huts, and swampy paddy fields on a quick turn of the road I saw at my side a beau-

tiful Gothic chapel* of white, stucco, and just behind it a lovely retired little spot, reminding me more of home and peace than any thing I have yet seen, a small one storied house, completely embosomed in trees, and surrounded by a neat shrubbery. A narrow lane, passing by the chapel and between two rows of cottages, inhabited by native Christians, led to the house; at which I was received with that true welcome which a Christian, and he only, knows how to give. But it was not in the exterior of this mansion of love, nor in the pleasing reception I met from its master, that the charm of the morning consisted. After passing an hour or two in delightful conversation; the more so when the circumstances in which I was placed were taken into consideration, he invited me to accompany him in the performance of his morning duty, in visiting a school he has on the premises and which is certainly one of the most interesting objects in India. Under an open shed, each busily employed in his proper task, we found about 25 boys, most of them natives between the age of 10 and 16. A few are the children of Christian parents; others of idolaters selected, from a large body of children whom he has under the instruction of native teachers, in day schools, in several villages in which he is surrounded, and which he daily visits. The principal part of his care, however, is bestowed on this central school. All who are admitted into it must renounce caste, and consent to remain entirely with him adopting all the habits of Christians, (excepting as they would interfere with harmless local custom,) but especially be regular in their attendance on family worship which for their accommodation is in the Tamil language, morning and evening and at church on the Sabbath. They are first instructed in the principles of their native tongue, then in the various branches of a common English education, and some in Latin and Greek. I witnessed their examination in geography, grammar, reading, &c. and was astonished at their progress. The grand object, however, is to bring every thing to bear on the one point—the growth in that knowledge which maketh wise to salvation. The Scriptures, of course, are much studied.

* Built at the private cost of Mr. S.

THE CHRISTIAN KEEPSAKE

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