

THE COLONIAL CHURCHMAN.

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

VOLUME V.

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Selected for the Colonial Churchman.

EASTER DAY.

The Sun of Righteousness appears,
To set in blood no more.
The light which scatters all your fears
Your rising God adore!

The saints when he resigned his breath
Unclosed their sleeping eyes,
He breaks again the bands of death
Again the dead arise.

Alone the dreadful race he ran,
Alone the winepress trod;
He groans, he dies,—behold the man!
He lives,—behold the God!

In vain the watch, the stone, the seal
Forbid the Lord to rise;
He breaks the gates of death and hell,
And opens paradise!

Anon.

EXTRACTS FROM THE LIFE OF HANNAH MORE.

The irreligion which prevailed in the higher classes had long afflicted the mind of Hannah More; she steadily cherished her purpose of invading the battery of religious argument this great and evil. She published accordingly in 1790, anonymously, "An Estimate of the Religion of the fashionable World, by one of the Laity." Though she avowed, she was the well-known author of the work, which was bought up and read as eagerly as had been "Thoughts on the Manners of Great Britain." In this work, she shewed how much religion had degenerated from the principles of pure religion, and traced it to the absence of express religious training from the systems of instruction that then prevailed. "The Spectator," says Mr. Fisher, "had the address, beyond all the works that went before it, to gain an audience for religion in the societies of the vain, the unthinking and the unfeeling; but then it was religion in a compromisingly modified, at least, if not unchristianised, to the trifling and conciliate the unhumiliated; the challenges of Hannah More penetrated the most and gayest resorts, and surprised and shamed the votaries of fashion in their full career, without going to truth either dress or disguise to conceal the awful realities. Hers was the solitary case of a whole history of man and his anomalies, in which severe and noble truth was enabled to make its way through all the obstacles of habit, interest, prejudice, without art, stratagem, or machinery; she went forth with her sling, and her pebbles were the pure brook, and fought and triumphed. Her understanding had no other ally than the logic of her cause, and by her honest and vigorous arguments, the whole reading world, were constrained to listen and confess while she told them in fearless language the truth, the whole truth and nothing but the truth. The manner in which one half of the day was spent, even by many who made a pretence of going to church on the other, was an increasing, and which from the example of the great, had more and more infected the lower classes. Within two years from its publication, the work had reached a fifth edition.

In the course of the year 1792, when the evil spirit had been let loose in the spread of French

revolutionary principles, and when "violence and rapine under the names of liberty and equality, and atheism and blasphemy, called, by a like perversion of philosophy and reason, were preached and published among the peasantry of England through the agency of clubs and emissaries," letters reached Mrs. M. from numberless persons of eminence calling upon her to produce some plain little work which might tend to stop the progress of these mischievous notions. She looked upon the evils so gigantic, that she decided that no powers of hers were equal to combat it; and accordingly she publicly declined the proposals. However she resolved to make a secret effort, which shortly appeared in the form of a dialogue; its title being, "Village Politics, by Will Chip, a Country Carpenter." Its success was incredible; it reached every part of the kingdom: the government sent great numbers to Scotland and Ireland; and many persons of the soundest judgment went so far as to affirm that it had essentially contributed under Providence, to prevent a revolution. In 1793 she was again made the instrument of much public benefit. Early in this year appeared the famous atheistical speech of M. Jacob Dupont to the National Convention, the object of which was to recommend the exclusion of religion from the national systems for the education of youth. This blasphemous proposition found its admirers even in this country. Mrs. More resolved to wield her pen in exposure of it. She was additionally impelled to this effort by a wish to aid the cause of the French emigrant clergy; and accordingly the whole profits of the publication, amounting to about £240, were applied, thanks were voted to her by the committee of management, "at a meeting of the united committees of subscribers for the relief of the suffering clergy of France, refugees in the British dominions, held at Freemasons' Tavern, April 5th, 1793."

The institution of Sunday Schools, which originated with the excellent Robert Raikes of Gloucester had enabled multitudes to read; but this was an engine for evil as well as for good. Mischievous tracts as well as useful ones were circulated; and the friends of insubordination and of vice were so determined in their diabolical purpose of diffusing religious and moral poison, that donkeys laden with their abominable tracts, were driven about the country, and their fiendish pamphlets were dropped not only in cottages and highways, but into mines and coal-pits. To stem this evil, she undertook to produce every month three tracts, consisting of tales, ballads and Sunday-reading, written in a lively and popular manner. These came out under the title of the "Cheap Repository;" the idea of which it is thought was suggested by Bishop Porteus, taken probably by him from Mrs. Trimmer's "Family Magazine." Of this excellent work, two millions were sold in the first year; a result which rewarded and animated the writer, though there can be no doubt that the task of producing three tracts a month for three years (though she had some help) greatly undermined her health. The keeping up of this work must be regarded as nobly disinterested in Mrs. M. since she might have employed her pen in a way that would have swelled her income, which had been largely drawn upon by the expenses of her schools.

The "Cheap Repository" was closed in 1798, the labour of it being under any circumstances excessive and proving quite incompatible with an attention to those other duties in which she had for several years been engaged. Besides parochial and Sunday-schools, she had for a long time been preparing "Strictures on Female Education," a work which she had begun early in the French Revolution, to meet the serpent brood of infidel principles which that unhappy era had hatched into being, and whose

most fatal, darksome feature was the avowed abandonment of religion from the training of the minds of youth. This great work appeared in 1799, and was met by the congratulations of all the great and good in the nation. Thirteen editions appeared of this work, seven of which were printed in the year of its publication. It received the very singular honour of being recommended by Bishop Porteus in a charge to his clergy. He says of it—"It presents to the reader such a fund of good sense, of wholesome counsel, of sagacious observation, of a knowledge of the world and of the female heart, of heightened morality and genuine christian piety,—and all this enlivened with such brilliancy of wit, such richness of imagery, such variety and felicity of allusion, such neatness and elegance of diction, as are not I conceive easily to be found combined and blended together in any other work in the English language.

Her residence at Cowslip Green, though very pretty, was in many respects inconvenient; and she purchased a piece of ground, about half a mile from the village of Wrington, whereon she built the residence known by the name of Barley Wood. Here the sisters took up their abode, parting with their house in Bath. Her mind was now directed, by the advice of friends among whom was Dr. Gray, then Prebendary of Durham, and afterwards Bishop of Bristol, to the execution of a work which should comprise the outline of a complete education for an heiress presumptive to the British throne; the Princess Charlotte of Wales, though then an infant, being before the minds of the English people as their future sovereign. This work came out in the spring of 1805, under the title of "Hints towards forming the Character of a young Princess." When she had nearly finished the work, finding that Dr. Fisher bishop of Exeter (afterwards bishop of Salisbury), had been appointed preceptor to the Princess, she resolved for a time to desist from the work; but deriving confidence from the mildness of the bishop's character, she consented to publish it anonymously, dedicating it to the bishop. This work is perhaps less known than any other of Mrs. More, although it passed through six editions of 1,000 copies each, and was when first published, highly popular.

The next production of Mrs. More's fertile mind was, "Cœlebs in search of a Wife." It appeared in December 1808, and excited a degree of public notice altogether unprecedented. The first edition was sold in less than a fortnight, and in twelve months, twelve editions were printed; it has since gone through five more, comprising in the whole 21,000 copies. In America thirty editions of 1,000 copies each were reprinted during the lifetime of Mrs. More. It was rapidly translated into the continental languages; and from Switzerland Mrs. M. received a painting of considerable merit, representing one of the most interesting scenes in the narrative,—"a subject not unworthy of Raphael." Not long after this, she received from her intimate friend Bishop Porteus a letter soliciting her prayers for him in "a situation of great difficulty." In a few days after she received another note, informing her that the difficulty was past. The whole was a mystery to her until, in about ten days, she was apprised of the death of the bishop, and learnt that he had been much distressed in mind, in the midst of his bodily weakness, in discovering that a Sunday Club was about to be set up under the patronage of a very exalted personage. He knew that he ought to remonstrate; but his infirm health would not allow him to gather resolution to do so in person. He however, summoned resolution; and in a dying state was supported to the presence of royalty, and gained his object, the club-day being at his instance, changed to Saturday. No incident in the life of Mrs. More can show more vividly how singular was

the position in which she stood in her day and generation, than this fact, that the holy Portous; holding the high station of Bishop of London, and surrounded therein by "righteous men," whose prayers he might well hope would "avail much," yet he selected this female, as the individual whose intercession he valued above those of all others in an hour of critical trial. Mrs. More erected a monument to the bishop in the grounds at Barley Wood, with this inscription;—

To BEILBY PORTEUS,
Late Lord Bishop of London,
In grateful memory

Of long and faithful friendship.—H. M."

In 1811 she produced a work entitled "Practical Piety," the results of the publication of which were most gratifying to her mind. The great demand for it shewed that it had been made in the hands of God the instrument of touching and awakening many hearts. After the lapse of another year she began a kind of sequel to the above, which she entitled "Christian Morals," a work which "may be styled the completion of Mrs. More's code of practical and devotional Christianity," though it was not the last of her performances.

At the end of two years from the publication of her preceding work she descended upon the lustre of the actions and writings of the great apostle of the Gentiles, in a work called an "Essay on the Character and Writings of St. Paul," in two volumes.—This was scarcely completed, when her life was threatened by the circumstance of her shawl catching fire, while she was in the act of reaching across the fireplace to a bookshelf in her apartment. She was in a moment enveloped in flames; but owing to her self-command, and with the aid of servants, whom her cries had brought to the spot, she was extricated without material injury. Her mind was deeply impressed with the mercy of this deliverance: she was frequently heard to repeat the words of the prophet, "When thou walkest through the fire, thou shalt not be burned, neither shall the flame be kindled upon thee."

An alarming increase of illness in 1824 led her physician and friends to fear that her valuable life was near its termination. She believed herself to be dying; but even in this situation she was bent on again speaking the words of important truth. In her eighteenth year she wrote the "Spirit of Prayer," with this affecting preface: "From a sick, and, in all human probability, a dying bed, the writer of these pages feels an earnest desire to be enabled, with the blessing of God, to execute a little plan which has at different times crossed her mind, but which she never found leisure to accomplish till the present season of incapacity." This work has gone through eleven editions; and 17,500 copies have been printed. It was immediately translated into French, and was widely circulated in Paris.

The latter days of this admirable woman were rendered sadly unquiet by the misconduct of her servants. Though she had shewn to them every species of kindness, yet they had requited it by a system of disgraceful fraud. Robbery and revelling marked the proceedings of the domestics for the last three years of Mrs. More's residence at Barley Wood. These iniquities being at last discovered, she yielded to the advice of her friends to dissolve her establishment, and to retire to Clifton. From this time, the spring of 1828, her health was never otherwise than in a very precarious state: and for the five years and a half that she lived at Clifton she was subjected at various times to violent inflammatory seizures; and on the 7th of Sept., 1833, she delivered up her spirit to that God who gave it to be the active instrument of more important religious benefit to the age in which she lived than ever fell to the lot of any one of her sex, and probably of her species.

Such, says Mr. Thompson, was Hannah More. Few words will suffice to point the moral of so eloquent a life.

"These pages will not have been written in vain should they engage one heart to remember solemnly the things which are seen are temporal, but the things which are not seen are eternal." Do agreeable society, worldly celebrity, the homage of the distinguished and the gay, compose a scene of such

enchantment and attraction that the soul would almost hesitate to exchange it for a crown which must be cast before the throne, and would actually revolt from the steep and narrow path of self-denial and diligence, by which alone it can climb to the eternal prize? does death which must prostrate all earthly pleasures, seem distant, and time enough in hand for the enjoyment of this world and the procurement of the next? be it remembered that the life of Hannah More was prolonged far beyond the ordinary date of human existence; yet she never regretted that she withdrew so early from worldly pleasures to active and useful exertions, or lamented that she had not given more time to fashionable society, before she became seriously convinced that the life of a candidate for heaven must be a life of energy and beneficence. When the hour shall come which shall lay the reader's dust with Hannah More's, which course would he prefer to have run?"

YOUTH'S DEPARTMENT.

Selected for the Colonial Churchman.

JAMES BROWN.

James Brown, a little boy belonging to the High Felling Sunday-school, near Newcastle, met his death by an accident, in the coal-pit. When asked by his teacher if he thought he should die, he replied,—“yes.” “And where do you hope to go?” “To heaven,” was his answer. “And why?” Here he called his mother and the rest of the family, and said, “I love you mother; and you father; and my brothers and sisters, and my teacher; but I love Jesus Christ above all; and I am going to heaven, that beautiful place.” Here he ceased; his voice failed, and his happy spirit took its flight to the realms of eternal bliss.

THE SUNDAY-SCHOLAR AND THE BIBLE.

A little Sunday-scholar was one day sent by his mother to a shop for some soap; when the shop woman having weighed it, took a leaf from a Bible that was placed on the counter for waste paper; at which the boy was greatly astonished, and eagerly exclaimed, “Why mistress, that is the Bible!” “Well, and what if it be?” replied the woman. “It is the Bible,” repeated the boy: “and what are you going to do with it?” To wrap up the soap, was the answer. But mistress you should not tear up THAT book, for it is the Bible,” cried the boy, with peculiar emphasis “What does that signify?” said the woman sharply: I bought it for waste-paper to use in the shop.” The boy still with increasing energy exclaimed, “What the Bible.” I wish it was mine: I would not tear it up like that.” “Well” said the woman “if you will pay me what I gave for it, you shall have it.” Thank you” replied the boy, “I will go home and ask my mother for some money.” Away he went and said “mother, mother, please to give me some money.” “What for?” said the mother; “To buy a Bible” he replied: “for the woman at the shop was tearing up the Bible, and I told her, she should not do it; then she said she would sell it to me: O mother do give me some money to buy it, that it may not be torn up!” His mother said “I cannot, my dear boy; I have none.” The child cried; still begged for some money; but in vain. Thus sobbing, he went back to the shop, and said, “My mother is poor, and cannot give me any money; but O mistress, dont tear up the Bible, for my teachers have told me that it is the word of God!” The woman, perceiving the boy greatly concerned, said, “Well, don't cry, for you shall have the Bible, if you will go and get its weight in waste-paper.” At this unexpected but joyful proposal, the boy dried up his tears, saying, “that I will mistress and thank you too.” Away he ran to his mother and asked her for some paper; she gave him all she had; and then he went to his neighbours and begged more; and having, as he hoped, collected enough, he hastened with the bundle under his arm to the shop, and on entering it he exclaimed, “now, mistress, I have got the paper!”

“Very well” said the woman “let me weigh it.” The scale turned in the boy's favour, and he cried out, with tears of joy sparkling in his eyes. “The Bible is mine!” and seizing it exclaimed “I have got it!—I have got it!” and away he ran home to his mother, crying, as he went, “I have got the Bible! I have got the Bible.”

DEFERRED ARTICLES.

CHARITY OF THE CHURCH.

This feature in her character has always—but never so much as in the present day of division and strife—commanded the admiration of the wise, pious and peaceable.

Not only does she seek to promote love and unity among her own children, and within her own borders, but desires to follow peace with all men. She professes to believe in one Catholic and Apostolic Church, embracing all who profess to believe in the Lord Jesus Christ, and in the communion of saints; that is, the union of the hearts of all true believers one with another, and with their divine head. She commands her ministers and people, on every returning sabbath and holy occasion, to pray for all who call themselves christians. She never dogmatizes—never in the spirit of infallibility anathematizes those who differ from her, casting them out of the covenant, and leaving them to the unpromised mercies of heaven. Even when bleeding at every pore, from the cruel wounds inflicted upon her by the Church of Rome, instead of loading her with bitter execrations, and hurling the anathemas of heaven against her, for having shed the blood of her saints, and denying that she had any portion in the Church of Christ, she mildly yet firmly says, “that as the Church of Jerusalem and of Alexandria, and of Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies but also in matters of faith;” not undertaking to say what the extent of her error, or of God's anger, much less to affirm that she was utterly cast away and inherited no promise from God. And would she not have spoken more tenderly, if occasion for speaking had arisen, of those Protestant Churches who fought side by side with her in the battles of the Reformation, though they came forth from the glorious contest with the loss of some of those things which she considers so desirable and important to the perfection and prosperity of Zion, being found, as she believes, in the pattern given us by Christ and his Apostles.

Surely her silence as to those defects, is evidence of her unwillingness to offend, while her own conduct in retaining those features, and her expressed belief that they were of divine origin, show that she considered them no doubtful questions.—Bishop Meade of Virginia,

Ministers and Sunday Schools.—It is a remarkable fact, which has awakened the attention of many, that the ministers of the Episcopal Churches in this city are far more attentive to their Sunday schools than those of other denominations. They seem to regard the schools as the nursery of the Church. We are personally acquainted with several instances of the most assiduous and persevering exertions on the part of the pastor to secure proper conductors for the school connected with his Church. We have also remarked the untiring industry displayed in encouraging and advising, the teachers, in recommending the school during pastoral visitation, and in personal effort to collect scholars. These things are as they

* The author is well aware that some object to the application of this term to those societies which have not been as we think, regularly constituted according to Apostolic practice, but as we hesitate not to apply this term even to the houses of worship in which we meet, we cannot think it improper to apply it to respectable bodies of Christians. Our American forefathers, who organized the church, did not object to the use of the term; for in the preface to the book of Common Prayer set forth in the general Convention in the year 1789, they speak of the “different religious denominations of christians in these states being left at full and equal liberty to organize their respective churches.” If search were made it is probable the same language would be found in many of the documents of our own and Mother Church in times past.

should be, and the consequences are experienced in the almost unparalleled prosperity of some of the Episcopal schools.—Would that we could present so good an account of the exertions of our own pastors, or of those of the Presbyterian and Dutch Churches. The least said, perhaps, will be the most favorable to this part of the subject.—*Baptist Advocate, New York.*

The Centenary Fund.—We are happy to announce that the subscriptions of which information has been forwarded to the secretaries amount to two hundred and twenty-five thousand pounds, and that the sum actually received by the treasurers exceeds one hundred and ten thousand pounds.—*Watchman.*

The *Courier Francais* announces that the King of Naples has appointed the Virgin of the Seven Griets generalissimo of his army. To complete the farce he ordered all the regiments of the garrison to defile before the statue of the Madonna.—*Epis. Rec.*

The Rev. H. Blunt.—We deeply regret to have to announce the following intelligence,—but the Lord's ways are not as our ways.

A friend in London thus writes of the Rev. H. Blunt, whose valuable works are now of such extensive practical benefit.

"Mr. Blunt is again ill, and his friends fear the affection of his lungs more deeply seated than it was. He thinks so himself, and his people fear that he will never be able to resume his duties, and perhaps that he will not long be spared to them. I need not say that his mind is at peace, and entirely resigned to the divine will. His people, too, seem to practice all that he has taught them, and often quote remarks of his expressive of their present feelings and of the views to which he has led them."—*Epis. Rec.*

ON THE SIN OF DUELLING, AND THE FORCE OF CONSCIENCE.

An eminent and highly respectable minister of the Gospel, now living, was some years since travelling between Edinburgh and London, on board a Leith Smack. A young officer of prepossessing appearance was a fellow-traveller. He had been to Scotland upon leave of absence to visit his friends; he was now returning to England in order to join his regiment, which was in Sicily. There was something in his countenance, especially of a morning, which, in spite of his youth and assumed hilarity, seemed to bespeak inward dejection and sorrow. He looked haggard, shunned company, and gave a hurried and abrupt reply to all questions which his fellow-passengers occasionally put to him. On the Sunday morning the Christian minister mentioned above, proposed to the captain and passengers to have worship in the cabin, and offered to preach to them if they would favour him with their attention. The officer in question made no objection, but shortly after the proposal had been made and accepted by the passengers, he secretly retired into his berth, and drew the sliding pannel which hid him from the company. There he remained unnoticed during the whole of the service. For three nights successively after this sermon the officer alarmed the rest of the passengers by vociferating in his sleep, "Kill the captain! kill the captain—his blood is upon me! his blood is upon me!" On being spoken to respecting the alarm he had occasioned, he stated, with great agitation and distress of mind, though with evident reluctance, that he had once fought a duel with a brother officer; that he had killed his antagonist, and had ever since been a most miserable and unhappy man. So intense was his alarm that he actually tied one of his legs with a cord to the cabin table, and in that situation passed the remaining nights of the voyage, under the apprehension that he might, in the terror of his dreams, rush from his bed and leap overboard. It was observed that he never grew cheerful except when under the influence of liquor. At all other times his painful reflections seemed to embitter all social intercourse, and to deprive him of all pleasure in the objects around him. He did not hesitate to declare frankly to those who drew him into conversation that he fully expected, sooner or later, if he had to jump out of the window, or, if at sea, to rap overboard. It was evident that his uneasiness and terror arose from the rash act into which he had

been betrayed in a moment of irritation. Could he have foreseen the injury he was about to inflict upon another, and the misery to which he would expose himself, he would have shrunk with horror from the awful crime of fighting a duel.

His case suggests a highly valuable lesson to young men of high honor and of great spirit. Let them learn to reverence above all things—above their own supposed honor—the sacred precepts of religion and morality. Many of this description expose themselves to temptations and dangers, from which they can hardly escape, by cherishing a passion, often a thoughtless or reckless passion, for naval or military life. They can hardly expect to pass through the scenes incident to such a course, without at some time or other being goaded on to duelling. The law of honor, they will hear it said, and said by authority which they can scarcely resist, imperatively demands it. Here, then, is a peculiar predicament into which they may be thrown, and from which they will rarely escape with a clear and peaceful conscience.—They will be pressed by the alternative either of losing their soul or of losing their honor. Wine and mirth will engender a quarrel, murder or disgrace must end it. Whether they kill or die, they have committed murder. If they kill, they have murdered another; if they die, they have murdered themselves. Suppose one survive, there is the torment of conscience, and infinite evil inflicted upon another for a trivial offence. If both escape, yet both mean to kill, and the guilt of the intention remains.—Who then is the man of courage? He that draws the sword, or points the pistol against the breast of a trivial offender, and in the face of his Maker's commands;—he who has become the slave of his own passion, his own pride, or his own honour? Assuredly not! but he who professes magnanimity enough to pardon an offence, beneficence enough to do good to an enemy, manliness to despise the world, and piety enough to obey the command of his Maker. Colonel Gardiner, when challenged to fight a duel said, "I am not afraid to fight, but I am afraid to sin."

Episcopacy.—We take the following notice of the Rev. C. Shreve's pamphlet on this subject, from a late number of the *Halifax Times*:—

The Divine Origin and Uninterrupted Succession of Episcopacy, Maintained, in a series of Letters addressed to the Rev. J. W. McLeod, Methodist Minister at Guysborough; in answer to his Letters entitled The Methodist Ministry defended. By the Revd. Charles J. Shreve, Rector of Christ Church, Guysboro.—Halifax, N. S. Gossip & Coade, 1840.

This little work, which from its title our readers will perceive is of a controversial nature, is nevertheless entirely free from that acrimony and bitterness which characterise, in general, disputations on religious doctrine. The letters are dictated in a spirit of charitable forbearance, and the absence of intolerance, which actuates too many in the discussion of such topics, adds to their value and gives weight to their testimony. They take an enlarged view of the subject, and seek to convince more by Scripture argument and the evidence of the Fathers of the Christian Church, than by appeals to prejudice, whether of early impression, or later acquired. They will be found an excellent manual for Episcopalians, particularly those whose acquaintance with the Fathers is limited, and on whom the plausible arguments of opposing sects may have made an impression—and should be perused with attention, by these as tending to confirm them in their faith; as well as by those of other persuasions, who may wish to acquire a knowledge of the Ecclesiastical polity of the Established Church, and the foundation on which Churchmen have built their hope of truth. Mr. Shreve has managed his subject wisely and well; and though we do not often notice works of this description, yet as we find in these Letters nothing to offend, but a great deal of learned research and convincing argument,—a laudable endeavour to keep those of his own fold from straying into other pastures—with a charity that thinketh no evil of those who differ from him,—we should not be justified in longer withholding the commend of praise that is justly due to his labours; and recommending the production to the serious attention of the religious world.

ORIGINAL.

THE HINDOO'S PR. YEH.

FATHER, to thee the knee we bow,
In humbleness and prayer—
Our eyes are rais'd to heaven; for now
We know our God is there.

Long had we walk'd in gloomy night,
'Neath sin's remorseless sway;
But now the Gospel's piercing light
Hath chas'd that gloom away.

Unbless'd and unredom'd—unshriev'd,
We knelt at Bramah's shrine;
And in our foolishness believed
His attributes were Thine.

But when thy messenger appeared,
With tidings of thy grace;
And fearlessly Christ's banner rear'd,
To cheer our fallen race.

When he with love besought us still
To tread the path he trod;
And to subject our stubborn will
To Thee, Almighty God.

Then faith display'd her won'drous power,
And by divine decree,
From that most bless'd and holy hour,
The Hindoo prays to Thee

IMITATION OF FITZ EUSTACE'S SONG IN NARMION.

WHERE shall the saint repose
He the believer?
Who 'mid life's joys or woes
Spurned the deceiver.
Who in the mortal strife,
On Christ relying,
Clung to his faith thro' life
Bless'd it when dying;
Hallelujah, &c.

Far from this lowly sod,
Angels receive him—
Pure in the sight of God.
Earth's trials leave him.
Dasking in glory's rays,
Now the saint never
Ceases his hymns of praise,
Singing forever.
Hallelujah, &c.

Where shall the traitor rest;
He the blasphemer—
Who pierc'd anew the breast
Of the Redeemer.
His lamp of life grows dim,
Failing forever;
Heavens's portals open to him;
Never—oh! never.—
Miserere, &c.

The shades of death's dreary path
Lie all before him;
The clouds of eternal wrath
Darkly hang o'er him.
Hell's lord who won his heart
Holds him forever,
Never again to part,
Never—oh!—Never.
Miserere, &c.

Messrs. Editors;

The foregoing poetical effusions were handed me by a legal gentleman of this place for the *Colonial Churchman*, for whose pages they had been requested by one of his brethren at the Bar. You will, I think, confer a favor on all your readers, by their insertion.—May he who can so sweetly sing of Religion, receive its blessed influence in his heart forever, and feel that from him to whom the precious knowledge of Divine truth is given, an account of their use will be required.

RELIGIOUS MISCELLANY.

WITHHOLDING THE CUP FROM THE LAITY.*

Opposed to Scripture.

He (Jesus) took the cup and gave thanks, and gave it to them (his disciples); saying, Drink ye all of it: Matt. xxvi. 27.—the cup of blessing which we bless, is it not the Communion (literally, "the common participation") of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ? 1 Cor. x. 16.—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come: 1 Cor. xi. 26.

Opposed to the Fathers.

Let them receive in both kinds or neither, because the mystery is but one and the same, and cannot without sacrilege be divided: *Pope Gelasius opud Gracian de Contex. dis. 2 cap. Cuperinus*—Cassander and Aquinas affirm, that for a thousand years both elements were given to the people in the Latin Church: *Cass. Consult de Sacra Comm. sec 22.*—*Aquin Comm. in 6 John, lec. 7.*—In the Greek Church the practice is still continued, as the Church of Rome admits: *See Ambrose, in Cor. xi. Cyp. Epist. 63.*

Error when introduced.

The Council of Constance, in 1416, was the first to sanction this innovation, by a decree that the priests only should partake of the cup. Cassander admits that it was administered to the people in both elements for 1000 years.

TRANSUBSTANTIATION.

Opposed to Scripture.

Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat, this is my body; and he took the cup and gave thanks, and gave it to them, saying, drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins; but I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom: Matthew xxvi, 26, 29.—This do in remembrance of me: Luke xxii. 19.—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not in the communion of the body of Christ? 1 Cor. x. 16.—And the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks he brake it, and said, take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, and when he had supped, saying, this cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come: 1 Cor. xi. 23, 26.—It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life: John vi. 63.

Opposed to the Fathers.

Unless, says Christ, ye eat the flesh of the son of Man, and drink his blood, ye have no life in you.—He seems to command an outrageous and sinful act—wherefore it must be figurative, enjoining only participation with the Lord's passion, and with sweetness and profit to treasure up in our memories that his flesh was crucified and wounded for us: *Aug. Doct. Christ. Lib. iii. cap. xvi.*—A Romish Bishop in France, in 1608, not knowing this passage to be Augustine's, quoted it as the sentiment of some heretic.—That which you see is the bread, and the cup which your very eyes declare unto you: *Aug. Ser. de Sacra.*—Theodoret says, the mystical symbol after consecration do not pass out of their own nature, for they remain in their former substance, figure, and appearance: *Theod. Dial. ii.*—The apostles received a command, according to the constitution of the New Testament, to make a memorial of this sacrifice upon the table by the symbols of his body, and healthful blood: *Euseb. Dem. Evan. lib. iii. c. ult.*—St. Cyprian says, (Ep. lxxiii.) we cannot see the blood by which we are redeemed, when

wine is not in the chalice; by which the blood of Christ is showed or represented.—Epiphanius (in *Anchoret*) says, that the bread is not like Christ, neither in his invisible Deity, nor in his incarnate likeness, for it is round and without feeling as to its virtue.—St. Ambrose writes (*De Benedict Patriarch, c. ix.*) this bread is made the food of saints.—Before the bread is sanctified, we call it bread; but when divine grace has sanctified it by the means of the priest, it is freed from the name of bread, and is thought worthy of the name of the Lord's body, though the nature of bread remain in it: *St. Chrysostom Epist. ad Cesarium.*

Error when Introduced.

This error first appeared in the Greek Church about the year 787, and not in the Roman till 818.—It was defended by Paschasius Radbertus, with the grossest legends, one of which was, that the priest saw the wafer become an infant Christ, and having kissed it, then eat it. Paschasius was also ably opposed by Ratramus, alias Bertramus; and by Rabanus Maurus, Archbishop of Mentz, in 847, whose words are, "some of late, not having a right opinion of the Sacrament of the body and blood of our Lord, have said, that this is the body and blood of our Lord, which was born of the Virgin Mary; and in which our Lord suffered upon the cross, and was raised from the dead, which error we have opposed with all our might."—It was not generally received till 1059, by Pope Nicholas, and again in an altered view in 1709, by Pope Gregory VII., and was affirmed to be an article of faith at the Council of Laeran, under Innocent III., in 1215.

TRADITION MADE EQUAL TO HOLY WRIT.

Opposed to Scripture.

Jesus answered and said unto them, why do ye transgress the commandment of God by your tradition: Matt. xv. 3.—Thus have ye made the commandment of God of none effect by your tradition: Matt. xv. 6.

Opposed to the Fathers.

St. Benedict says, "The Abbot ought never to teach, ordain, or command anything, which goes beyond the precept of our Lord: but his precept, and instructions should be spread, as the leaven of divine righteousness in the minds of the learners." *Bened. in regul.*—The Scriptures are sufficient for doctrines.—St. Anthony. St. Basil, to the question, should novices immediately learn the Scripture, replies thus, "It is fit, and necessary, that every one should learn out of the holy Scriptures that which is for his use, both for his full establishment in godliness, and that he may not be accustomed to the traditions of men: *Basil in Reg. 95.*—Also, it is a manifest falling from the truth, either to reject any one of those points that are written, or to bring in any of those that are not written: *Basil ii. tom.*—Tertullian—"if it be not written, let him fear the woe that is allotted to such as add to, or take away: *Tertul. ad Hermog. ch. ii.*

Error when Introduced.

By monks of Pope Hildebrand's party, says Waltham, Bishop of Naumberg. "Despising that which was delivered of God, they desired other doctrines, and introduced dogmas of human origin; they permitted neither children nor young men, in their monasteries, to pursue the study of saving knowledge, forsooth that their uninformed minds might be nourished on the husks of demons; even on the customs of human traditions, that, being used to such nauseous food, they might be incapable of tasting how sweet the Lord is."—*To be continued.*

JUSTIFICATION BY FAITH.

In a late number of the Episcopal Recorder, we find a copious extract from a charge by Bishop McIlvaine of Ohio to his clergy, upon this all-important doctrine, the *articulus stantis vel cadentis ecclesiae*, as Luther styled it. We would gladly present the whole of the extract to our readers if our limits would permit, as it contains a full and clear exposition of the doctrine as set forth in the articles, Homilies, and formularies of the Church, and also gives

in striking contrast the opposite errors which have at different periods crept into christian communities. In reference to those errors the Bishop has the following observations:

Justification by inherent righteousness or human merit, was no invention of Romanism. It is indeed the peculiar distinction of the Church of Rome, to be the first and only one of the great sections of Christendom that has embodied into formally professed declarations, the fiction of such a righteousness; and especially, that has pronounced anathema upon whoever should profess the opposite; but in this as in all her other corruptions of religion, the spirit of Romanism is substantially the spirit of human nature. Its errors will be found to be the natural and spontaneous growth of the human heart, not so much the effect as the cause of the Romish system of religion. No one accordingly can point out any precise period at which this "mystery of iniquity" first began, or specify any person who first introduced it; no one in fact ever did introduce any such system; the corruptions crept in one by one, and gradually changed her bridal purity for the accumulated defilements of the mother of harlots.—They grew out of that universal disposition of mankind which leads them to go about establishing their own righteousness, not submitting themselves to the righteousness of God. Of that disposition, Romanism is just the direct and multiform consequence; the most systematic, gigantic and avowed development. What we behold full grown and developed under the hideous proportions, the bold frontlet, and the "scarlet" drapery of that predicted "man of sin, who sitteth as God in the temple of God," was born into this world thousands of years before Christianity began. Justification by human merits was the device of satan as soon as enmity was first put between the serpent and the woman, and his seed and her seed. It was the distinguishing feature of the sacrifice of Cain, and in him led to the first persecution and the first martyrdom for the faith. Under the form of the righteousness of the Scribes and Pharisees, it grew into a compacted system and made the commandment of God of none effect, by the traditions of the Elders, under the Jewish dispensation, just as under the Christian, it has done the same, by the traditions of the Romanists, "teaching for doctrines, the commandments of men." It was this, among the Christians of Galatia, against which St. Paul was contending, when he asked: "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" Always has it been a chief ruler of the darkness of this world. It was not left to be confined within the fold of Romanism, because the Reformed branded it with their solemn protest. It forsook not the hearts of the people when it was cancelled from the standards of their faith. It abode with them as a plague, because they carried with them the corruption of their fallen nature. Under divers shapes, has it often since appeared in Protestant communities, and in the writings and ministry of Protestant divines. From the doctrine of Scripture, on this subject, which stands at a summit-level and dividing ridge, like the ancient Church in the mountains of Piedmont, between the opposite declivities that terminate in the two extremes of Atheism and Popery, the currents of pernicious error, heading in the same vicinity, have ever been flowing, under the guidance of adventitious circumstances, in opposite directions; some towards the German Sea of Universal Scepticism; others towards the Italian Gulph of Universal Superstition; both meeting at last in a common war against the truth for the shipwreck of the Gospel. Thus it is, that according as circumstances have operated to give the one direction or the other to error, the doctrine of merit, whether by the inherent grace, or the external work of righteousness, has appeared under each opposite form; sometimes in the shape of a dead, ice-bound Rationalism; at other times, in the mystic garb and fervent zeal of a solemn Mysticism now proceeding towards the rejection of all mediation and atonement, and to a proud dependence on its own foundation for peace with God; now tending to the multiplication of atonements and mediators, in voluntary penances and additional observances and prayers of saints; one while setting at naught, all exte-

* From the Church Magazine.

nal things in the worship of God, as carnal ordinances, fit only for the infancy of religion, and caring for nothing but a certain mystic indwelling of God, for reconciliation, as well as holiness; at another time, rejecting all inward and spiritual grace, as enthusiasm, and resting in outward forms and observances as the fulfilment of all righteousness. Now, as ever, among all classes of Christians, is this essential spirit of Romanism—self-righteousness—the popery of the unconverted heart, the last enemy to be vanquished in bringing a sinner to accept the grace of God in Christ; the last plague to disturb the peace of the true disciple, and hinder his progress in holiness.

Brethren, suppose not that there is not very much of the operative spirit of popery among all communities and under all names of Protestants. No confessions of faith; no terms of communion; no tests of discipleship, can fence it out. The old soil of its birth remains. Satan can cast out his devices over all our barriers. What if we go not to auricular confession; nor trust in a priest's absolution; nor bow down to graven images; nor pray to angels and the virgin and all departed saints; nor draw upon a treasury of the superfluous merits of the faithful, committed to the keys of the successor of St. Peter, for the supply of the deficiencies of the living and the dead? All these things we may hate, as marks of Antichrist. Purgatory and Transubstantiation and Papal Infallibility and Romish claims of exclusive Catholicity may kindle us into strong aversion at the bare naming of their names. But can there be no plague-spot of popery, where these are rejected? no poisonous-fountain till it run over in all these streams? no head and heart of Antichrist, without these its limbs? Yes, the very soul of Popery—that which alone hath power to give life unto the image of the beast; and which alone does give value to its indulgences, and room to its purgatory, and need to its sacrament of penance, and motive to the employment of its numberless intercessors; that into which all the rest of popery has its roots, and without which it could not possibly have subsisted;—“inherent righteousness and human merit as having any—the least part in the justification of a sinner before God;”—this may be in us; and is the soul of popery; and however alone it should be, at its first appearance among us, would need but a generation or two to do its work, and you should see it displaying its legitimate offspring under all the forms of a manifest Romanism; the names, perhaps, new; the shrines profane; the whole externalism presented in a corrected edition; but from the same cause, the same substantial effect proceeding; genuine popery, though disguised, peradventure, as an angel of light. The grand security, under God, of any church, against corruptions essentially the same as those of Romanism is its being thoroughly indoctrinated and animated with the blessed truth, that “we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.” Let this, once be substituted for the doctrine of the Church of Rome, and how soon would the whole maze in which she leads her followers be disentangled! the whole Babel confounded! This it was that did the glorious work in the sixteenth century, forasmuch as it spake to the conscience, reached the heart, gave liberty to the soul, and the opening of the prison doors to them that were bound. The same work must be done wherever the same truth is received. Therefore was against the holders of this doctrine that the persecutions of the sixteenth century were especially aimed. It cannot be denied, (said Melancthon) that we are brought into trouble, and exposed to danger, by this only reason: that we believe the favour of God to be procured for us, not by our observances, but for the sake of Christ, alone. A leader in the Council of Trent spoke the truth when he opposed the doctrine of imputed righteousness, because it abolished the punishment together with the guilt, and left no place remaining for satisfaction; in other words, it left no purgatory for the pardoned, nor need of any of the devices of merit by which the Church of Rome, “with feigned words,” makes merchandise of the souls of men. No wonder then, if there should be such opposition, for says Luther,

“this it is that is to crush the serpent’s head. Satan therefore cannot fail to direct his opposition against it;” “this is the head-corner stone which supports, nay gives existence and life to the Church of God; so that without it the Church cannot subsist for an hour.”

MISSIONARY INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

RELIGIOUS AWAKENING AT KISHNAGHUR.

Extract of a letter from the Bishop of Calcutta, to the President of the Church Missionary Society.

PRELIMINARY REMARKS.

“Bhojrup, near Kishnaghur, Oct. 30, 1839.

“I have now been twelve days in the midst of the mission villages of this station, accompanied by my chaplain, the Rev. John Henry Pratt; and have been examining, to the very best of my power, the mighty work which has been for these two years going on: a work of the Lord Jesus—of the same character as that for which St. Paul gave thanks without ceasing, on account of the Philippian converts: being confident of this very thing, that he which had begun a good work in them would perform it until the day of Jesus Christ—a work, at the same time, requiring all the caution, fear, distrust, discipline, incessant nurture which the churches in the Apostolic times demanded; and without which the fairest prospects have been found, in every subsequent age, to fade and disappear; but a work calling for joy, gratitude, and adoration to the God of all grace, and which may possibly issue in the awakening of the whole body of the Kurta-Bhojas to that inquiry after the Gospel which has already commenced, and bring 100,000 souls within the boundaries of the Christian Church.

“When I last wrote to your Lordship in February, I mentioned my design of beginning this winter’s branch of my second visitation by coming to Kishnaghur. We arrived here on Saturday the 19th instant; and the accidental delay of the steamer, which was to have met us at Moorsheadabad, has given us a week’s additional opportunity for observation. The progress of things generally, since the Archdeacon’s report in February, has been most encouraging. Seventeen new villages have welcomed the Christian instructors. The number of those who are asking the way to the heavenly city is now above 4,000. The number baptized is, including those of which I shall presently give some account, between 1,000 and 1,100. The demand for teachers stretches over an extent of eighty miles—from Hooghly to the Jellingha; and a family of seven Gooroos, who have had many thousands—perhaps 8,000 or 9,000—under their direction, as spiritual guides, have embraced the gospel, and placed themselves among the catechumens of the missionaries. Nor does there seem, at present, any given limit to the flowing tide; the current is widening and deepening daily on all hands; and, I confess, I stand astonished and overwhelmed with the goodness and grace of God in Christ Jesus! “One day spent as yesterday was,” in the village of Joy (Anunda Bas), is worth—as my honoured predecessor, bishop Heber, said at Trichinopoly in 1828—“years of ordinary life.” I find it difficult, indeed, to sober down my mind to that cool and discriminating point of judgment, which I know I ought to do, in estimating the real good likely to be effected. But I will do my best to moderate my feelings; and your Lordship and the Society will still deduct from my statements whatever you may think needless or safe. We are in a world of sin and temptation: we have an active, powerful adversary. The human heart is deceitful; appearances are treacherous. Popular movements of any kind draw in numbers of ill-informed followers. The habits of heathen society soon steal behind the Christian inquirer, and entangle him in the old ambush. The result of real conversions, even at home, and in our largest parishes, and where crowded congregations in every quarter promise abundant fruit, is comparatively small—what, then, are the allowances to be made for our feeble efforts in pagan India? Still, the work of grace is,

I am persuaded, begun in this station; and these indications of the Spirit of God moving, as it were, on the face of the waters, are cruises of admiration, hope, and praise. Such beginnings of things, indeed, may, and will to a certain extent, fail; but, without these beginnings, all would remain fixed in death-like sleep. And these very beginnings are what prophets and kings have desired to see, and have not seen them—if I may allude to our Lord’s language, with humble reverence, on such a theme.

“In my further remarks, I do not know that I can pursue a better course, than first to give your Lordship a sketch of my proceedings since I have been in the station. I will then offer such information as I have obtained, on the origin and preparatory steps of this great movement. The prospect and chief dangers of the mission will next occupy a few lines.

PROCEEDINGS OF THE BISHOP AT KISHNAGHUR.

I. On our arrival at Kishnaghur, the first tidings that greeted us was the extraordinary fact of two or three Gooroos having come over to the faith of Christ. These were afterwards stated to be seven. One had been for many years in a christian school at Burdwan. They are all of one family, of about two days’ journey from Kishnaghur; and appear so far as can be judged, to be sincere in their inquiries—for they are inquirers only. They said to Mr. Deerr, “We hear that you have the true doctrine—we are seeking truth. We are Kurta-Bhojas we hope by devotions to obtain a sight of God, and, through this, right salvation. We know there is only one God, the Creator of all. We know that without sacrifice there is no salvation. Put us under instruction. We renounce Hindooism—we give up caste—we wish to be Christian disciples.” To these inquirers, Mr. Deerr began at the same place, so to speak, and preached unto them Jesus. He declared the mystery of godliness: he presented to them the doctrine of God manifest in the flesh.—They were struck with this sight of God—this appearance in the flesh. They are now under instruction. What will be the result time will show. But the first step is of the greatest moment. They cannot retreat. They have given up Hindooism; reproach, difficulty, persecution, they must now encounter.—This they know. Nor is there one earthly inducement for these leaders to embrace the Gospel. They lose a large income, collected annually from perhaps 8,000 or 9,000 disciples. They have nothing to gain, but spiritual riches in the knowledge of Christ. The Society will be careful to observe, that the conversion of these Gooroos cannot yet be affirmed—much less any movement among their followers. But there is every reason to hope that some of the seven will stand their ground; and that ultimately, some thousands of their people may give in their names to the Lord.

“The next information we received was that the statement published in consequence of the Archdeacon’s visit in February had by no means been overcharged—that the flocks were generally conducting themselves well—that as few relapses had taken place as could have been expected, and as few instances of gross misconduct—that an evident improvement in the morals, family order, conduct in society, submission under injuries, diligence and honesty, was observable, with some exceptions—that money borrowed for seed-corn after the total destruction of the inundated river, 5,000 Company’s rupees was now being repaid—that the increase of inquirers had been steady; and as nearly as possible, at the same ratio before the inundation; during it, and after its effects had passed. To this particular I beg your Lordship’s attention; it is decisive and most important. We learned further, that seventeen villages had joined the flocks of catechumens since the Archdeacon’s visit; and that messengers were continually arriving, from forty to sixty miles’ distance, to beg for instruction—that one or two villages having failed to obtain teachers, had sent on to Burhampore, to the missionaries of the London Society; but had been very properly referred back to their own pastors—that the number of baptised persons was nearly 700; probably with their infant families, 1,000 or more—that more candidates were in a state of preparation for that Sacrament in every quarter—that nearly 200 were considered ready for confirmation, that ten chapels had been

built of mud and bamboo, with open verandahs costing about a 100 Company's rupees each, and capable of standing ten or twenty years with care—that there were twenty catechists employed, of various abilities, but not very satisfactory persons: indeed the character of the native teachers is too often dubious in the extreme—that the Rev. C. H. Blumhardt had arrived, and was applying himself to learning the language—that the Rev. Messrs. Kraus and Lipp were expected: they arrived on Monday the 21st, and were directed by the committee to plant themselves in Solo and in some other central spot, with the Rev. A. Alexander and catechist Rozario, for the same purpose—that other grand wants were (1) catechists of really solid piety and character, (2) houses for the missionaries, (3) schools for christian children, (4) chapels in the larger neighbourhoods—that then, as the three newly-arrived missionary brethren acquired the Bengalee (two years for a tolerable, and five for a competent knowledge, will, alas! be necessary; but much may be done earlier, in a variety of subsidiary labours) all would proceed well—and, finally, that an Auxiliary Local Society had been formed, to aid the Calcutta Corresponding Committee, and were about to circulate an appeal to the different stations for help: 600 or 700 Company's rupees had already been sent there, from friends in the army of the Indus; and 2,500 Company's rupees had been collected at a fancy sale at Calcutta for female schools. With this cheering information we set forth.

"It was on Saturday, the 19th October, that we arrived at Kishnagur; and on Monday, the first assemblage from the nearest villages took place there, in the Church-Missionary Boys' Heathen School: 200, or 300, were present; and about forty were admitted to confirmation, after two hours as close examination as I could institute. Mr. Deerr, however, was ill with fever: his health is much shaken, and he could in no way leave his couch; and I had no competent interpreter, so that I was unable to learn all which I could have wished: it was a blessed sight, notwithstanding. Most of the men had been Kurta-Bhojas of the Mahomedan class: many were advanced in life, with fine Mussulman features, black flowing beards, and eyes brightening as questions were proposed. I looked at them again and again with indescribable affection; and said to myself, as Dr. Buchanan, when on a visit to the Syrian churches, 'Can these be children of Abraham?' I was strongly reminded, also, of the scenes which I had witnessed near Calcutta, in the Janjira and Barripore missions of the venerable and incorporated Society. There was the same fervour in responses; the same simplicity of faith; the same occasional point and acuteness in their replies, which had made me almost start from my chair at that time.

EXAMINATION OF THE PEOPLE, AND ADMINISTRATION OF CONFIRMATION AND BAPTISM.

"On Tuesday the 22d we proceeded to Solo, twenty-two miles. As I entered the first mission Bungalow erected in this new mission, where a desolate wilderness stretched two years before, I paused, to give thanks to God, and adore His providence and grace. We bowed our knees as soon as we met—the Rev. A. Alexander, whom I had ordained deacon the preceding Friday, Mr. Pratt, Mr. Rozario, and myself—to the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named, that He would strengthen us by His Spirit in the inner man, and enable us to rise up, by the boundless love of Christ, to the fulness of God.—After breakfast, a large concourse filled every part of the chief room—96 feet by 18: there must have been more than 150. Morning prayers in Bengalee were read; and I preached from Acts xiv. 22: 'Confirming the souls of the disciples; and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.'—Such an audience I had never addressed before in Bengal. In the south, at Tanjore, in 1834-35, I had. My heart leapt within me for joy. The examination which followed was entirely satisfactory; as Mr. Alexander has been twenty-one years in the country; and twelve years in the Society's service, and was a perfect interpreter. I especially addressed the candidates for confirmation; and told them, that as they had stood firm for eight or nine months—and had

testified this, so far as I could learn, by their spirit and conduct—I was now about to inquire of them whether they would confirm and ratify the vows of their baptism publicly before the Church; and that if they were ready to do it, I would, after the example of the apostles, lay my hands upon them, and implore the grace of the Holy Ghost—that they would then, by renewed bonds, be dedicated to the Lord—and that assuredly He, who had promised His Holy Spirit to them that ask Him, would not withhold that blessing, when solemnly and humbly sought for on so great an occasion. I confirmed twenty-seven.—The Holy Communion was then administered, for the first time, at Solo, to the missionaries only; as we thought it safer not to admit even those confirmed to these blessed mysteries till they should be further instructed. Indeed, I may assure your Lordship and the Society, that I have endeavoured to err on the side of caution, rather than of precipitancy, in our proceedings. There are about twenty villages in Mr. Alexander's district around Solo; and a friend in Calcutta is designing to erect, at his own expense, as we understand, a suitable chapel, with solid walls, to contain 500 or 600 persons, at a cost of 3,000 Company's rupees.

"On our return to Kishnagur on Thursday, we found that the delay of the steamer would allow us a few more days; and we instantly formed a plan for visiting Anunda Bas and Ranobunda, where many candidates for baptism, as well as confirmation, were anxiously awaiting us. On Monday the 28th, accordingly, we reached Rutenpore, where I began this letter, and on Tuesday celebrated divine service at Anunda Bas—so termed from the beauty of its site—about two miles from the little river Bhojrup, which flows gently, like the waters of Siloah, and blesses, instead of desolating, like the Jelingha, the lands which it inundates. Here a crowd of 500 filled the missionary chapel; with verandah and tent-cloths extended beyond, to defend them from the sun. There were 150 or 160 candidates for baptism, approved by Mr. Deerr—who had now risen from his sickness, and was, for the first time, with us; and upward of 100 candidates for confirmation, of those baptized in February by archdeacon Dealtry: the rest, to the number of 250 or more, were catechumens and heathen. The service lasted about three hours, in an atmosphere inexpressibly hot, and we were pressed on all sides with human faces. I began, therefore, with the examination for baptism. The candidates were arranged in rows. 'Are you sinners?'—'Yes, we are all sinners,' was resounded from one end of the chapel to the other. 'How are you to obtain forgiveness?'—'By the sacrifice of Christ,' re-echoed the crowd. 'Who is Christ?'—'The only Son of God.' 'What do you mean by His sacrifice?'—'We were sinners, and deserved God's wrath; and Christ bore that wrath in the stead of us,' shouted some. 'He suffered in our place,' cried other voices. I pause, to call the Society's attention to this point: the Kurta-Bhojas uniformly seize on the doctrine of atonement: they say, 'This is what we have been seeking for.' It seems that their notion of obtaining a sight of God is met by the doctrine of a God's incarnate suffering for man. Thus our missionaries, like St. Paul, know nothing among their converts, but Jesus Christ and Him crucified; which, though still a stumbling-block to some, and folly to others, is Christ the power of God, and the wisdom of God, to them that are called of all nations, and kindreds, and tongues, and people. But I proceed. 'How is your heart to be changed, and made holy?'—'By the Holy Ghost.' 'Why do you desire baptism?'—'To obtain the pardon of our sins.' 'Will you renounce all conformity to idolatry; poojabs, feasts, processions, &c.?'—'We renounce them all.' 'Will you give up caste?'—'Yes; we have already.' 'Will you forgive injuries for Christ's sake?'—'Yes.' In short, I went over the chief points in the Creed, the Lord's Prayer, and the Ten Commandments, and the other topics in the Catechism. I then asked Mr. Deerr how long they had been under instruction. He replied, a year, or more. Inquired if they had been living consistently. He answered, 'Yes.' Upon this, I begged Mr. Deerr to proceed with the baptismal service, in Bengalee. When he came to the questions, I paused, and said, 'The Church requires two witnesses for each candidate for adult baptism—will,

then, the baptized Christians present be witnesses for them?' They shouted that they would. 'Will you advise, assist, warn, and strengthen them?' They answered, 'Yes.' The sight now was most touching. The flock already baptized, with keen look, were waiting to know whether the new candidates would be admitted. I said, 'Then I accept your sponsorship.' The Rev. Mr. Pratt and Mr. Alexander, with the catechists presenting the moveable font, then proceeded along the lines of catechumens, and administered holy baptism. I then stood in the midst; and received them in a body into Christ's Church, pronouncing, as well as I could, in Bengalee, the prescribed formula. The rev. brethren then again went round, and signed them with the sign of the cross, repeating to each the appointed words of signature. It is impossible to conceive the solemnity and joy on every countenance.

"The baptisms being ended, I explained the nature of confirmation or ratifying: and having the candidates before me—above 100—I asked them if, after eight or nine months, they were ready to stand to their baptismal engagements; or if, on the contrary, they repented of their vows. They shouted, with thrilling energy, 'No, we do not repent: we stand to our baptismal dedication.' I inquired whether they were prepared to go on, under the banner of Christ, to their lives' end, whatever they might be called to do, or to suffer. They replied, 'Yes.' I asked, in what way they hoped to do so. 'In the strength of Christ,' was the shout of answer, almost in the words of the apostle: for all our doctrine in these missions is simple, apostolic, old-fashioned truth; without superstition on the one hand, and without fanaticism or neglect of means on the other.—When the confirmation was over, I addressed a brief exhortation:—'Your village never deserved the name of Anunda Bas till these days of the Son of man: it is now the abode of joy. Three kinds of joy are in it—joy in the tidings of a Saviour, as the angels sang—joy in your hearts, by this Saviour being born and formed within you, as the Apostle speaks; and joy in heaven, over many sinners who have repented. You, who are confirmed, have now given in your names again as the soldiers of Christ; and the Holy Ghost has been, and will be, communicated to you, in answer to prayer. You who have come to holy baptism, repenting and believing, have been 'made children of God, members of Christ, and inheritors of the kingdom of heaven.' You, who are inquirers and catechumens, have this day seen in what holy bonds you are to be knit to Christ. You, who are spectators only, are now invited to examine the evidences of the christian faith, and no longer to worship an unknown God. Let joy fill every heart—the joy of inquiry, the joy of expectation, the joy of baptism, the joy of confirmation in Christ, the joy of a Saviour born in the world, the joy of the heart receiving this Saviour, the joy of angels-exulting over penitent sinners. There is only one class of persons which causes no joy—the hypocritical—the false-hearted—the backsliding—the obstinate—the impenitent. What joy can there be on the account of these treacherous and rebellious spirits? None; except to the devil, the great adversary, and his angels.'

"The following day, Wednesday, the 30th, the same blessed duties were repeated at Ranobunda; with this difference, that the candidates for baptism were more numerous, about 260; and those for confirmation fewer, 15. But the crowd, the attendant inquirers, the heathen, the eager answers of the examined candidates, &c. were the same. I can truly say that I never was so penetrated with the beauty of our liturgical offices for baptism and confirmation, as during these visits. The prayers and thanksgivings of the first, the imposition of hands and invoking of the Holy Ghost of the second, were appropriate indeed! The one was the sign and seal and first day, in the eye of the church, of the heavenly birth; the other was the descent of the strengthening grace of Christ upon the newborn christian converts—all was simple, sublime, scriptural.

"We returned on Thursday to Kishnagur, and welcomed Messrs. Kraus and Lipp from Calcutta; and, in the evening, laid the first foundation of the boys' sleeping apartments; to be succeeded, as we hope, by houses for the missionaries and girls' schools, and appropriate buildings for commencing christian education vigorously, as the mission proceeds. On Friday I spent several hours with the four brethren, consoling, advising, admonishing, exhorting, to the best of my power. The number of baptisms was above 400; and of candidates for confirmation 182, or a few more. The baptisms, added to the 600 or 700 previous, raises the whole number to between 1,000 and 1,100, and, with the families, many more; while confirmation of nearly 200, out of 650 or 700, is a very

high proportion, considering how many children were among those baptized. It is a pleasing fact, that a little subscription was begun here on Sunday, in this small station of fifty or sixty persons; and the subscription paper shows already between 500 and 600 company's rupees."

THE COLONIAL CHURCHMAN.

LUNenburg, Thursday, May 14, 1840.

ANOTHER CHURCH IN ST. MARGARET'S BAY.—We have been favoured with the following notice of a second Church at St. Margaret's Bay, and insert it with great pleasure. In that quarter some of our earliest efforts in the Missionary work were put forth, and several of those who are now among the "young men and maidens," that will in those churches praise the excellent name of the Lord, were by us admitted into the fold of Christ.—We have a pleasing and frequent recollection of those services, and of the kind welcome which always met us among the honest and hardy sons of the Church who line the shores of that noble Bay. May the blessing of the Lord be with them and their worthy Pastor, and crown their present holy undertaking with success. We "wish them good luck in the name of the Lord."

"Much to the honour of the inhabitants of the eastern side of St. Margaret's Bay, the frame of a church 26 ft. by 37, was raised, to the glory of Almighty God, and for the use of the Protestant Episcopal Church, on Boutillier's Point, on Wednesday the 8th day of April;—a day which made many a heart glad, and filled many an anxious parent with sweet hopes for the future spiritual comfort of themselves and their children! Nor was it less pleasing to their anxious minister to see the very general joy among his flock, who, almost to a man, brought cheerful faces and active hands to the holy work! Between sixty and seventy willing friends of the church of God, after prayer had been offered on the foundations by the Rev. J. Stannage, the resident clergyman in the Bay, and a portion of the 108th Psalm sung, soon put up the building which, it is hoped, will be for the spiritual good of the neighbourhood for generations to come, and the brightest ornament which can enliven these rough shores and woods, among which live about 500 immortal souls!

About sixteen years ago, a good and neat place of worship was erected by the zeal and united efforts of the whole Bay, in the French Village, the most central part, to which all the people from distances of 3, 6, and 12 rough miles, have to come, whenever they feel desirous of publicly worshipping the God of their fathers, in the place expressly set apart for that purpose. But it has been found that, with the exception of about 40 families in the French Village, the remaining 190 in the Bay, are at too great a distance to derive much benefit from this church. The minister is, therefore, obliged to go about from place to place, performing Divine Service in private houses, which are inconvenient, improper, and too small for the people, especially in the place where this new church is now building, and where a congregation of 150 at least could be assembled, who now have six or twelve miles to walk, or are entirely deprived of the outward ordinances of Religion on the Lord's day.

The situation of this church is also most appropriate, both on account of its being the centre of the most thickly settled part of the Bay, and because it is quite close to the burial-ground,—a spot which has all the appearance of "rest and quietness" joined to romantic scenery about it, and where many a dear one's remains are waiting for "the sound of the Archangel's trump!" May this be an incentive to the devotion of the living who will hereafter worship on this hallowed ground! and may this our frail building be so blessed from above, that the souls of both those who have the honour of building it, and of those that will follow them, may be here "prepared for their latter end," that when it comes they may cheerfully lie down beside their departed ancestors and friends, and near the temple which their own hands erected, and in which they "worshipped in spirit and in truth." Yes! may they learn in the courts of the Lord's house, how to love the Saviour in whose name they were baptized—how to live to his glory upon

earth—and how to die "in the sure and certain hope of the resurrection to eternal life."

The site was given by Mr. Jacob Boutillier; and considering their means, a very handsome subscription has been opened by these humble, but many of them zealous churchmen and worthy farmers and fishermen (particulars of which may be sent to the Colonial Churchman on another occasion) and with the promised assistance of the Diocesan Church Society, the expected usual grant of the good Society at home "for the Propagation of the Gospel," the generous donations of the Minister's friends in Halifax and in Europe, together with the laudable exertions and well known activity of Messrs. W. Covey and Jacob Boutillier, who, with the clergyman, form the committee of management.—we hope to have this church opened for Divine Service in the course of the summer.

A church in Hubbard's would also be a great benefit to the western shore of the Bay, where about 70 or 80 families reside, as well as a handsome ornament to that settlement. We are sure that if a certain individual would only make a beginning, with his wealth and influence, he would soon have many a willing heart and hand among the people of that shore to help him in the good and religious undertaking, as well as the cooperation of the benevolent Societies above mentioned. It would also be a great encouragement to the Bishop to appoint a clergyman for that side of the Bay. May all our hearts be stirred up in the good cause, and our zeal so warm that we may even use the words of scripture when it says, alluding to the Saviour's holy feelings towards His Father's house—"the zeal of thine house hath eaten me up."

INDIA.—We are persuaded that no apology is necessary for occupying so much of our paper with the Bishop of Calcutta's account of the remarkable work of grace which has for some time been happily proceeding among a portion of the heathen in his diocese. The tidings contained in his letter are such as must gladden the hearts of all that love the Lord, and desire the advancement of his kingdom; and it would not be easy to present them in more beautiful and affecting language than that used by the truly pious and excellent Bishop—language evidently of the heart and soul. How encouraging must this success be to those devoted servants of the Lord who have been so long labouring for the conversion of the idolaters of India, without much apparent fruit. They will be cheered amid their self-denying toils by this comfortable evidence that the Lord is blessing their efforts in his cause, and no doubt they will "thank God and take courage" to proclaim salvation through the cross of Jesus, with fresh energy, to the benighted multitudes around them. Who will withhold the fervent prayer, that God may prosper them abundantly, and glorify His name among the Gentiles, by the adding of other thousands to his Church, and hastening the accomplishment of the promise that Christ shall have "the heathen for his inheritance and the utmost part of the earth for his possession?"

DUELLING.—In a previous column will be found an article on this absurd, cowardly, and anti-christian practice—the disgrace of an enlightened age. We doubt not if the workings of the bosoms of all who, like the individual there mentioned, have thus sent a fellow creature uncalled into the presence of his Maker, were laid open to the world, that they would present the same picture of ceaseless and miserable remorse. How indeed can peace ever become the inmate of the soul, under such circumstances? The recollection of the horrible deed will poison every enjoyment, and gnaw within, as the worm that never dies; banishing, notwithstanding every effort to secure it, all that can be called happiness. We call this bloody practice *absurd*, for is it not so in the extreme, for a man who conceives himself injured to expose himself, and perhaps numbers more dependant on him, to a worse injury, by standing up as a mark for his adversary's bullets?—Strange satisfaction truly! We call it *cowardly*, for what is it that drives most men into this practice? Is

it not the fear of disgrace, the dread of being shunned by corrupt companions as a coward—the fear in short of the opinions of the world. And what is this but sheer cowardice? How infinitely superior is the moral courage of the christian who braves the taunts of unprincipled and ill-judging men, and dares to regard the laws of his God. And we call it *anti-christian*, for what can be more diametrically opposed, both to the letter and the spirit of christianity, than the code of honour to which the duellist bows. No man that has a due regard to the Bible with all its holy precepts—no man that has a due regard to that day when by that Bible he will be judged before God—no man that looks up to Christ as his lawgiver, able to save and to destroy—will either give or accept a challenge. "How can I do this great wickedness and sin against God," will in his mind be paramount to all the corrupt maxims of an ungodly world.

REV. W. COGSWELL.—In the Halifax Journal we find the following favourable remarks on a Sermon by this gentleman, preached before the Nova Scotia Philanthropic Society:—

The Rev. Mr. Cogswell preached a sermon, which, for appropriate language, and real eloquence, equalled any address we have ever heard. The Rev. Gentleman first extolled the virtue of patriotism, and shewing what peculiar claims Nova Scotia possesses for the exercise of that feeling in the breast of her sons. He pointed out the reasons why Nova Scotians ought to be proud of the land of their birth, and called their attention more particularly to the natural, the political, and the religious advantages they enjoyed. He contrasted the healthful vigour of our climate with the fever heat of tropical regions; and exhorted his audience to be thankful that winter's icy hand, hurled back the advances of the pestilential fever, and crushed the noxious buds of epidemic disease. He portrayed the political freedom we have the happiness to enjoy, with an eloquence which rivetted the attention and touched the hearts of all present, and declared Nova Scotia to be a land where religious liberty had obtained a proximity to perfection unknown to the inhabitants of many other lands. The Rev. Gentleman then concluded by calling upon his audience to cultivate the spirit of heartfelt loyalty which had been the cause of their assembling that day; to discourage religious dissension, and continue united in the bonds of brotherly charity and christian love.—We are happy to hear that this excellent discourse is to be published at length.

WILD FLOWERS OF NOVA SCOTIA.—We have just seen the two first Nos. of Miss Morris's work, embracing specimens of *Epigaea repens* (Mayflower), *Cornus Canadensis* (Pigeon Berry), *Nymphæa Odorata* (White water lily), *Sarracenia purpurea* (Indian cup), *Viburnum opulus* (Tree cranberry), *Asclepias Syriaca* (Indian hemp, milkweed.) The engravings are beautifully executed, and are accompanied by a short description of each flower, furnished by Mr. Titus Smith. The work is published by C. H. Belcher, Halifax, and John Snow, London. We hope for the sake of the fair artist, who has made this first attempt to display to the world some of the lovely flowers that "waste their fragrance on the desert air" of our Nova Scotia wilds, that she will be liberally encouraged.

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

DIED.

In this town, on Tuesday last, CHARLES M. BOLMAN, Esquire, aged 34 years.

At Columbus, Ohio, on the 31st March last, after a long and painful illness, Mrs. Mary Laurilla Clarke, daughter of the late Elisha Dewolf, Esq. of Horton N. S. aged 37 years.

At St. Thomas' about the 24th March last, of the fever, Mr. John Thomas Clarke, mate of the brigantine Cwær (and son of Mr. Joseph Clarke, master of the St. George's School) in the 27th year of his age, deeply regretted by a numerous family, who mourn his untimely fate.

POETRY.

SPRING.*

"Thou makest it soft with showers: thou blessed the
springing thereof."—Psalm lxxv.

BY MRS. WOOLLEY.

Child of the soft and vernal show'r
Thou com'st to deck both mead and bow'r
With flow'rs sweet and gay;
Yet often fickle is thy reign,
And storms beat loudly o'er the plain,
E'en like a wintry day.

Once more the tempest rages high,
And gathering clouds obscure the sky,
Bursting in sleet and show'r,—
Once more winds whistle in the breeze,
And rudely shake the half-clad trees
With winter's sterner pow'r.

Then, in an ardent blaze of light,
The cheering sun appears in sight,
With fleecy clouds around;
And scented airs perfume the gale,
And tender blossoms, fair and frail,
On ev'ry side abound.

The violet blue in shelter'd glade,
And primrose pale, lift up their head,
Lur'd by the fairy gleam;
And birds from airy mansions sing
Glad notes of praise to thee, O spring!
And hail the sunny beam.

We in thy fitful mood may see
An emblem of mortality,
Alternate shade and sun:
Now gaily smiling joy appears,
Now sorrow melting into tears;
And so our course we run.

But there's a world of cloudless sky,
Where grief shall never dim the eye,
Nor sigh escape the breast:
Where moons shall neither wax or wane,
Nor suns arise to set again,—
'Tis an eternal rest!

ROME IN 1840.†

We did not reach this city till 9 o'clock at night, and when we stopped at the gate, it was still as midnight. It seemed as if the spirit of the ruins of this wonderful city was upon all around us. As we rode in by the great piazza of St. Peter's the moon shone upon the grand colonnades and the wondrous dome of the great basilica, but the stillness of perfect solitude was reigning where we had seen a congregation of five and twenty thousand assembled to receive the Papal benediction. The only sound was that of the great fountains which play night and day in the piazza. As we drove into the heart of the city, we had more evidence of life and motion. After several applications for lodgings at various hotels now filled by the crowds of visitors, we came to the place where we had spent comfortably a month last spring. Our old waiter welcomed us with a smile and led us up to the very rooms, (they happening to be vacant,) which we had occupied before. Here, then, we are once more in the eternal city. We have looked again upon the vast ruins which illustrate at once the power and grandeur of Imperial Rome, and the manner in which the Lord lays low the pride and wisdom of man. One sees painted before him in liveliest colours the men and their deeds who gave so great a name to Rome, while standing beside the very monuments raised by themselves and reading

* From the Church of England Magazine.

† From the Episcopal Recorder.

the inscriptions which have remained unaltered from their days. I may remark here, by the way, that I have been surprised to see how little change has taken place in the alphabetical characters used in the days of Augustus and before him. The letters of the ancient inscriptions are identically our own capital letters, as though those found in the latest newspaper printed in Philadelphia were made a fac simile of these which I now read on tombs and monuments raised two thousand years ago. In the museums, one seems to be in the very midst of old Roman and Grecian senators, philosophers and poets and soldiers, for there are statues and busts remaining from their day which were modelled, no doubt, from life. Among them, we see heads of Socrates, of Plato, Aristides, of Virgil, of Cicero, of Augustus, &c. &c. There are statues of the heathen gods and goddesses, some of them, no doubt, the identical ones which stood in their temples and received the adoration of heathen blindness. Jupiter is here with his thunderbolt, Minerva, Mars, Apollo, Bacchus, &c. &c., some of which are exquisitely fashioned, demonstrating an advancement in the art of sculpture which has never been excelled. The sculptures of the Greeks especially will be studied as models, so long as the great works they have left exist. But while looking back to the times when Jupiter was worshipped and Cicero lived, we do not overlook modern Rome. We have just passed the season of Christmas, during which there have been some great displays of Catholic ceremonies not without illustrations of the grossness of understanding in which many of the people are left. But I cannot speak of them in this letter.

The number of foreigners, particularly English, in Rome, is as great as usual. The English chapel was so crowded last Sunday that some persons were obliged to stand. It is pleasant to see a disposition on the part of the English gentry and nobility visiting foreign countries, thus to sustain the worship of their own pure, Protestant Church. The English is the only Protestant chapel in Rome, and this, as I said on another occasion, is connived at rather than tolerated.

THE LATE MR. WILBERFORCE.

A minister who visited Ireland about thirty years ago, had the pleasure of an interview with Mr. Roe, the pious clergyman of Kilkenny, who at the time not only abounded in the work of the Lord, but was eminently useful among his parishioners, who attested the power of his ministry.

In the course of conversation, the clergyman gratefully acknowledged, that under God he received his first religious impressions from the perusal of Mr. Wilberforce's "Practical View of Christianity," which had also been blessed to several other clergymen of his acquaintance. Being very anxious to obtain an interview with the venerable author, he shortly after the perusal of his treatise, had the pleasure of being introduced, while on a visit in London.

After a short interview at his mansion in the neighbourhood of the city, Mr. Wilberforce took Mr. Roe back with him in his carriage; and being now alone by themselves, the clergyman spoke his mind more freely, and told him that to him he had been indebted for all the light he had received, and all the good accomplished by his ministry. Mr. Wilberforce, deeply affected by the recital, kept exclaiming, as the tears rolled down his face, "Give God the praise, sir, give God the praise—the man is a sinner." This exclamation was repeated throughout the whole of the conversation; the pious clergyman and his spiritual benefactor wept together, and rejoiced together over all the goodness and the mercy which the Lord had made to pass before them.

In addition to Mr. Wilberforce's public and religious usefulness, his private charities were immense, and will not be fully known, it is probable, until the revelation of the last day. Seldom has there been a character so enriched with intellectual and moral excellence, so entitled to the universal love and admiration of all classes of mankind, and whose name cannot be pronounced by future generations without grateful benedictions and undying praise.—Recorder & Watchman.

BOOKS,

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

C. H. BELCHER.

Halifax, May 5th, 1840.

ILLUSTRATIONS

OF NOVA-SCOTIA SCENERY.

PART 1 contains I. Vignette, Rotunda at the Prince's Lodge, near Halifax.
II. Halifax, from the Red Mill, Dartmouth.
III. Entrances to Halifax Harbour, from Reeve's Hill, Dartmouth.
IV. View on Bedford Basin.
PART 2 contains I. View of Halifax from Mc. Nab's Island.
II. View on the North West Arm.
III. Ruins of the Duke of Kent's Lodge, Windsor Road.
PART 3 contains I. Windsor, N. S. from Retreat Farm.
II. View from Retreat Farm, Windsor, N. S.
III. View from the Horton Mountains.
For sale by

C. H. BELCHER.

Halifax, May 5, 1840.

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