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THE COLONIAL CHURCHMAN.

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

VOLUME III.

LUNENBURG, N. S. THURSDAY, DECEMBER 28, 1837.

NUMBER 3.

For the Colonial Churchman.

CHURCHMAN'S CALENDAR FOR DECEMBER.

As our church calendar presents this month several days for commemoration of important events, I presume it to be not ill-timed to present a few practical, and (if God grant his blessing) useful remarks, applicable to each occasion.

As to the high Festival of *Christmas Day*, I leave that for your own part, Messrs. Editors, or for those of some others more worthy than myself to touch on the sublime event, then particularly exhibited to the admiring meditations of the christian world. The only begotten Son, born in the flesh; suffering ignominy and a painful death, for us rebels against the triune God!—A theme fit for angels' tongues, and into which they longed to look.

The 26th December is known as

ST. STEPHEN'S DAY.

Stephen was the first among the holy army of christian martyrs, and first of the seven deacons—a Jew by birth, but a powerful proclaimer of that Gospel, by the blessed influence of which and by the Spirit of God, he was born again. The 7th chap. of Acts presents his most eloquent defence, not of himself, but of the holy Religion which he had espoused; forsaking all and following Christ. Though many of the priests and others of his countrymen were, by the instrumentality of this apostle, turned to the faith of Christ, yet his plain and bold address drew forth the Satanic rage of many of his hearers, who, led on by the disappointed elders, stoned him with stones till he died. They took him "beyond the city;" but they could not take themselves beyond the omniscience of the Almighty. The Epistle for the day published in pathetic terms the resignation and faith which to the last moment distinguished him. Oh! for faith to meditate on the useful life and the last sleep of St. Stephen as they deserve! The glory of God—on the right of Him, the Blessed One, who is the very essence of that glory; and with whose love Stephen's soul was so deeply endued—this was his last vision. For himself his last words were those of deep-rooted faith and holy resignation—"Lord Jesus! receive my spirit." For others his last prayer breathed forgiveness—a prayer "learnt under the cross."

It was about A. D. 33 that Stephen thus "fell asleep," for to the true believer death is but a long and last sleep. Let us prayerfully learn and partake of such zeal, and faith and submission; and then with this great exemplar, we shall in heaven continually dwell, so soon as our sleep also shall have ended!

ST. JOHN THE EVANGELIST.

December 27th.—John, James, and Peter, were chosen as the most constant witnesses of the acts of Him who "went about doing good." Of all the disciples, John drank most deeply of our Saviour's love, and consequently love to God and man was his constant theme, in life and in approaching death. By the Holy Spirit he was inspired to write his Gospel; three Epistles of consolation and direction, and the apocalypse;—and to his care our Saviour committed his immaculate mother. He was to her as a son until her death, on which he preached throughout Asia, establishing there the Seven primitive Churches; for whom in particular, but for the whole universal church of Christ in general, he wrote the sublime Book of Revelations.

The collect terms him "Evangelist," i. e. a messenger of joyful tidings:—he is also called "the Divine," his Gospel particularly treating of the Divinity of our Saviour. Designing himself to the will of God, and leaving all

"In His high hand,
Who doth the hearts of men, as streams, command;"
He was in will a martyr, though spared by particular intervention of Providence, to die, (as did none other of the apostles) a natural death, at the age of 100 years, at Ephesus, A. D. 94.

INNOCENT'S DAY.

"The infant sufferers; the martyred flowerets."—*Keble.*
This calls our attention to the slaying of the innocent babes of Bethlehem (Matt. 2. 16.) which event is celebrated also in the Greek church, and by the Abessines in Ethiopia. Their murderer, Herod, in his turn was eaten by crawling worms, even before death had claimed him as her own. The collect, second lesson and gospel, refer to that day in which christian mothers mourned,

"Their treasured hopes just born, baptized and gone."

Let us sincerely and not seldom repeat those of the words of this day's collect in which "we beseech Almighty God to mortify and kill all vices in us, and so strengthen us by his grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify His holy name, through Jesus Christ." If this prayer be granted us, then indeed shall we feel

"How happier far than life, the end
"Of souls that infant-like beneath each brother bend."

December, 1837.

SIGMA.

DEFERRED ITEMS.

GERMANY.

We are indebted to Julius of Hamburg, for some reports and pamphlets on German Sunday-schools, of which we may make use hereafter. "This kind of schools," he observes, "is rare in our country, because there is a full and complete attendance of the whole juvenile population at the weekly schools. Only places like this city, where, according to its republican constitution, no compulsory attendance at elementary schools exists, are in want of Sunday-schools which have been supplied by the zeal of private individuals. The larger states of Germany have commanded by law the attendance of all children, from six to ten years, at the common schools if they are not instructed at home. And, indeed, the fines to be paid for the non-attendance of children are very rarely paid by their parents, so well satisfied are they of the great use of a well-managed system of instruction.

"In 1834, in Prussia, among a population of 13,038,960 inhabitants, 2,039,366 children, from six to fourteen attended public schools. Pupils more advanced in age, students at the universities, &c. &c., are not comprised in this number. In Saxony, with 1,445,000 inhabitants, there were, in 1832, among the population, 273,535 children from six to fourteen years; and in 1834, 274,305 children of the same age attended at public schools. The scholars of higher age are not enumerated among these, and the number of children who were able to attend schools may have increased, from 1832 to 1834, by three thousand. These are excellent results, and I should like to hear similar ones from Pennsylvania, especially relative to those who have descended from my countrymen.—*S. S. Journal.*

ST. MARY'S HALL.

The Winter Term of this Institution commenced on Wednesday last. Miss Rotton having resigned her situation as Principal Teacher, is succeeded by the Rev. John P. Lathrop, for many years a successful teacher in the city of Boston. The following notice of the Institution is from the October number of the *New York Review*.

Among the Bishop of New Jersey's multifarious labours for the advancement of the Church, we will mention one object more, adverted to in the Address. St. Mary's Hall, Burlington, is designed to be an institution of the highest order for female education. The prospectus of the institution has been for some months before the public, accompanied by a just and eloquent appeal to parents upon the importance of this most interesting department of education being conducted upon Christian principles. We should be glad to speak more at large of this institution, and to give some extracts from the Appeal; but we have not room, and must refer our readers to the Bishop's exposition as set forth in the pamphlet we have mentioned. The institution has been opened under the most flattering auspices; and from the beauty of its location, its easy access, and the superior advantages it offers for the accommodation and instruction of pupils, we cannot doubt it will be as flourishing, as the design in founding it was praiseworthy and important to the Church.—*Miss.*

The Simoom.—Mr. Buckingham's Lectures are exciting much interest in New York. No wonder. They are described to be most fascinating, especially to those who take an interest in the countries, that eighteen centuries ago, were the scene of man's redemption. The following notice of the simoom of the desert, is furnished by a correspondent of the *New York American*:—

"From the great insecurity of persons and property, there is little travelling except in caravans. These frequently comprise 40,000 camels, attended by thirty or forty thousand persons. Flying horsemen scouring at full speed the surrounding country, secure them from sudden attack; but the chief danger they have to fear is the hot blast of the desert. Its approach is betokened by a lurid streak in the heavens, such as may sometimes be seen in American sunsets. It is a sign well understood by the natives, and they prepare for it immediately. It comes like the heated air from a fiery furnace suddenly opened, producing faintness and lassitude and soon increasing in violence, it raises the soft sand in clouds penetrating the eyes, nose and mouth, and insinuating itself beneath the garments. The camels are halted by the sound of a bugle, the note of a flute, or some other well known signal, and arranged in lines of an hundred or a thousand each with their backs turned to the quarter whence the Simoom is expected, and beneath the shelter thus afforded the men prostrate themselves upon the ground. The drifting sand opposed in its course rises in a little while to the camels' backs, and begins to pour down on the other side. Now must they again bestir themselves, if they would not be buried where they lie. Although the atmosphere is thick with the yellow sand, producing darkness so total, that one cannot see an extended hand—and darkness too that can be felt—a new position is to be taken, a new line of camels formed, and the same operation gone through with. This is often necessary to be done many times, until reduced to perfect helplessness by exhaustion, they sink and die, and are buried beneath the sand. The groans of the women and children, and blended cries of men and beasts, help to make the scene awful beyond description. One of these simooms, to which Mr. Buckingham was exposed, lasted eighteen hours, and out of a caravan of 20,000 persons returning from a pilgrimage to Mecca, to the shrine of Mahomet, which was overtaken near Damascus by this destroying blast, only fifteen escaped alive to tell the tale.—*Epis. Rec.*

Waste of Time.—THEOPHYLACT, a patriarch in the tenth century, employed his time in rearing horses. He had in his stables more than two thousand hunting horses, fed upon the richest dates, grapes and figs, steeped in wines.—*TODD'S Manual*

BISHOP McILVAINE'S CHARGE TO THE CLERGY OF OHIO.

Again,—one may preach with plainness and firmness the obligations of man—the commandments of the law—the precepts of the gospel—the entire condemnation of the sinner, and the necessity of universal repentance. He may exhibit a deep seriousness in his ministry—an earnest solicitude for the fruits of righteousness; never hesitating at the strongest representations of the wrath of God and the sinner's peril—nor ever sparing the most urgent appeals to conscience and exhortations to obedience; and yet he may come far short of the most important work of his ministry, and fail almost wholly of the conversion and sanctification of his people. While thus dwelling faithfully on the side of the law, perhaps with occasional glimpses of the Gospel—while thus confined so much to duty and danger, though perhaps with occasional views of grace and glory,—he may not understand that one great lesson which a minister should make his habitual study—how to exhibit the union and mutual relations of the law and the Gospel—how to preach the Gospel under the solemn sanctions of the law; the law under the gracious encouragements of the Gospel; the one to convince of sin, the other to take away its condemnation; the former to furnish the rule, the latter the grace of holy obedience. The preacher may be very clear upon the sinner's ruin, but very dark and indefinite upon the nature and means of his remedy. He may succeed in convincing one of the insufficiency of his own righteousness to make him acceptable to God; but fail grievously in shewing the all-sufficiency of the righteousness by faith. So fully does he teach the holy will of God, as reaching to the thoughts and intents of the heart, that the hearer is brought to feel his entire inability, through inherent corruption to do it. But at this step of preparation for all the gracious disclosures of the Gospel, his light goes out. The preacher fails importunately to direct him to the grace of God in Christ; as that which "worketh in us to will and to do of his good pleasure." "One thing is needful"—that grand argument of the Gospel, which, after the failure of all others, has gained in all ages and places such wonderful victories over the hearts of the ungodly, the simple holding forth of "Christ crucified" in his amazing love and abounding grace—his tenderness to pity—his freeness to receive—his power to save to the uttermost; the fulness of his merits to remove the condemnation, and of his spirit to sanctify the heart, of the chief of sinners. Such a preacher as I have endeavored to describe was in a great measure exemplified in the earlier ministry of the now evangelical Chalmers. His labour was fruitless. It remained so till (to use his own words) he got impressed by the utter alienation of his heart in all its affections and desires from God; it was not till reconciliation to him became the distinct and prominent object of his ministerial exertions; it was not till he took the scriptural way of laying the method of reconciliation before his people; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship to all who ask it, was set before them as the unceasing object of their dependence and their prayers; it was not, in one word, till the contemplation of his people was turned to these great and essential elements in the business of a soul providing for its interests with God and the concerns of its eternity, that he ever heard of those changes of character and life, which before he had earnestly and zealously sought after.

Again: a minister, in addition to the features already described, may make a great use in almost every discourse of the name of the Redeemer and occasionally his person or office may be presented with some appropriate prominence and taught with unexceptionable distinctness; and yet it may be only when the text, according to plain rhetorical propriety, demands this treatment that Christ is thus set forth; and the minister may not very frequently select such texts as would thus constrain him. Passing from one subject to another, their succession may bring him in course, to something involving of necessity a concentrated attention to the Saviour, in some of the great bearings of his work; and then he may be

sufficiently explicit and correct; while the spiritually minded hearer, attending upon the whole train of his preaching, will look in vain for such a graceful bending of every discourse towards "the author and finisher of our faith;" such a skilful interweaving of all other legitimate topics with those cardinal truths that centre in the cross, as will shew at once, how ever remote the subject from the centre of the Gospel system, that it obeys the attraction and shines in the light of Christ. There is no such habitual passing to and fro between the ruin of man by sin, and his remedy by the Saviour; between the covenant written on stone and working death and the covenant of grace, written on the heart and working life, as that whatever the preacher teaches shall have left on it the sign of the cross, and the whole tenor of his work shall proclaim that "for him to preach is Christ." Having thus endeavored to set before you some of those ways by which one's ministry may approach the character of the preaching of Christ, without occupying decidedly and effectually that happy ground, it is time to attend more directly to the inquiry how we may in our habitual ministry preach "Christ crucified"? The gospel is a system of truth and duty; its parts all harmonious and mutually relevant and dependant. It has a centre, luminous, glorious, all-controlling, to which all the parts around refer for the light in which they are revealed, and the harmony of their every bearing.—You can neither illustrate this system till you have shown its central power and light, nor fully describe its centre without exhibiting the various relations and dependencies of its surrounding system. The centre is Christ. All lines meet in Him—all light and life come from Him—all truth is dark till He has risen upon the scene. Lesser lights are only to rule the night: it is for the sun to rule the day.—Now what is the best mode of exhibiting this wonderful arrangement of grace, so that he who runs may read? Where will you begin? At the outskirts of the system, taking up first its remoter elements, and reasoning on from one relation to another till you get to Christ? To do this clearly you must give it the time of many discourses. In some circumstances, and after a more direct method has been well employed, it may be well. But supposing a people ignorant in a great measure of the first principles of the gospel, how can you keep them waiting so long in the dark? They have come to see the King; and however unimportant may seem to you their tardy introduction, every thing seems to them impertinent, till they have been admitted to his presence. You find your hearer as a benighted traveller, afraid to continue his way, lest there be a precipice at his feet. You may present him with a chart of his road, but how will it help him so long as he cannot see? He waits the sunrise. One ray from the sun will serve him better than a thousand maps to be read in the dark. Then, but not till then, will a chart of the country be important. Astronomers in teaching the doctrine of the solar system, begin with the sun. They proceed directly to tell what it is, and what it does. This is the first thing to be understood. Nothing in the science can be explained till this is explained. Let the teacher of the gospel system imitate the example. So I perceive the Apostles began. In their preaching, I behold no gradual, ceremonious approach from a great distance, like the parallels of a seige, to the one object of their ministry. There was one personage with whom it was the immediate business of their apostleship to introduce to sinners, "Jesus of Nazareth, the only begotten Son of God, full of grace and truth." There was one capital event in his history, which was their immediate business to make known to every creature, "Jesus crucified as a propitiation for the sin of the whole world." To these their ministry immediately leaped. Here they always broke ground first; and set up their tower of attack. Just at the point where their enemies, in magnificent triumph, supposed the gospel had died, with the cross of its entombed founder for its only memorial, his disciples, in the triumph of faith, and lifting up that cross for a banner, made their beginning. Just that which laid the stumbling block to the Jew and secured such foolishness to the Greek, they adopted as the head and front of their preaching; advancing boldly upon both, Jew and Greek, like

David with his single stone against the contemptuous giant of Gath; glorying in nothing, determined to know nothing "Save JESUS CHRIST AND HIM CRUCIFIED." Thus saith St. Paul—"I delivered up to you first of all that which I also received, how that Christ died for our sins according to the scriptures." As Moses lifted up the serpent in the wilderness did they at once lift up Christ on the cross, as an ensign to the people. They could not spare time to be rooting out prejudices, and gradually preparing the minds of the unbelieving Jews and Gentiles for the great subject of Christ's atonement. They knew no way of removing darkness so sure as that of introducing the sun; no way of subduing the enmity of the heart to the gospel so short as that of making men acquainted with the very essence of the gospel. Human device would have said to St. Paul, make use of your philosophy for an introduction to your theology, call science to your aid; shew the fitness of things—impress your audience with a respectful idea of your attainments in the wisdom of the school—aim at the nerve of Demosthenes—put on the golden robes of Cicero—speak of your Master in his manhood, in his miracles, benevolence and piety; compare his precepts with those of heathen sages; but cast a veil over his ignominious death, and the humiliating plan of salvation through faith in his sufferings, till the public mind shall be somewhat inured to the less offensive features of his religion. "No," said St. Paul, "lest the cross of Christ should be made of none effect." There was a declaration of the Master which an apostle could not misunderstand; "I, if I be lifted up, will draw all men unto me." In this they read the secret of their success. Lifted up on the cross by his enemies he had been already. Lifted up in the sight of all people, he was now to be by the ministry of the word. Their principle was, God "giveth the increase," and "hath chosen the foolish things of the world to confound the wise;" that no flesh (that neither preacher nor convert) should glory in his presence; but that all may feel that it is "Christ Jesus who, of God, is made unto them wisdom, and righteousness, and sanctification, and redemption." Here then, my brethren, have we our lesson. Our first, as well as last and habitual duty, everywhere amidst all prejudices, ignorance and enmity, is to take ground with all confidence. At the centre of the system, and at once set up the cross. We must exalt Christ in his death—establish his propitiatory character; publish its sufficiency to the whole world. Thus will you begin your message where a sinner begins his hopes and life. To open your negotiation any where else, is but to delay it. But having begun here, what remains? The sun has risen; now see that it remains unclouded, always in full view from the remotest circle of your hearers, so that the weakest and lowest eye may see. Now you must keep up attention to this supreme object, by telling your people all that the Scriptures tell you of Christ. Your business is that they may "know Christ and be found in him." Consequently there is nothing revealed as pertaining to him that is not profitable to them, or that you have a right to keep back. You are to make him known in the glory which he had with the Father before the world was. The love of the Father in sending his only begotten Son, and the Son in coming to be made a curse for us, can be preached only in view of the Son in the self-existent and infinite glory of the Godhead. You cannot separate the cross for which he came from the throne whence he came, without divesting his death of its atoning virtue and his love of all its wonders. In the same vital connexion is the Incarnation of the Son of God. The mysteries of Bethlehem are closely allied to those of Calvary. To understand how he bore our sorrows, we must learn how he took our nature. You cannot teach his obedience unto the death without his condescension to be born in the likeness of man. In setting forth the lamb of God, in his death as a sacrifice you must also set him forth in his life as an example "without blemish and without spot." There is too little preaching of "the man that was in Christ Jesus." It was his preparation for the sacrifice. It must be ours for all the benefits which that sacrifice has purchased. But the preaching of Christ too often terminates with the event of his crucifixion; as if when the sacrifice was finished

the whole work of redemption were finished; as if to preach him is his resurrection, and ascension, and exaltation, were not as important as to preach him in his humiliation and agony. To shew the sinner that his repentance is accepted, you must shew that it has been presented at the mercy-seat; you must exhibit our great High Priest as having laid aside the garments of sacrifice for those of dignity and glory, and ascended into the holy place on high; "how to appear in the presence of God for us." Intercession must be preached as the crowning act in redemption. But intimately connected with this office of Christ as our interceding Priest, bearing our names upon his breast plate is that of the great Prophet of his church, "in whom are hid all the treasures of wisdom and knowledge," and of whom every disciple must learn "the way, the truth, and the life." Essential also to the right enforcement of his priestly and prophetic office, is the exhibition of Christ, exalted to be a prince as well as a Saviour, having "all power in heaven and earth," claiming supreme dominion in the hearts of his people—able to subdue all enemies under his feet, and make all things work together for good to them that love him. It is Christ reigning as King—"Head over all things to his church," that set the seal to all that is availing in his mediation as our Priest, that clothes our message with authority, as well as with mercy and wisdom and makes the tender entreaties of divine compassion the peremptory commands of infinite sovereignty. For no purpose is a heavenly skill in the preacher more needed than to exhibit the tenderness of Christ as enforced by his authority, and his authority as commended by his tenderness—to preach him as a Judge and also as an Advocate,—to declare not only the love but "the wrath of the Lamb;" to exhibit his infinite freeness, fulness, and yet the rigid exclusiveness of his salvation to him "that believeth;" so as always to "speak a word in season to him that is weary," and never a word of encouragement to him that persists in his sins. The cross, like a pillar of cloud, is all light to the people of God—all darkness to such as neglect so great salvation.

Rev. John A. Clark.—We regret to learn that this gentleman has been obliged to retire for a season from the field of his ministerial labors. In compliance with the most competent medical advice he sailed on Monday last for Europe. He is now added another example of the many who are yearly failing in health, from the variety and excess of their studies and labors. It is believed that rest for a twelve-month in genial climate will restore him to health; and we participate with his numerous friends in their desires and prayers that such may be the result. Though he has been connected with the parish of St. Andrew's but little more than two years, though he came to it with feeble health, his labors have been abundant and his success signal. He leaves a large and attached congregation who, it gives us pleasure to add, have, besides continuing his regular salary, made liberal provision for his expenses abroad.—*Episc. Rec.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, DECEMBER 28, 1837.

CHRISTMAS DAY.—Once more we have been permitted by the good Providence of God to witness the Anniversary of the birth of the blessed Redeemer of mankind.—How excellent is that order of our church which presents to the successive notice and meditations of her children the great things which the Lord has done for them, from the hour that "He was made flesh and dwelt among us," to that in which with his parting breath He cried out upon the cross, "It is finished!" Let our praises ascend to God the Father, Son, and Holy Ghost, for that He looked upon our lost estate, and gave his only Son up to all the

humiliation of his earthly course for our sakes. And to the blessed Person himself—the Eternal word—the only begotten of the Father—most hearty should be our thankfulness and continual our adoration. Every return of this festival far from lessening these feelings, should rather find us with increasing love and more fervent gratitude than the last, and our praise be endless as his love. We cannot say with St. John that he has "dwelt among us," or that we have been eye witnesses of his glory, and his goodness, as those could, who enjoyed the blessed privilege of being his bosom companions. But does He not still dwell among us by his Spirit. "Lo I am with you always, even to the end of the world." Is not His presence most comfortably felt by every one that truly believes on his name, who have all "one Lord, one faith, one baptism, one God and Father of all who is above all, and through all and in them all?" And can we not still behold his glory as we read and meditate upon his holy word, where the works that others saw are written for our learning upon whom the ends of the world have come. There we may behold the face of Jesus Christ as in a glass—and be changed by his Spirit from glory to glory. And is not He present where two or three are gathered together in His blessed name, according to his promise? And is He not still full of grace and truth, to our great and endless comfort. Are not his offers of grace still freely and mercifully made to us all—and his promise ever sure to all that seek him with all their hearts and souls and strength. Let us praise God for making these things known to us, which he had hidden from the generations that have gone by, and which are still hidden from millions that dwell on the face of the earth—who are ignorant of the Saviour's love and the Saviour's name—whom no day-spring from on high hath visited, to give light to them that sit in darkness, and to guide their feet into the ways of peace. But it is not enough to praise God for these his favours—not enough to enjoy privileges such as we enjoy. Our condemnation will be great in proportion to their greatness, if we abuse them. We must live up to them, and act up to them.—How shall we escape if we neglect so great salvation?—While we adore the goodness of God, as displayed at this time, O let us shew we feel it by closing with the offers of grace and pardon which he brought—by adorning the doctrine of God our Saviour in all things.

Let us try to imitate his gracious love likewise at this season, by extending ours to all around us. It is the season for remembering the Divine love to man—let it be the season of our forgiveness to all who may have injured us. In the great love of our Master and only Saviour, let us lose sight of the petty annoyances that may unhappily have arisen to divide us. "If God so loved the world, let us also love one another"—Since Christ has extended to us the arms of redeeming mercy, let us extend to each other the hand of mutual forgiveness, and heal the breaches which the corrupt and sinful passions of our nature may have made. Let our hearts warm with pity and tenderness and sympathy towards those who are less favoured than ourselves in the outward circumstances of life—and let us do our best to relieve them according as God has given us the ability. While He gives us comfort at home, health and plenty, let us remember how many are less favoured—how many aching hearts there are throughout the wide world—how many families are clouded by domestic sorrow, owing to the loss of some who were present last year, and contributed to the comfort of the domestic scene.

And let us pray to God for all these, that the Saviour of men may be their Saviour; and in the midst of their various trials, may refresh their souls. And even if our own lot be one of trouble and privation at this time, let us still not forget to praise the God of our salvation, for this happy season. For indeed, to whom is it so full of happiness as to those who have their evil things in this life;—to whom should the glad tidings of great joy be so glad, as to those whose hearts are bowed down under the weight

of tribulation. None should receive with more thankful hearts than they, the joyful news that "Unto us there is born this day in the city of David, a Saviour, which is Christ the Lord." The happiest Christmas, be it remembered, is that, not in which we have most of this world's joy—but in which we most truly feel and realize the mercies of redeeming love, and are most closely drawn towards our blessed Saviour, in faith and love and obedience.

THE COUNCIL.—Since our last her Majesty's Council for this province has been dissolved, and we are yet uninformed as to the creation of another. But of this we are sure, that no men will be found more worthy of the confidence of the country or better qualified and disposed to promote its best interests, than those who have so long and so faithfully and gratuitously discharged the important duties of that Board. They have been a salutary check to the restless and revolutionary spirit of which there have been some indications amongst us, and to them the province has often been indebted for preventing the evils of crude and inconsiderate legislation. We cannot but regard the dissolution of a Body, collectively and individually, so worthy of respect and confidence, with feelings of regret, and with some misgivings as to the consequence of this first breaking up of our old institutions. It is some comfort, however, to know that the new Councils are not to be elective, and we trust the public will still have the benefit of the services in both, of those who have already served their sovereign and their country so well.

The Legislature is summoned to meet on the 25th of January, for the dispatch of business.

LUNENBURG NATIONAL SCHOOL.—The usual examination of this institution took place on Friday last in the presence of several of the parents of the children, and other gentlemen of the town, to whom it was highly gratifying to remark the improvement which had been made by the scholars since the last examination. Their reading, writing and cyphering, and their answers in geography and history, as well as the acquaintance of the first classes with the use of the globes, were such as we think would not easily be surpassed in any school in the province, and called forth expressions of commendation of the zeal and diligence of the teacher, Mr. W. M. B. Lawson, who has for more than four years conducted this school with satisfaction to the public and credit to himself.—It is no small part of the pleasure derived from the consideration of the advantages which have resulted from this school, that these advantages have been gratuitously afforded to a large number of children who would otherwise have grown up in ignorance. We commend it to the continued and increased patronage of the community.

SUNDAY SCHOOL BAZAAR.—We are happy to find that the sum of Sixty Pounds has been realized at Halifax by the late Bazaar in behalf of the Sunday Schools attached to St. Paul's Church. The fingers of the young ladies who assisted in the undertaking, were seldom better employed than in thus furnishing means for the instruction of the ignorant, and the clothing of the naked. And without envying our brethren their success, we cannot but wish that some other Sunday Schools were as liberally endowed.

PUBLIC MEETING.—Agreeably to a requisition from the magistrates and other inhabitants of Lunenburg, addressed to J. H. Kaulbach, Esq. High Sheriff, a public meeting has been called of the inhabitants of this township to be held at the Court House on Saturday next at 11 o'clock, for the purpose of expressing their opinion on the unhappy state of affairs in Canada, and for shewing their loyalty to the Queen, and their attachment to the British Constitution.

D I E D.

Lately in this town, Mr. George Dobson, son of the late Mr. Thomas Dobson, merchant, of Halifax.

YOUTH'S DEPARTMENT.

"OUR FATHER WHO ART IN HEAVEN."

As late my little boy and I,
Our evening rambles took,
Among the sheltered paths that lie
Beside the winding brook.

Just at the closing of the day,
We met a funeral train,
That to the grave-yard bent its way
Along the village lane.

We followed to the church-yard wall,
We saw the grave and spade,
My eager boy would fain know all,
For whom, and why 'twas made.

I told him 'twas a father's grave,
I spoke of death and heaven,
Of him who came our souls to save,
Whose life for us was given.

He listened, tears were in his eyes,
Trembling he turned to me,
Father, if you should also die,
Who would my father be?

I took his hand, look forth, my love,
On all this pleasant scene,
The hills, the stream, the shady grove,
The meadows smooth and green.

See on the slopes those flocks of sheep,
Like drifts of winter's snow,
The cows that feed beneath the steep,
Where all our spring flowers grow.

The noisy insects passing by,
The birds upon their nest,
The busy bees with loaded thigh,
Returning to their rest,

Then look above, where yonder sky,
Its curtain o'er us spreads,
With all its shining stars that lie,
Like lamps above our heads.

You have, my child, a Father there,
Who sees you night and day,
Who guards you with a parent's care,
And listens when you pray.

By Him the highest hills were made,
The fields and valley low,
He raised for us the thicket's shade,
And bade the rivers flow.

'Tis he who scatters seed around,
Who clothes with grass the fields,
And at his will the fertile ground,
Its fruits and flowers yields.

The flocks and herds who feel his care,
Securely feed and stray,
And birds and insects through the air,
In safety wing their way.

You too, my child his goodness guides,
Through darkness and through light,
For all your wants by day provides,
And watches you by night.

Should death then rob you of my care,
Look up beyond the sky,
And think you have a Father there,
Who will not, cannot die. *Youth's Sketch.*

EARLY PIETY OF THE LATE BISHOP HEBER.

He very early became sensible of the necessity and importance of prayer, and was frequently overheard praying aloud in his own room, when he little thought himself within reach of observation. His sense of his entire dependance upon God, and of thankfulness for the mercies which he received, was deep, and almost an instinct planted in his nature; to his latest hour, in joy as in sorrow, his heart was ever lifted up in thankfulness for the goodness of his Maker, or bowed in resignation under his chastisements; and his first impulse, when afflicted or rejoicing, was to fall on his knees in thanksgiving, or in

intercession, for himself and for those he loved, through the mediation of his Saviour.—(Extract from his Life.)

A hint to profane swearers.—A king was riding along in disguise and seeing a soldier at a public house door, stopped and asked the soldier to drink with him; and while they were talking, the king swore. The soldier said, Sir I am sorry to hear a gentleman swear. His majesty took no notice, but soon swore again. The soldier, said sir I'll pay part of this pot, if you please, and go; for I so hate swearing, that if you were the king himself, I should tell you of it. Why, should you? said the king. I should said the soldier. His Majesty said no more and left him. A while after, the king having invited some of his lords to dine with him, the soldier was sent for; and while they were at dinner, was ordered into the room and to wait a while. Presently the king uttered an oath. The soldier immediately (but with great modesty) said, "Should not my lord the king fear an oath?"—The king looking first at the lords, and then at the soldier, said "There my lords, there is an honest man; he can respectfully remind me of the great sin of swearing, but you can sit and let me send my soul to hell by swearing, and not so much as tell me of it."

From the Church.

THE PRAYER BOOK.

The zeal which Archbishop Grindal, Bishop Ridley, Dr. Taylor, and other the holy martyrs and confessors in Queen Mary's time, expressed for this excellent Liturgy, before and at the time of their death, defending it by their disputations, adorning it by their practice, and sealing it with their blood, are arguments which ought to recommend it to all the sons of the Church of England for ever, infinitely to be valued beyond all the little whispers and murmurs of arguments pretended against it.—*Bp. Jeremy Taylor.*

The sublimest truths conveyed in the most chaste and exalted language, throughout a Liturgy which must be regarded as the genuine offspring of piety impregnated by wisdom.—*Dr. Johnson.*

Although a Protestant Dissenter I cannot be insensible of its merits. I believe the evangelical purity of its sentiments, the chastised fervor of its devotions, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.—*Robt. Hall.*

What words can describe the full value of her incomparable Liturgy?—*Jackson.*—(Wesleyan Methodist.)

How often do we take up our Bibles and Prayer Books, and heedlessly and coldly turn over their leaves, without a feeling of thankfulness for the unmolested enjoyment of such a privilege! How few are aware, and, if aware, how few do recollect that, in the earliest ages of Christianity, imprisonment, torture, and death, were the frequent penalties attendant on the reading of the inspired writings! Kings and Governors vainly imagined that they had entirely obliterated the indestructible word of God, by persecuting the Christians who 'choose rather to give up their bodies, than their bibles, to be burnt;' and it is but little more than three hundred years ago, since bonfires were kindled at St. Paul's Cross in London with printed copies of the Holy writings, and the study of the Scriptures in the vulgar tongue was forbidden under pain of death. The Christian who had once tasted the living waters of the Gospel, and whose unquenchable thirst urged him, regardless of worldly consequences, to repair to that inexhaustible fountain, was compelled to secrete himself on the housetop, in the sequestered chamber, or the recess of the forest, for fear of incurring detection. The husband dared not even trust the wife of his bosom with a secret which the wily priest, hot on the scent of heresy, might extort from her in confession; and the parent could not venture to make his offspring partakers of the glad tidings, lest, in the unguarded loquacity of childhood the fact should transpire, and the Church call in the secular arm to repress the dangerous innovation. 'Entire copies of the Bible, when they could only be multiplied by means of

amanuenses, were too costly to be within the reach of very many readers; but those who could not procure 'the volume of the book,' would give a load of hay for a few favourite chapters, and many such scraps were consumed upon the persons of the martyrs at the stake. They would hide the forbidden treasure under the floors of their houses, and put their lives in peril, rather than forego the book they desired; they would sit up all night, their doors being shut for fear of surprise, reading or hearing others read the word of God: they would tend their herbs in the fields, and still steal an hour for the drinking in 'the good tidings of great joy;' the pauper blind would hoard their scanty earnings to purchase a Bible, and when purchased, hire persons to read it; and ladies of the court could only procure the sacred writings by employing a faithful female emissary, who used to tie the books with strings under her apparel, and so pass with them into court.'

In addition to the far weightier reasons we have for cherishing the Bible as our dearest earthly treasure these historical recollections ought to serve as secondary aids in promoting reverence for the book of books. Every page, as it were, has been crimsoned by the blood of martyrs; every scripture promise has been contended for at the stake; a Rogers, a Bradford, a Taylor, a Latimer, and a Cranmer have sprinkled their ashes over many a text; the strangling of a Tindal was the forfeit paid for the printed translation of the English Testament. In these merely human claims to reverential affection and respect, our inestimable Book of Common Prayer most fully shares. Second only to the Bible in spiritual wealth, it is second only to it in the calamities and sufferings it has brought upon those who, in the season of persecution, still clung to its use, and made bold avowals of its doctrines.

In the reign of Mary the Mass Book regained its lost sway, and the Protestant formulary, as based on Scriptures, and in many parts, clothed in its language, was a sure conductor to the dungeon, and much more frequently to the faggot.

In the unhappy times of Charles I, when the English Parliament disgraced the nation by purchasing the rebellious assistance of the Scots at the expense of Episcopacy, commenced the imposition of the Presbyterian Covenant, and the second proscription of the Liturgy. While the illiterate soldier, and the presumptuous mechanic mounted the pulpit, demolishing in their way some ornament or effigy, and then thrust out the minister, and forced from him, and tore his book,—while irreverent schismatics contemptuously sat in church with their steeple hats drawn firm down over their austere brows,—while God was addressed and expostulated with in terms of the grossest and most revolting familiarity, and the Lord's prayer was stigmatized as 'a rotten prayer,'—while religion ran so mad as almost to drive moderate men into a chilling scepticism,—the celebration of divine service according to the Book of Common Prayer was performed at the risk of incurring a severe penalty; and a person frequenting meetings held for this purpose was liable to a fine of five pounds for their first offence, of ten for the second, and a year imprisonment for the third. Under the veil of darkness, the faithful members of the Church of England gathered together to listen to the word of God from the lips of some unsilenced clergyman; and it is left on record by the grandmother of Hannah More, that 'at midnight pious worshippers went with stealthy steps through the snow to hear the words of inspiration delivered by a holy man at her father's house while her father with a drawn sword, guarded the entrance from violent or profane intrusion.'

In the spoliation and desecration of the cathedrals and churches throughout the land during the civil wars, the Book of Common Prayer did not escape the unhallowed malevolence of the sectarians. If the organs were broken or sold, the communion-plate plundered, and the fountains used as troughs for horses or for the baptism of swine,—if the pulpits were turned into shambles for meat, and the remains of the dead kicked insultingly about,—if every sacred vessel and object, even to the senseless monument and painted window, bore marks of the infuriate hatred of the republicans,—so did the Prayer Book sustain its share of indignities. In many places it was burnt as 'idolatrous,' as 'a popish mass-book;' at Chichester

INTELLIGENCE.

From the Episcopal Recorder.

The Earthquake at Safet.—The greatest loss of lives occurred at Safet, where about 5000 persons perished, of whom 4000 were Christians and Jews, and the remainder Mohammedans. The following is Mr. Thomson's account of the scene which presented itself to him on his arrival at Safet.

"Up to this moment I had refused to credit the account, but one frightful glance convinced me that it was not in the power of language to overstate such a ruin. Suffice it to say that this great town, which seemed to me like a beehive four years ago, and was still more so only eighteen days ago, is now *ruin*. Safet was, but is not. The Jewish portion, containing a population of five or six thousand, was built around and upon every steep mountain; so steep, indeed, is the hill, and so compactly built was the town, that the roof of the lower house formed the street of the one above, thus rising like a stairway one over another. And thus, when the tremendous shock dashed every house to the ground in a moment, the first fell upon the second, the second upon the third, that on the next, and so on to the end. And this is the true cause of the almost unprecedented destruction of life. Some of the lower houses are covered up to a great depth with the ruins of many others which were above them. From this cause also it occurred that a vast number, who were not instantaneously killed, perished before they could be dug out; and some were taken out five, six, and one I was told, seven days after the shock, still alive. One solitary man, who had been a husband and a father, told me that he found his wife with one child under her arm, and the babe with the breast still in its mouth. He supposed the babe had not been killed by the falling ruins, but had died of hunger, endeavoring to draw nourishment from the breast of its lifeless mother! Parents frequently told me that they heard the voices of their little ones crying papa, papa, mamma, mamma, fainter and fainter, until hushed in death, while they were either struggling in despair, to free themselves, or labouring to remove the fallen timber and rocks from their children. O God of mercy! what a scene of horror must have been that long black night, which closed upon them in half an hour after the overthrow! without a light, or possibility of getting one, four-fifths of the whole population under the ruins, dead or dying with frightful groans, and the earth still trembling and shaking as if terrified with the desolation she had wrought!

"What a dismal spectacle! As far as the eye can reach, nothing is seen but one vast chaos of stone and earth, timber and boards, tables, chairs, beds, and clothing, mingled in horrible confusion. Man every where at work, worn out and wo-begone, uncovering their houses in search of the mangled and putrified bodies of departed friends; while here and there I noticed companies of two or three each, clambering over the ruins, bearing a dreadful load of corruption to the narrow house appointed for all living. I covered my face and passed on through the half living, wretched remnants of Safet. Some were weeping in despair, and some laughing in callousness still more distressing. Here an old man sat solitary on the wreck of his once crowded house, there a child was at play too young to realize that it had neither father nor mother, brother nor relation in the wide world. They flocked around us—husbands that had lost their wives, wives their husbands, parents without children, children without parents, and not a few left the solitary remnants of large connections. The people were scattered abroad above and below the ruins in tents of old boards, old carpets, mats, canvass, brush, and earth, and not a few dwelling in the open air; while some poor wretches, wounded and bruised, were left amongst the prostrate buildings, every moment exposed to death, from the loose rocks around and about them."

Athens.—On the 25 July, Mr. and Mrs. Hill were about to visit Crete during a vacation in their school. Mr. Hill had commenced a service in Greek on the Sunday afternoon, having an audience of about twenty. "Throughout Turkey, the Missionary schools have been closed by a mandate of the Sultan."

ter the soldiers and secretaries tore the eyes from a picture of Edward VI, exclaiming that all the mischief arose from his establishing the Common Prayer; and when Cambridge was occupied by the Parliamentary forces, St. Mary's Church witnessed the sacrilegious tearing of the Bible and Prayer Book, while Cromwell stood by and rebuked the clerk for complaining of the desecration.' Thus was our Liturgy held in equal abhorrence by the two extremes of Popery and Puritanism!

Even when the grave was about to close upon the poor harassed Episcopalian, and some slight momentary truce to religious animosity, some softer trait of character to relieve the harsh features of civil discord might reasonably be expected, the same unmitigated persecution and proscription of the Liturgy was carried on. The learned Chillingworth, driven 'like a hare whom bounds and horns pursued,' buffeted and insulted by those around his captive bed side,—expressed a wish, before closing his eyes, to be buried with the rites of the English Church. The Roundhead chaplain of the rebel garrison at Chichester, the Presbyterian Cheynel, who had professed a friendship for the illustrious victims, refused his request, reviled him over his remains yet scarcely cold, and threw a copy of his matchless work, *The Religion of Protestants*, into the grave of its author, with this imprecation: 'Get thee gone thou cursed book, which has seduced so many precious souls: get thee gone, thou corrupt rotten book, earth to earth, dust to dust; get thee gone into the place of rottenness, that thou mayest rot with thy author, and see corruptions.' Nor was the indulgence denied to the subject, extended to the sovereign. When a few faithful followers of Charles I., conveyed his body to Windsor for interment, they desired that his Majesty might be buried according to the form of the Common Prayer Book, the Bishop of London being present with them to officiate, but Colonel Whichcot, the Governor of the castle, positively and roughly refused to consent to it, and said 'it was not lawful: that the Book of Common Prayer was put down, and he could not suffer it to be used in that garrison where he commanded; nor could all the reasons, persuasions, and entreaties, prevail with him to suffer it. No wonder that a Liturgy breathing so holy, so peaceful, so forgiving a spirit, should be wormwood and gall to such tyrannical bigots, as Hugh Peters and Cheynel,—to such saintly militant, as Colonel Whichcotter and Cornet

Though Cromwell issued, in November, 1655, a Declaration which, among other things, made it penal for ministers to use the Book of Common Prayer, yet under his government the Church of England enjoyed a respite from severe persecution. He himself was born in the bosom of that Church; his children had been baptized, and two of his daughters married according to its rites; and one of them, the Lady Falconbridge, interceded earnestly, but ineffectually, for the life of Dr. Hewett, whose ministry she had secretly frequented. But although he bore the antipathy to the church as a religious body, yet he dreaded the political principles of its members, and, in the words of Lord Clarendon, 'looked upon them as his mortal enemies,'—as men attached to monarchy, and only waiting for an opportunity to attempt the restoration of the lawful sovereign. Regarding Episcopalianism in this light, his conduct was towards them must be pronounced tolerant and lenient. Leave was occasionally obtained for the interment of a deceased person according to the Church office; Episcopalianism were suffered to listen to their own ministers in private houses; and in London, which was more immediately under the Protector's shelter, a clergyman here and there, who had succeeded in retaining the use of his own pulpit, ventured on publicly using the proscribed Liturgy. In Oxford, 300 students heard the Liturgy read every Sunday by the Vice-Chancellor; and Usher extracted from Cromwell a verbal promise, that the clergy should not be molested in their use of the Common Prayer, provided they meddled not with state affairs; and the Archbishop himself continued in the preachment of Lincoln's Inn until his death. Sometimes indeed armed soldiers would interrupt the assemblage, and commit individuals to prison; but these molestations were the acts of his satellites, rather than of Cromwell himself.

On this continent also and even during so late a period as the American Rebellion, did the Liturgy encounter republican proscription. Those of the Virginian clergy,—and they were more than two-thirds of the whole,—who kept inviolate their oath of allegiance, and who, undeterred by menace or unmoved by entreaty, continued to solemnize worship after the English ritual, did so at the risk of great personal danger. On one occasion it is related that a clergyman, before mounting his pulpit bade farewell to his family, and concealed pistols in his bosom to be used in the event of an anticipated danger occurring.

Rarely, it is to be feared, does a feeling of gratitude steal across our worldly thoughts for the peaceful time in which Providence has been pleased to cast our lot,—for the liberty we enjoy of worshipping God under the shadow of our own vine, after a form of sound, scriptural, and spirit-stirring words. Persecution visits not us, either in its severer, or mitigated form. The Book of Common Prayer, instead of being an illegal, a forbidden book is seen in the cushioned pew of the rich, in the latticed window of the poor. Its circulation is promoted by a Society formed for the express purpose. No longer confined to our own noble language, it walks the earth in tongues the very names of which but few have ever heard. At the sound of the Liturgy the Caffer chief, the tattooed Zealander, and the Mohawk Indian cast aside their idol Gods and superstition, and awake into a new, a spiritual existence. In every city of Europe, in the chapel of the Ambassador, or the house of the Consul, on the hill of Mars, at Athens,—on the sites of pagan temples, mosques, and pagodas, its thrilling strains are poured from pious lips, elevating the debased soul, and shedding on its darkness rays of unfading light. To the establishment of England, the Protestant Churches of Britain and America are indebted for the translation of the Holy Bible; to her also they are indebted for a Book of Common Prayer, a manual of religious worship, which, in every respect, is second only to the Bible. It contains the choicest passages of the Scriptures, the supplications of the earliest Fathers of the Church, and the carefully culled excellencies of the primitive theological writers. The language in which it is clothed is, next to the Bible, the finest specimen extant of the English tongue, the greater number of words used in it being of pure Saxon origin. While its numberless perfections captivate the most refined and fastidious intellects, its simplicity wins a way for it into the hearts and understandings of the unlettered. The most celebrated writers of our venerable Church have exhausted every term of honest eulogy on its surpassing merits; and thousands, both laymen and ecclesiastics, churchmen and dissenters have prepared themselves for approaching death in the language of its formularies,—have met the grim monster with weapons in their hands, furnished from its spiritual armoury,—and, strengthened by its consolations, have cheerfully passed through the dark and irremediable valley.

Whenever we feel a listless inattention to the prayers of the Church, a few such meditations as I have ventured to suggest, will, I think, be of service in reviving our flagging devotion, and awakening our dormant zeal.

ALAN FAIRFORD.

Toronto, 14th Sept, 1837.

Secular Statistics.—We extract from the Christian Remembrancer, for December 1834, a statement which is as nearly correct as it is possible to make it. The population of England is about 13 millions of which are—

Church of England.....	4,000,000
Wesleyans.....	1,019,000
Independants	515,000
Baptists	266,800
Socinians	38,700
Roman Catholics.....	300,000
Smaller Sects.....	300,000

One-fourth of the population are too young to attend; and perhaps another fourth attend at no place of worship, and are attached to no sect. The total number, then, who attend places of worship is about, in round numbers, six millions, of whom two-thirds (nearly) are of the Church of England.—Church.

Syria.—Letters are received from the Rev. Dr. Robertson, up to 11th August, transmitting extracts from a violent circular against the Missionaries and their operations, signed by the patriarchs of Constantinople and Jerusalem. He had heard of Mr. Southgate as far as Trebizond. The printing of the Septuagint was deferred from the difficulty of procuring a copy of a correct edition. The school comprised 180 pupils.—*Spirit of Missions.*

Sulphur Springs worth visiting.—There is a plain in the province of Bona, Africa, filled with cones of dazzling whiteness, formed from the incrustations of the boiling sulphur springs which abound there. The Romans had splendid baths there for invalids. The broken arches and columns of their noble edifices are still seen.—*Ibid.*

An incident in New York.—Last Sabbath, as the bells were ringing for the afternoon service a singular procession was seen passing Union Square. A female, with the coffin of a child apparently 3 or 4 years old on her head, with a little girl carrying a wooden cross painted white with black spots by her side, led the procession. Six men followed, next five little children and last fifteen or twenty women dressed with large white caps, without bonnets. With a very rapid step, thus led, a white cloth being thrown across the coffin, this singular procession moved to the burial of their dead in a strange land. They were Germans.—*Ibid.*

A long absence.—About forty years ago a Mr. Dean, then some twenty years of age, left this city and a large circle of relatives to make voyage to China expecting to return in the same ship, but being cast away he was doomed to the fate of a luckless wanderer in strange lands, without an opportunity of returning home till within a few days past. Nearly half the time of his absence was spent in confinement among the Turks, Spaniards, and the savages of the Madagascar Islands: the last of whom cut off his nose. Strange to say, on his arrival in this city, a few days since, he found his mother still alive and well, together with his sisters and brothers, with all of whom his name had long been mentioned only as a tradition of the ancient times.—*N. Y. Sun.*

ENGLISH EVENTS.

Archdeacon of Bombay.—The Archdeacon of Bombay is on his way to this country, to be consecrated Bishop of that settlement.—*Chr. Remem.*

Bishop of Madras.—It is in contemplation to appoint the Rev. Mr. Spencer, of Buxton, Bishop of Madras. The Rev. Gentleman is, we believe, related by marriage to Sir John Cam Hobhouse.—*Ibid.*

Convocation.—A writ has passed the great seal, commanding the appearance of the Prelates and Clergy of the Province of Canterbury to appear in Convocation at the Cathedral Church of St. Paul, London, on the 16th day of November.—*Ibid.*

New Scottish Episcopal Bishops.—The consecration of the Rev. Dr. Michael Russell, of Leith, and the Rev. David Moir, of Brechin, the two new Bishops elect of the Scottish Episcopal Church, took place in St. John's Chapel, Prince's street. The impressive service was performed by Bishop Walker, Bishop Skinner, of Aberdeen, and Bishop Low, of Ross and Argyll. At the conclusion of the service the holy communion was administered, and in conformity with the canons of the Scottish Episcopal Church, according to the form of 'The Scottish Communion Office,' originally compiled for the use of the Church of Scotland by the Scottish Bishops in the reign of Charles the First, and founded on the venerable ordinal promulgated by Cranmer, Latimer, and Ridley, for the use of the Church of England in the time of Edward the Sixth.—*Ibid.*

Confirmations.—The Bishop of Lincoln has recently completed his triennial Visitation of his whole Diocese, and Confirmations in the county of Lincoln; in which county his Lordship has confirmed 10,228 persons, viz. 4,567 males, and 5,661 females.—*Ibid.*

From the Christian Guardian.

MEMOIR OF THE REV. SAMUEL KNIGHT.

The Rev. Samuel Knight, late Vicar of Halifax, was born in that town March 9, 1759, and was eldest child of Mr. Titus Knight, who afterwards became a minister of considerable eminence among the Independents. His father being himself a man of respectable classical attainments, and discovering in his son an early love for books, commenced a regular course of instruction with him in the Latin and Greek languages and thus laid a foundation for that superstructure which his son's personal industry and perseverance enabled him afterwards to raise. At the age of twelve Mr. K. was placed under the tuition of the Rev. Richard Sutcliffe, with whom he remained about two years, and to whose seminary he afterwards returned as assistant, and continued with Mr. S. until he proceeded to college in 1772.

Mr. K. appears when a youth, to have exhibited much of that amiable disposition which adorned his future character, and was especially distinguished by his dutiful attention to his parents, and his affectionate conduct towards his brothers and sister. Though brought up in a dissenting family he early evinced a decided predilection for the Church of England. The habits of a clergyman were assumed in the nursery, the earliest efforts of his voice were employed in reciting portions from the Liturgy, while his growing years confirmed his regard for the ecclesiastical institution of his country, and the age of maturity found him a devoted, zealous, and consistent churchman. In consequence of his father's limited income it became necessary, at the time when it was proposed that Mr. K. should enter the University, to seek for pecuniary assistance. Application was accordingly made to that valuable institution the Elland Society, and the required aid being cheerfully and liberally granted, Mr. K. was admitted a Sizar of Magdalene College, Cambridge, and commenced his residence in Nov. 1779.

Of his character at this period the following particulars are recorded by one of his earliest college friends, the late Rev. Thomas Rogers of Wakefield.

His habits in college were studious, and rather retired. He cautiously avoided every appearance of forwardness and ostentation; but, like a city built on a hill, he could not be hid. His affability and vivacity attracted the attention of his fellow-students, and procured for him many invitations; these however he did not always accept. Being naturally of a sociable disposition, he was fond of society; but that Society was always select. When in company he was invariably cheerful, and the life of the party; but he never transgressed the rules of the strictest prudence. He evidently considered those gaieties and frivolities in which young men are prone to indulge, below his notice; but when any subject was proposed either in natural or moral science, then his mind was lively, vigorous and decisive. He seldom if ever allowed any circumstance to interrupt his stated hours of study; and though he was never an intense Fag, yet his improvement was regularly progressive, until his mental attainments did equal honour to himself and his college. In his expenses he was economical, yet by no means penurious; he never lost sight of that wholesome and divine precept 'To do good and to communicate, forget not.' His whole deportment was marked with a peculiar tenderness of feeling towards those with whom he was in the habit of associating. In the most lively and facetious moments he never allowed a single word to escape him which might give the slightest offence; nor did he, at any time, adopt a harshness of expression towards those who differed from him in opinion. In the discussion of any subject of interest or importance, especially if it had any immediate connection with revealed religion, he manifested those feelings which at once convinced you that his heart was there. His manner was conciliatory; his language was strictly scriptural. It was easy to perceive, from his general conversation, that his mind was greatly impressed with the value of future and eternal concerns. His Bible was his inseparable companion; and he never appeared to enjoy any thing so much as to converse upon its sacred contents. Having listened, with fixed attention, to any judicious observations made by others,

he never failed to express his own sentiments in a manner that fully indicated the real state of his affections. Feelingly alive to the spiritual welfare of his own soul, he was frequently the means of stimulating his companions to renewed exertions in pressing towards the mark, for the prize of their high calling in Christ.

Soon after we were settled in college he proposed to me that we should devote one evening in every week to reading the Scriptures and prayer. To this most thankfully acceded. The plan was immediately adopted, and strictly adhered to, during the whole of our residence in the University. In this period we read through the greatest part of the Bible. In our interviews, after leaving college, we seldom omitted to acknowledge the mutual advantage we derived from the plan here mentioned. It was a great means, under God, of keeping our minds alive to the important object we had in view, the ministration of the Word and Sacraments in the Church of Christ. Mr. Knight, at that early period, might be truly said to be 'mighty in the Scriptures.' Many of his remarks and practical observations made an indelible impression upon my mind, the benefits of which I have reason to acknowledge, to the present day.

His attention to private devotion was a distinguished feature in his character. He often spoke, with peculiar feeling, of that duty which the Saviour emphatically enjoined, when he said "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which is in secret shall reward thee openly." But, he was unfrequently complained of the difficulty of worshipping God in spirit and in truth. Those wandering thoughts, and those weaknesses which are inherent in human nature sometimes harassed him, even when he was more than usually anxious to make known his request unto God. These things he confessed and deeply lamented, but he said, 'they teach me humility.' He depended not on the merits of his religious services, for acceptance with the Almighty; he always acknowledged them to be attended with many and great imperfections; his whole reliance on the atoning sacrifice and all-sufficient intercession of the Redeemer. He who is the hope of all the ends of the earth was the object of his ardent desire; and in communion with him he experienced spiritual refreshment.

Having completed his college studies, Mr. K. was recommended by his kind friend Mr. Burnett, to the Rev. Thomas Adam, Rector of Winttingham; and was ordained deacon on the 16 of March 1783. Immediately after his ordination he proceeded to his parsonage, spending, on his way thither, a few days with his friends at Cambridge, and preaching his first sermon at the village of Lolwoth, near that place from Act iv. 12. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

At Winttingham he was received as an inmate into Mr. Adam's house; and this circumstance gave him an opportunity of receiving much valuable advice and direction from his venerable rector, of whom he spoke in terms of the highest regard, and whose memory he long cherished, with emotions of filial affection. It is a singular advantage when young ministers are brought into immediate connection with those who have become experienced labourers in their Master's vineyard. The errors into which those who are out in the ministry, are apt to fall, and the undesirable habits they are in danger of unconsciously forming are much more numerous than is generally imagined, and many of these peculiarities which a correct taste will invariably disapprove, and a sound judgment certainly condemn, are to be attributed, in a great measure, to want of salutary checks and friendly admonitions in early life. There is a reciprocal responsibility arising out of these connections and an invaluable privilege enjoyed by the junior party.

The Rector of Winttingham, being now in his eighty-second year; and entirely disabled, through increasing infirmities, from taking any part in the public duties of the parish, Mr. K. was admitted to priest's orders, three months after he was ordained deacon.

In March 1784, Mr. Adam, having held the living of Winttingham fifty-eight years, was removed to his eternal rest. But the new rector not intending

reside, Mr. Knight retained the curacy, and took lodgings at a respectable farm-house in the village, where he continued till his marriage, which took place in July 1783.

In 1795, Mr. K. became vicar of Halifax.—The congregation of Trinity Church at that place, was very different from that which he had hitherto been accustomed to address. He now beheld around him many persons of refined education and cultivated taste, while comparatively few from among the lower orders of society attended his ministry. The importance of providing free sittings in our churches, had not then been contemplated, and the poor, being, in a manner, excluded from the number of his stated hearers, detracted very materially from Mr. K's comfort. He never alluded to it but in terms of heartfelt regret; and pathetically lamented that, in his own case, it could only be said to be a very limited extent "To the poor the gospel is preached."

Mr. K. endeavoured however, to adapt the style and manner of his preaching to the congregation over whom the providence of God had appointed him to watch. His preparations for the pulpit were chiefly written, though usually accompanied with extemporaneous matter. Such, however, was the clearness of his ideas, and the felicity of his language, that it was difficult for the most attentive and critical hearer to discover in what parts of his sermon he was employing the extemporary mode of address. His aim was to deliver the whole counsel of God; and he never sought to ingratiate himself into the good opinion of any, either by keeping in the background the distinguishing doctrines of Christianity, or by presenting to their acceptance less strict or spiritual rules of life.

While anxious to conciliate, he never attempted to gain his object by such concessions as belie the conscience of a minister, and encourage his flock in their wanderings from God. He was frequent and earnest in stating the demands of the Saviour upon the affections of his people, and in elucidating and enforcing the spiritual morality of the New Testament; and he never expressed himself with real satisfaction on any case which was not accompanied with an abandonment of worldly gaieties, as well as the forsaking of sinful practices. His life was irreproachable; his exertions were unremitting; and his whole deportment manifested the high sense he entertained of the character and responsibilities of the Christian ministry. Hence it was, that his people not only listened patiently to a full development of the gospel, but were led to cherish a lively interest in his welfare. In his domestic afflictions they evinced the sincerest sympathy. To his temporal necessities they ministered, on various occasions, with great liberality. Nor were they satisfied until they had made arrangements, whereby the annual income arising to him as their pastor became, through their voluntary annual contributions nearly double of what the benefice itself produced.

In numerous instances the word came home to the consciences of his hearers "in power, and in the Holy Ghost, and in much assurance;" many can testify that their earliest religious impressions were produced by the faithful and affectionate addresses which they heard at Trinity Church. While others can affirm that their holy desires were cherished, their resolutions strengthened, and their consolation made to abound. We may therefore indulge the animating hope, that not a few have hailed him, in the world above, as their spiritual guide and friend, through whose counsel, direction, and care they were led to escape a fatal shipwreck, and, reach, in safety, the peaceful shores of a better, even a heavenly country.

It was his custom annually to catechize the young persons belonging to his congregation. He met them at the church twice a week, for several successive weeks during the summer season; and on each occasion having explained a portion of the catechism, he received in writing from every young person, a text of Scripture on a specified subject which had been given out the evening before; these texts were publicly read by himself, and were then followed up by much concluding remarks as were calculated to impress the subject more deeply upon the minds of his hearers. Many who enjoyed the benefit of his familiar mode of instruction, have since been heard to speak of these opportunities with satisfaction and thankfulness.

In the summer of 1800 Dr. Coulthurst instituted a Sunday evening lecture in his parish church, to young persons on confirmation; the attendance was so numerous, and the congregation so anxious that the lecture should not be discontinued, that the vicar was induced to carry it on after its immediate object had been answered. This he did with the assistance of his two curates, and the minister of Trinity Church. A lecture on the Wednesday evening had been instituted some years before, and was conducted on the same plan. Hence it fell to Mr. K's lot, in addition to his regular duty, steadily and frequently to preach at the parish church; and it was on these occasion that concurrent testimony avers his pulpit talents to have been fully developed. His sermons were delivered without notes; and for what is ordinarily termed extemporary preaching he was completely qualified. His style was indeed far from being suited to the taste of an imaginative age. He was sparing in his use of metaphors, and never occupied the time of his hearers in scattering among them the flowers of a meagre eloquence. But if he wanted that which is often seen to captivate the multitude, he possessed, in its place, something infinitely more valuable. His ideas were clearly and methodically arranged; his language was simple, compact, and fluent; while his manner, though perfectly natural, was always energetic, and sometimes impassioned. It was evident that he had studied his subject thoroughly, and was master of it in all its bearings; and that, while he felt its vital influence upon his own mind, he was anxiously solicitous that those whom he addressed might not fail to participate in an experience which is the common privilege of ministers and people.

From the Missionary.

JOSEPH WOLFF.

There is a little village in Bavaria, the residence, it may be, of an hundred Jews. The Rabbi has a son, whom he instructs "after the most perfect manner of the law of his fathers." Even from four years old, he is accustomed to regard the Christians who surround him as worshippers of a mere cross of wood. But God has better things in store for him. He leads him in a way of which he did not know; and, through the instructions of a village barber, he is brought, at eight years old, to the determination to be a Christian. It was, of course, a child's conclusion. But with his growth it grew, and strengthened with his strength. Difficulties could not daunt it, opposition did not confirm it. Even the love of parents and of kindred could not overcome it. And, at fourteen years of age he solicits Christian baptism. His first acquaintance with Christianity is in the Church of Rome. His first determination is to be a Missionary. From the bosom of the pious family of a German nobleman, who dignified his station by humility and piety, he proceeds to Rome, to prepare himself at her most distinguished seat of learning, the College of the Propaganda, for the work to which he is devoted. But still, the Lord had better things in store for him. His unsophisticated mind discovers soon that the Christianity of Rome is not the Christianity which, in Count Stolberg's family, had won and satisfied his youthful heart. Litanies to the Virgin, pretended miracles, the suppression of the Scriptures, the infallibility of the Pope are to him quite inconsistent with the simplicity of the Cross. Alarmed at the corruptions of doctrine, and disgusted with the corruptions in practice, which deform the Church of Rome he openly denounces both, and determines to go from her. "I will go to the East," he says, "and preach the Gospel of Christ!" After a residence of between two and three years, during which he received what the Church of Rome, without the least shadow of authority from Scripture, denominates the minor orders, he is sent away, by the Pope's express command, as one who would taint the scholars of the Propaganda with his sentiments; the Cardinal to whom this office was intrusted, and who was his personal and intimate friend, performing it with tears, and assuring him, in his parting letter, of his unqualified affection. Cast off by the mother of his adoption, and sent adrift among the errors of German infidelity, it had been but natural, if he had so made shipwreck of the faith; and passed, as so many pass, from the slavery of believing too much, to the far sorer bondage of believing nothing. But still, the Lord has

better things in store for him. "The providence of God," as he himself expresses it, "conducted him to some English Christians." His feet are turned to England. He arrives at London, not yet twenty four years of age. He finds in the Church of England the Gospel, which for sixteen years he has been seeking. He repairs to Cambridge. He enjoys the patronage, the instructions, and the confidence of the Rev. Charles Simeon and the Rev. Professor Lee. He sets out, two years after, in the Spring of 1821, on that errand of Christian love to his benighted brethren of the Jewish faith, which, from Gibraltar and Malta and Alexandria and Cairo and Jerusalem, has carried him through Mesopotamia, Asia Minor, Georgia, Persia, Tartary, Koordistan, Bokhara, Tibet, Arabia, Abyssinia, and India. He has been, with the apostle, in weakness and painfulness and watchings and hunger and thirst and cold and nakedness. With him, he has been beaten with rods, and in perils among false brethren. He has been thrice sold as a slave, and twice condemned to death. And he is now here, to receive—what he has never yet received, nor professed to receive—the Scriptural authority to preach the Gospel: and, though in learning, in experience, in wisdom, in sufferings for the Gospel's sake, so greatly my superior, to go forth, for the laying on of hands—such is the order of God's providence—the recipient of that lowest order of the ministry which Christ has established in his Church, the office of a deacon; and, thus entrusted with a portion of that high commission, to "make disciples of all nations," which Jesus gave to his apostle, to resume his wanderings, and renew his efforts, and prove, in suffering and toil and self-denial, that, with Paul—like him, a convert from the old Mosaic faith—his heart's desire and prayer to God for Israel is, that they may be saved."

Respected friend, you are no stranger to the solemnity of those vows, to the weight of that responsibility, which, before God and man, you will assume to-day. A life of singular adventure in the cause of Christ and his Gospel has taught you, through that most effectual discipline, experience, how arduous is their duty, and how great their charge, who undertake "the care of souls." With this tremendous work, you ask that you may be entrusted. Your study of the sacred Scriptures, your acquaintance with ancient authors, your intercourse with the old Churches of the East, your knowledge of mankind, your knowledge of yourself—all have conspired to work in you the strong conviction, that only at the hands of a Bishop of Christ's Church the authority for that high office can be had. From the corrupt communion of Rome, from our nursing-mother, the Church of England, from the time-honoured Churches of the East, your feet have wandered; to this youngest branch of the Church Catholic, to seek from me, by a strange providence, the warrant of the ministerial office. I bid you welcome, in God's name. I praise the glory of his grace who has put it in your heart to care for perishing souls. I honour that love of your brethren of the same blood, which has led you to spend and be spent for the salvation of the Jews. Go on, dear brother! Let the commission you this day receive, as an ambassador for Christ, impel you in your work of charity, with a new spirit of devotion and determination. "Preach the Gospel." "Be instant, in season, and out of season." Gather together "the lost sheep of the house of Israel." Lead them "to look on him whom they have pierced." Implore them by the cleansing unction of that blood which their deluded fathers brought upon their heads—"his blood be upon us, and upon our children!" Pray with the saintly Stephen, "Lord, lay not this sin to their charge!" Pray, with the holy sufferer for sinners, "Father, forgive them, for they know not what they do!" May the Lord's work prosper in your hands! May you "tune the hearts of the fathers to the children, and the disobedient to the wisdom of the just!" May he who has fed you all your life long unto this day, delivered you from "the snare of the fowler," and set your feet "in a large place," be still your guardian, guide, and friend, through all the dangers of the way; and, when your service here is ended, may you attain that crown of glory which is prepared for faithful shepherds, and will never fade away.—Bishop Doane.

POETRY.

From the *Christian Keepsake*.

THE CAVE OF MACHPELAH—A SCRIPTURE SCENE.

By Miss. Hannah F. Gould.

The sun over Hebron's green plain rising bright,
His first rays of glory has sent
To blend with the tears, where the dark eye of night
Has wept round the patriarch's tent.

For, sorrow and death, with the night, hover there;
The spirit of Sarah has fled;
Her form lies at rest, while the soft morning air,
With Abraham, sighs o'er the dead.

The tall, aged oak, that is guarding the door,
With arms spread widely away,
A fresh, living curtain hangs trembling before
The peaceful and spiritless clay.

And there in his grief does the patriarch stand,
He looks to the left and the right,
And forward and back, for a place in the land
To bury the dead from his sight.

But, thus far away from the land of his birth,
From all of his kindred and name,
No spot where his lost one may sleep in the earth,
The lonely Chaldean can claim.

A field lies before him, with trees green and high,
A grove that embosoms a cave;
And this does he seek with his silver to buy,
To hallow it thence, as a grave.

The people of Canaan, who pass to and fro
From the gates of their city, draw near
The tent of the pilgrim their pity to show,
His woes and his wishes to hear.

Majestic in sorrow he stands, while the crowd
From o'er the wide plain gather round:
With reverence now to their chief has he bowed,
Till his white, flowing beard met the ground.

His accents are firm: in his eyes is there shown
The wisdom that beams through a tear;
And thus is the grief of his bosom made known,
While Ephron, the ruler, gives ear.

"A stranger I come from my home far away;
The ground of a stranger I tread:
While death has a place in my dwelling to-day,
I've nowhere to bury my dead."

"Behold," replies Ephron, in sympathy's voice,
"We have many sepulchres made,
Where slumber our dead, and we give thee thy choice
Of all, wherein thine may be laid."

The patriarch answers, "Can silver procure
A spot, that to me and to mine
Shall be a possession, made sacred and sure—
I ask it of thee, and of thine?"

"The cave, that is there in the end of the field,
The cave of Machpelah, the earth,
And trees round about it, I ask thee to yield
To me, and to name me their worth."

"'Tis four hundred shekels of silver: but what
Is silver between thee and me?"
The generous owner replies, "Of the spot
I give full possession to thee."

Once more speaks the sage of Chaldea: "The land
I take, but the gift I decline:
The price duly weighed, putting now in thy hand,
I make the place righteously mine."

And now, on the fair land of promise is laid
The first claim of permanent hold!
A grave is the purchase! the first ever made
Of earth, with her silver or gold.

Blest Cave of Machpelah! how holy the trust,
That long has been given to thee!
Enshrined in thy bosom how rich is the dust!
How great its disclosure will be!

For when the archangel descending the skies,
Shall give the loud summons to all,
Then Abraham, Isaac and Jacob will rise
From thee, and come forth at the call!

From "Friendship's Offering," for 1838.

A PRAYER.

Lord! I have bowed with fervour at the shrine
Of beauty, Fame, and Friendship; but to thine
How coldly have I bent the formal knee;
The while my truant heart was far from thee.

But do thou aid my weakness with the strength
Of thy sufficient spirit; till, at length,
I burst my bonds, and from its throne is hurled
That worshipped Dagon of my heart—the World.

H.

MISCELLANEOUS.

GEORGE HERBERT.

Born 1593; Died 1633.

Mr. Herbert, from the energy and enthusiasm of his natural character, as well as from nobler motives, was a most zealous and faithful priest, and in his private life strict and exemplary. He and his household attended prayers every day at the canonical hours of ten and four in the chapel of the Rectory. "The meaner sort of his parish," says his faithful biographer, "did so love and reverence Mr. Herbert, that they would let their ploughs rest when Mr. Herbert's saint's-bell rung for prayers, that they might also offer their devotions to God with him, and would then return back to their plough. And his holy life was such, that it begot reverence to God and to him, that they thought themselves the happier when they carried Mr. Herbert's blessing back with them to their labours." Mr. Herbert sang his own hymns to the lute or viol, of which instruments he was a master; and, though fond of retirement, he attended twice a week at the cathedral at Salisbury: saying, that "the time spent in prayer and cathedral music elevated his soul, and was his heaven upon earth;" and, to justify his practice, he would often say, "that religion does not banish mirth, but only moderates and sets rules to it." Many anecdotes are told of his piety and charity; and, indeed from the period that he took orders, his life seems to have been one of unreserved dedication to God. He died of a consumptive disorder in 1632. Of "The Temple, or Sacred Poems," Walton says, "Twenty thousand copies were sold in a few years after their publication." It is worthy of notice, that this volume was the only companion of Cowper during his first melancholy eclipse. Herbert's prose work, "The Country Parson, his Character and Rule of Holy Life," is an inestimable little treatise.—*Church.*

EVIL SPEAKING.

Never believe, much less propagate, an ill report of your neighbor without good evidence of its truth. Never listen to an infamous story, handed to you by a man who is a known enemy of the person defamed, or who is himself infamous for defaming his neighbors, or who is wont to sow discord among brethren and excite disturbance in society. Never utter an evil which you know or suspect of another while you are under the operation of malevolence, but wait till your spirits, are cooled down, that you may judge whether to utter or suppress the matter. Never express the evil which you would say of your neighbor, in terms too strong, or language which would convey an exaggerated idea of his conduct.

THE CROSS OF CHRIST.

"The cross of Christ," says Luther, "doth not signify that piece of wood which Christ did bear upon his shoulders, and to the which he was afterwards nailed." By the cross of Christ we understand, the doctrine of salvation by a crucified Redeemer, that which St. Paul says was "unto the Jews

a stumblingblock, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God."—*Rev. H. Blunt.*

THE CHURCH.

The more our Church is examined, the more her Scriptural nature, and practical excellence will appear. In her constitution she is apostolical; in her spirit she is tolerant; her doctrines are scriptural; her liturgy approximates to inspiration; her articles were written in the blood of reformers; her prayers consoled the hearts of martyrs; her services combine the beauty of order with the charm of variety, and the fervour of zeal with the depth of devotion. Her utility has been proved in seasons of trial, and her excellence has been proclaimed by the voice of experience. "Walk about our Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces; and if with an unprejudiced mind and a devotional spirit you examine her high character, the search will be delightful the reward abundant. She will appear to you the bulwark of sound doctrine, and the sanctuary of Scriptural pity; and then a martyr's spirit will be exhibited in a martyr's language, which you say, "Though I should die with thee, yet will I not deny thee."—*Ch. of Eng. Mag.*

REV. A. FULLER.

It has been remarked, that scarcely any thing passed under the notice of the late Mr. Fuller, without affording a lesson of instruction. Many of his sermons had their origin in local circumstances, which furnished both the topic of discourse and the medium of illustration. Going once to preach at some distance from home, after a heavy fall of rain, which had inundated a part of the road, so as nearly to render it impassable, he had to depend entirely on a guide. He crossed the flood to some distance, when the water reaching his horse's saddle he began to feel alarm, and was unwilling to proceed. But his guide called out, "Go forward; all will be well." Mr. Fuller depended on his testimony, and they landed safely on the other side. This circumstance suggested the necessity of a Divine Guide; and the importance of walking by faith, and not by sight in our progress to the heavenly world; a subject which he soon after illustrated in the earliest, and one of the best of his printed sermons.

ETERNITY,

The only theme that confuses, humbles and alarms the proud intellect of man. What is it? The human mind can grasp any defined length of time but never vast; but this beyond time and too great for the limited conception of man. It has no beginning, it can have no end. It cannot be multiplied, it cannot be added unto; you may strive to subtract from it, but it is useless. Take millions and millions of years from it, take all the time that enters the compass of your imagination, it is still whole and undiminished as before; all calculation is lost. Think on; the brain becomes heated and oppressed with a sensation of weight too powerful for it to bear, and reason falters in her seat, and you rise with the conviction of the impossibility of the creature to fathom the Creator, humiliated with a sense of your own nothingness, and impressed with the tremendous majesty of Deity.

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