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# THE COLONIAL CHURCHMAN.

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

VOLUME III. LUNENBURG, N. S. THURSDAY, NOVEMBER 1, 1838. NUMBER 25.

### PLEADING FOR MERCY.

WHEN at thy footstool, Lord, I bend,  
And plead with thee for mercy there,  
Think of the sinner's dying Friend,  
And for his sake receive my prayer!  
Think not of my shame and guilt,  
My thousand stains of deepest dye:  
Think of the blood which Jesus spilt,  
And let that blood my pardon buy.

O think upon thy holy word,  
And every plighted promise there—  
How prayer should evermore be heard,  
And how thy glory is to spare.  
O think not of my doubts and fears,  
My strivings with thy grace divine:  
Think upon Jesus' woes and tears,  
And let his merits stand for mine.

Think, Lord, how I am still thy own,  
The trembling creature of thy hand;  
Think how my heart to sin is prone,  
And what temptations round me stand.  
O think how blind and weak am I,  
How strong and wily are my foes:  
They wrestled with thy hosts on high;  
And can a worm their might oppose?

Thine eye, thine ear, they are not dull;  
Thine arm can never shortened be:  
Behold me here—my heart is full—  
Behold, and spare and succour me!  
No claim, no merits, Lord, I plead;  
I come a humbled, helpless slave:  
But, ah! the more my guilt I need,  
The more thy glory, Lord, to save.

Rev. F. H. Lyte.

For the Colonial Churchman.

### OBJECTIONS TO SPONSORS TO BE REMOVED BY THE CLERGY.

Messrs. Editors,  
Some time ago I was requested by the mother of two children to baptize them, but on the condition that I should require no sponsors. She had been brought up in Baptist principles, which her husband had also in some degree imbibed; but as they thought the surest way was to baptize their infants, and thus remove from their minds all fears and doubts on the subject, (which must otherwise harass and trouble those who neglect this primitive and scriptural custom of the church,) they had made up their minds to request me to comply with their conditional demand. I, of course, could not compromise any of the ordinances of the church on any account, and I only proposed to baptize them without sponsors in case of sickness and danger, but not publicly to receive them into the Church. Upon this, the mother said that if I would not baptize her children as she liked, she would have them baptized by another clergyman, whom she named, and who had already done so for her! Whether this be true, or not, I cannot say; but this might proceed from that clergyman's not having asked for the sponsors previous to the administration of the Sacrament, supposing them to be provided by the parents. I am sorry to say, I have

seen Baptism solemnized in this manner myself, and cannot but think that this neglect on the part of the minister greatly contributes to increase the aversion of the people from the use of God-fathers and God-mothers, as well as from any other ordinance which is supposed to have no direct ground in Scripture for their foundation. I have no doubt but most of our clergy will think with me, that whenever we have any reason to suspect ignorance or prejudice in those about us, we should endeavour to remove it by all our influence, authority, or explanations.— If we rather seem to give way to the fancies, or dissenting scruples, of all those who will be ready to bring them forward, we only encourage them and augment the evil; we make people suppose that we are very weak indeed, and that there is no good reason to be given for the support of those things to which they object. It is astonishing that ignorance should prevail among the professed members of the Church, concerning the reasons why sponsors are in use, their duties, and the nature of the promises they make. By some, these things are exaggerated, and by others, they are either altogether neglected, or thought of as of no great consequence. This shews how stubborn a creature man is. One should think that a service which is so often publicly read, ought to be better understood, but human nature requires precept upon precept! Would not, therefore, every minister of the Church do well by giving familiar expositions, and instructions on all our services, but especially this one, as often as possible, to all under his care? A right understanding of the authority of the church in decreasing things not directly opposed to Revelation, would secure respect and obedience towards her; and an earnest and devout general appeal to all sponsors, as well as to those who have been baptized, to attend to their respective duties with more care and faithfulness, and above all to pray more for the Divine help, without which they can never fulfil their sacred engagements, may more in this respect than in any other, might be the means of drawing down upon us an abundant blessing from above, and a great increase of true and lively piety in the hearts and lives of all our fellow-churchmen, and in the world at large. May my humble suggestion be acceptable to all my brethren in the ministry! It is not that I think they are unfaithful, but rather that we all neglect too much in our public teaching a reference to the sacred vows which are upon all the members of the church of God, and which should be daily "stirred up" in us.

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

### Selected for the Colonial Churchman.

#### THE CHRISTIAN'S DIARY OF PRAYERS AND PROMISES.

21. *Prayer*—Withhold not thy tender mercies from me, O Lord. Ps. xl. 11.  
*Promise*—No good thing will he withhold from them, that walk uprightly. Ps. lxxxiv. 11.
22. *Prayer*—O Lord, put me not to shame. Ps. cxix. 31.  
*Promise*—Fear not, for thou shalt not be put to shame. Isa. liv. 4.
23. *Prayer*—Turn again our captivity, O Lord, as the streams in the south. Ps. cxxvi. 4.  
*Promise*—I will turn your mourning into joy, and will comfort them. Jer. xxxi. 13.
24. *Prayer*—Lord help me. Matt. xv. 25.  
*Promise*—Fear not, thou worm Jacob, I will help thee. Isa. xli. 14.

25. *Prayer*—Let my heart be sound in thy statutes. Ps. cxix. 80.

*Promise*—He layeth up sound wisdom for the righteous. Prov. ii. 7.

26. *Prayer*—Cause me to know the way wherein I shall walk. Ps. cxliii. 8.

*Promise*—Then shall we know, if we follow on to know the Lord. Hosea, vi. 3.

27. *Prayer*—Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. Ps. xxvii. 7.

*Promise*—And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear. Isa. lxv. 24.

28. *Prayer*—Make me to hear joy and gladness. Ps. li. 8.

*Promise*—The righteous shall be glad in the Lord, and all the upright in heart shall glory. Ps. lxiv. 10.

29. *Prayer*—Redeem me, and be merciful unto me. Ps. xxvi. 11.

*Promise*—The Lord redeemeth the soul of his servants. Ps. xxxiv. 22.

30. *Prayer*—I beseech thee, O Lord, take away the iniquity of thy servant. Sam. xxiv. 10.

*Promise*—Behold I have caused thine iniquity to pass away from thee. Zech. iij. 4.

31. *Prayer*—Hallowed be thy name. Matt. vi. 9.

*Promise*—I will sanctify my great name, and the heathen shall know that I am the Lord. Ezekiel, xxxvii. 23.— *Concluded.*

#### EASTERN HOUSES.

"Let him which is on the house-top not come down to take anything out of his house." Matt. xxiv. 18.

The houses in Jerusalem, before its destruction, were all flat-roofed, as many still are in eastern countries, with a communication between and steps to the ground, so that a person might run the whole length and escape, without "entering therein." This caution our Saviour gives, with others, to denote the despatch necessary to evade the Roman army, which God had appointed to compass the place on every side, and to lay it even with the ground, because it knew not the time of its visitation.

"They are wet with the showers in the mountains, and embrace the rock for want of a shelter."—Job, xxiv. 8.

The north-east wind began shortly to blow with violence and with such heavy showers of sleet, snow and rain, that we were obliged to take shelter in a cave at the foot of the mountain for the whole day. We found here many peasants, who had made ineffectual attempts to cross; but as we had a difficulty in getting room for our horses, the cave being small, and nearly filled before we arrived, we removed to a larger, though more exposed, one, being little more than a projecting cliff of the rock, where we got ourselves and our horses also under a roof, and made a large fire for the night.— *Irby's tour.*

#### SEARCH THE SCRIPTURES.

Go to now, most dear reader, and sit thee down at the Lord's feet, and read his word; as Moses teacheth the Jews, take them into thine heart, and let thy talking and communication be of them when thou sittest in thine house, or grest by the way, when thou liest down, and when thou risest up. And above all things, fashion thy life and conversation according to the doctrine of the Holy Ghost therein, that thou mayest be partaker of the good promises of God in the Bible, and be happy of his blessing in Christ: in whom if thou put thy trust, and be an unfeigned reader of his word with thine heart, thou shalt find sweetness therein, and spy wondrous things, to thine understanding, to the avoiding all seditious sects, to the abhorring thine own sinful life, and the establishing of thy godly conversation.— *Bp. Miles Coverdale.*

For the Colonial Churchman.

AN ANTIDOTE TO DISSENT.

Messrs. Editors, (No. 11.)

In my last I promised to answer some of the principal objections usually made to the Church by dissenters, but before I proceed to fulfil my engagement, I would beg leave to make a few more remarks on the subject in my last letter which want of room would not allow me to do.

I have often spoken to dissenters on the subject of their dissent from the church, and I generally find among them a desire to treat ancient things with disrespect, unless they can use them for the benefit of their cause; but if they can at all make something out of the same otherwise disregarded and despised argument, they take good care not to lose it. Thus, when we plead the apostolicity of our church, we are answered by some with contempt, and by others by endeavouring to make out that the peculiar tenets of their sect were the primitive and only true ones. Now, surely there must be some great mistake here; and it seems to me that many besides myself ought to see it. What then is the best remedy to remove the mistake? If I say, let us drop all our differences; let us all unite in one communion; and supposing my proposals were agreed to by all parties, yet we would have to fix upon some form of worship, and to adopt some particular plan of church government. Now I would ask, which of the present systems would be the most approved? 'O surely,' it will be said, 'the best must have the preference!' Very well, but which is the best? Are men able to judge in this matter? Is it not what they have been endeavouring to do these two or three hundred years, and they never can succeed in satisfying their poor fickle and restless minds and hearts? If we have the ability to select for ourselves the best church in existence, we certainly ought to be all united very closely now; but the fact is that in this also we want the assistance from above, the help of Divine grace, to direct us in the good "old paths," that we may "walk therein, and find rest for our souls." I suppose no one will deny that among the numerous religious systems now opposed to each other, some one must be best. All must agree to this, since all will have their own to be the one. Then I would ask, how comes it that they who are in the wrong do not see it? It is, however, generally thought that there are very pious people in every sect, but if all these communions must be wrong except one, how is it that the pious part of them do not see their error? One of my parishioners asked me the same thing the other day in the following manner:—"If dissent be such a great evil, how is it that the Holy Spirit has operated in my heart, in other respects, but has never shewn me this?" This man, however, thinks himself, and is thought by his neighbours, to be a very religious man, and yet he cannot see the evil of division. Why? because he mistakes his own feelings for the operation of the Spirit of God and pays more attention to what his conscience tells him than to what the word of God tells him! In the same way, I fear, many are deceived with regard to their choice of the religious body they join, and may indeed be also deceived as regards their own pious feeling. Besides, it is unhappily too true that there always remaineth something of the flesh in us while we live in this tabernacle, and

many well-meaning men might easily be in error upon some important point without being aware of it until a certain time. But let us not be mistaken any longer. It is impossible for us to follow the will of God without a willing mind, and unless we have this grace, we can never discern which is the church of God among the multitude of those who assume this sacred name. It is the plainest thing in the world, that the principal motives which can lead men into so much division and confusion, cannot be the true principles of the gospel. As long therefore as they will be guided by the spirit which causes dissent, they will never seek or take a remedy. Yet it is our duty to offer it if we have it in our power, and let us pray that a time may come when christians will at last open their eyes, and when "love" will be indeed "without dissimulation."

But, it may be asked, "what then is the best remedy for all these miserable divisions?" In answer to this I would beg leave to say, that in my opinion, I know no other religious body better calculated to conciliate all parties, than the Protestant Episcopal Church. In her we find all that is primitive, without a doubt. In her we find a regular ministry as old as christianity itself—a liturgy composed according to scriptural and catholic purity and beauty—and in her, her most inveterate enemies will never be able to find any thing taught, as necessary to salvation, which is not plainly and distinctly expressed in the Bible.

But to this a dissenter will object by saying, that he believes his communion is the best, and that he of course, has as much right to choose his church as I have to select mine. How then are we to settle the matter in order to remove every thing which obstructs our christian fellowship? It is evident that one of the two must give way to the other. But is it likely that one will give up a divinely organized society for another of human invention? Is it likely that the man who holds to the oldest institution will give up his pretensions, especially while nothing very material is defective in the doctrines of that church, for one of a later origin, and formed by perhaps only one simple individual? Even supposing the new system possessed of attractions which are not to be found in the other, yet nothing but presumption, or a "zeal without knowledge," could make us substitute any plan of our own for that which Christ, the Apostles, and the whole Church during the fifteen first ages of Christianity, formed, approved, and supported. It appears to me that the origin of many mistakes concerning these things is the low opinion in which God's institutions are held. If I lose sight of the Divine origin of the Church and of all her ordinances, I am at once in a labyrinth of confusion. And so it is with all dissenters. Having forgotten this noble feature in the true church, they are obliged to live in constant search for what they have lost without ever finding it. They want a centre of Unity, and they will find it nowhere upon earth but in Episcopacy. Once out of this "old path," they are on the wide world, or on the wide ocean, without a compass to guide them. I would therefore ask all those dissenters who confess that we are all divided by mere trifles and non-essentials, if they are all desirous of opposing the dangerous effects of dissent, and of putting a stop to our shameful divisions, whether they would not do well to return to "the old path" of Episcopacy as the best

step they can take towards healing up all past differences, and restoring peace and order to the divided and contentious world? There are many, I am sure, who might easily lay by these trifles and non-essentials for the sake of Unity. They only want a sufficient portion of humility, disinterestedness and charity, and all other considerations will fall to the ground in presence of these heavenly virtues. What a blessing for the world, if all those who differ, as it is said, only about small things, would lay by these small things, which are, "Obedience to them that have the rule over us,"—Love, Peace, and Unity! Oh! may we not look for such a day?

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

EXTRACTS FROM THE LIFE OF WILLIAM WILBERFORCE BY HIS SONS.

DR. CHALMERS.

'All the world wild about Dr. Chalmers; he seems truly pious, simple, and unassuming. Sunday, 25th.—Off early with Canning, Huskisson, and Binning, to the Scotch Church, London-wall, to hear Dr. Chalmers. Vast crowds—Bobus Smith, Lord Elgin, Harrowby, &c. So pleased with him that I went again; getting in at a window with Lady D. over iron palisades on a bench. Chalmers most awful on carnal and spiritual man. Home tired, and satisfied that I had better not have gone for edification.' 'I was surprised to see how greatly Chalmers was affected; at times he quite melted into tears. I should have thought he had been too much hardened in debate to show such signs of feeling.' 'All London,' he was soon after told in a very different circle from his own, 'has heard of your climbing in at that window.' With the healthful play of a vigorous mind he entered readily into the joke. I was surveying the breach with a cautious and inquiring eye, when Lady D., no shrimp, you must observe, entered boldly before me, and proved that it was practicable.'

THE DUKE OF WELLINGTON.

'Through General Macaulay, who was in attendance on the Duke of Wellington at Verona, he heard of the admirable zeal, perseverance, judgment, and temper, which the duke had manifested in conducting what he calls 'our business' at the Congress. I am particularly pleased with the general's confidence in the Duke of Wellington's plain-dealing honesty, against all the tangled web of the French Machiavelian manufacturers. Dieu defend le droit. I shall love all generals the better for it as long as I live, and so I hope will my children after me. I am highly gratified by finding so much resolution and practical zeal in our good cause, in a man whose life has been spent for very different purposes, but who has been so signally honoured by Providence as the instrument of our national deliverance.'

HIS LAST FRANK.

On the very day on which the new writ was moved he was enjoying peacefully the simplest pleasures. 'Foggy in the morning,' says his diary, 'but cleared up and became delightful. The sun full out all day. The bees seduced to fly about into the crocus cups. The blackbirds singing.'—To two of his sons, who had requested him to send them his last frank, he wrote on the same day:—

TO ROBERT ISAAC WILBERFORCE, ESQ. AND SAMUEL WILBERFORCE, ESQ., ORIEL COLLEGE, OXFORD.  
'My dear Boys,—When Charles the First was on the very point of exchanging, as I trust a temporal for an eternal crown, he was forced to be short, so he said but one word; and now I have but a moment in which to use my pen, and, therefore, my dear boys, I also will adopt his language, and add, as he did, 'Remember.' You can fill up the chasm. I will only add, that with constant wishes and prayers for your usefulness, comfort, and honour here, and for glory, honour, and immortality for you hereafter, I remain, ever your most affectionate father,

"W. WILBERFORCE."

## WATCH AND PRAY.

'Watch and pray, lest ye enter into temptation.'

Oh watch and pray—thou canst not tell  
How near thine hour may be ;  
Thou canst not know how soon the bell  
May toll its notes for thee :  
Death's thousand snares beset thy way,  
Frail child of dust—O watch and pray !  
Fond Youth—as yet untouch'd by care,  
Does thy young pulse beat high ?  
Do hope's gay visions, bright and fair !  
Dilate before thine eye !  
Know these must change, must pass away,  
Fond trusting youth—O watch and pray !  
Thou Aged Man—life's wintry storm  
Hath seared thy vernal bloom ;  
With trembling step and bending form  
Thou art tottering to the tomb—  
And can vain hopes lead thee astray ?  
Watch, weary pilgrim—watch and pray !  
Ambition—stop thy panting breath ;  
Pride—sink thy lifted eye ;  
Behold the yawning gate of death  
Before thee open lie.  
Oh hear the counsel and obey—  
Pride and ambition—watch and pray !  
Oh ! watch and pray—the paths we tread  
Lead onward to the grave ;  
Go to the tombs and ask the dead,  
Ye on life's stormy wave—  
And they shall tell you—even they,  
From their dark chambers—watch and pray !

## SIR ASTLEY COOPER.

In Pettigrew's Medical Gallery, part V., lately published in London, are the following amusing anecdotes of the celebrated surgeon, Sir Astley Cooper:

He received, perhaps, the largest fee ever given at one time for an operation. It was upon an old gentleman named Hyatt, who was a resident in the West-Indies; and, when arrived at the age of 70, being afflicted with stone in the bladder, determined on going to England to undergo an operation for its removal. He selected Sir Astley for the occasion. It was performed with his accustomed ability; and upon visiting him one day when able to quit his bed, he observed to his surgeon that he had *fee'd* his physician, but that he had not yet remunerated his surgeon. He desired to know the amount of his debt, and Sir Astley stated 'two hundred guineas!' 'Pooh! Pooh!' exclaimed the old gentleman, 'I shan't give you two hundred guineas; there—that is what I shall give you,'—taking off his night-cap and tossing it to Sir Astley. 'Thank you, sir,' said Sir Astley, 'any thing from you is acceptable;' and he put the cap into his pocket. Upon examination it was found to contain a check for *one thousand guineas!*

One other anecdote must be related as singularly illustrative of character. Mr. Steer consulted Sir Astley at his own residence, and having received his advice, departed without giving the usual fee. Sir Astley took no notice of this, but gave his assistance to him cheerfully, under the feeling that he was a gentleman who had seen better days and was now in different circumstances. Shortly after, however, Sir Astley received a note acquainting him, that going to the Stock Exchange he found that he had some omnium which he had not disposed of, and that he had taken the liberty to put £3000 of it in his name; and finding that it had, soon after, risen, he took the further liberty of selling it for him and sent the difference, which was £63 10s.

Sir Astley's annual amount of fees far exceeds that of any member of the profession. In one year he received no less than £21,000, and for many years from £15,000 upwards. His patients have composed all classes of society, and his attention was equally bestowed on the wealthy and the indigent.

## INTELLIGENCE.

## THE LATE CONTROVERSY.

A public discussion has lately taken place in Dublin, which seems to have thrown the religious mind of Ireland in a state of strong excitement. The subjects of debate were the points in dispute between the two Churches of England and Rome:—the champion of the Protestants was the Rev. T. D. Gregg, a young clergyman; that of the Romanists the Rev. T. Maguire, a controversialist of established reputation. The former chose the Rev. E. Nangle, a clergyman of the Establishment, as his chairman; the latter nominated the Rev. Justin Macnamara, a Roman Catholic priest; and under their joint presidency the discussion was conducted.

The conditions were that the disputants were to continue the controversy from day to day, before a mixed auditory—each being allowed to speak half an hour at a time—until it was the decision of the chairman that the discussion should terminate. These conditions were adhered to by both parties for eight days, when on the ninth (the 7th June) the Rev. J. Macnamara withdrew his friend, Mr. Maguire, from the contest, contrary to the declared will of the Rev. E. Nangle, whose consent was necessary to terminate the discussion.

The Protestants of Ireland consider this result as an undoubted triumph; and in every direction meetings are held and subscriptions received, for the purpose of presenting Mr. Gregg with a becoming testimonial of Protestant gratitude and admiration. It is a welcome proof of the good feeling prevailing between Churchmen and Wesleyans in Ireland, that 'Methodist preachers' are to be found coming forward to swell this tribute to the Protestant champion.—*Christian Witness.*

A few weeks back we gave some particulars of the accession of Sir John Leman, Bart., to the title and estates of the late Sir Tafield Leman, Bart., of Northaw, Hertfordshire. Mr. John Leman, who was a mechanic all his life, is now in his 54th year, and, whilst working as a stocking and lace-work-knitter at Nottingham, was known as a well-informed and highly honourable man. Sir John's great-grandfather, Mr. John Leman, was a retired officer in the army, and uncle to the late baronet. His grandfather, the Rev. P. Leman, was rector of Warboys, Hants, and the abeyance of the title and estates had arisen from the want of means of Sir John to pursue his claims. The estates consist of Goodman's-fields, in London, and lands in Hertfordshire, Huntingdonshire, and Cambridgeshire, valued at £4000,000 a year, besides £2,000,000 accumulations.—*Leeds Times.*

## [AMERICAN ITEMS.]

*Visit of Bishop McCoskry to the Oneida Indians.*—On the first of August I visited the Oneida mission station under the charge of the Rev. Mr. Davis, nine miles distant from Green Bay. The morning after my arrival I was waited upon and received by the vestry of the church, and the chiefs of the nation. At the time of service they walked before me in perfect silence, until we reached the church, and then in the most polite and kind manner, welcomed me to the spot which they had selected, for the tribe to worship the Lord. The building is made of hewn logs, with a neat vestry room attached. On entering the church the whole congregation rose and chanted in their own language part of the "Te Deum." It is impossible, (even if it were a suitable time and place,) for me to describe the feelings experienced on this occasion. I was completely overpowered with the scene; and I could have freely shed tears of joy thus to witness the inhabitants of the forest singing hymns of praise to God. The services were read in their own language, by their pastor. The responses were well made by the whole congregation. I preached to them through an interpreter; after which I confirmed fifty-four persons, several of whom were past three score years. I also administered the communion to about seventy persons. Seldom, if ever, have I seen more apparent devotion in any assembly of worshippers. Every one appeared to be entirely

absorbed in the duties in which he was engaged. After the services had been finished the utmost stillness prevailed for a few minutes. There was no haste manifested to escape from the house of God, as is too often the case in some of our congregations. Those who were in the pews nearest the chancel then rose and came to me; and one by one took me by the hand, and silently retired. This was done by the whole congregation without the least confusion or noise. I most fervently invoked the blessing of God for each and for all; and could not help exclaiming again and again, what hath the Lord wrought! What an evidence of the power of the gospel of Christ. After spending a short time with Mr. Davis and his family I left "the nation" and returned to Green Bay. It is delightful to witness the interest and zeal manifested by the missionary and his wife for the promotion of the religion of Jesus in the hearts of this interesting people. They are the only white persons among them, and of course must daily forego the pleasures of social intercourse, and those comforts which they have been accustomed to enjoy with friends. I trust they will be rewarded a thousand fold for their self-denying labours, and will be able to present many souls as their "joy and crown of rejoicing."

*Bishop Ives.*—A friend in North Carolina writes, 'I presume you have heard of the sad accident our Bishop Ives met with on his visitation among the mountains, in falling from his horse down a precipice on sharp rocks, fracturing two of his ribs and what is more distressing, being obliged (although taken up for dead) to walk ten miles to a house, fainting four times on the way, which caused inflammation. I am happy to say he has nearly recovered, and is on his way towards the north. I spent yesterday with him and heard him preach.'—*Episcopal Recorder.*

Mr. Stephens in his travels gives an extract from a letter lately received from Mr. Hill, the Episcopalian Missionary at Athens, with a pleasing account of the astonishing growth of his school at Athens, and says that Lady Byron had just sent one hundred pounds to be appropriated to enlarging the school buildings. Mr. and Mrs. Hill have 500 pupils under their tuition, and are preparing several young girls to become instructresses in various districts of Greece.—*At. Gazette.*

*Life of Simeon.*—We understand that arrangements have been made with the Rev. William Carus, now preparing the life of the Rev. Charles Simeon, late Fellow of King's College, Cambridge, to receive the sheets of that work directly from the press. The work is to be edited, in this country, by Bishop McIlvaine, and published by Herman Hooker, of this city. We receive the announcement of this work with great satisfaction. Mr. Simeon for more than half a century, stood foremost amongst those in the Church of England, who were seeking its spiritual improvement. A biography of this eminent minister of Christ, must be a history of the happy revival of the doctrines and spirit of the fathers of the English Church, which has taken place within the last fifty years. A more interesting subject for a biographer could hardly be chosen. The preparation of the work has fallen into proper hands. Carus, we doubt not, will do it justice. Mr. Hooker, who undertakes a republication of it in this country, we think will be fully sustained by public patronage.—*Epis. Rec.*

## THE SCRIPTURES.

Were the Scriptures required to supply a direct answer to every question which even a sincere inquirer might ask, it would be impracticable. They form even now, a large volume. The method of instruction adopted in them is, therefore, this:—The rule is given: the doctrine is stated: examples are brought forward—cases in point; which illustrate the rule and the doctrine: and this is found sufficient for every upright and humble mind.

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

By John Williams, of the London Missionary Society.

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The following statement is too interesting to be omitted.

A vessel, belonging to our kind and liberal friend A. Birnie, Esq. touched at Raiatea, on her way to England, which she was conveying the very first cargo of native produce that was shipped from that part of the world. It was a cargo of coco-nut oil, contributed by the converted natives in aid of the funds of the London Missionary Society. His late Majesty King George IV, upon being informed of the circumstance, graciously commanded that the duty should be remitted, which enhanced the value of the produce to 400*l.* The total amount, therefore, contributed to the funds of the Society, by this produce, was 1800*l.*—Pp. 41.

The captain of this vessel conveyed the people to their native island; but, at the request of Aaura, attended by two of the deacons, carrying with them the contributions of the congregation towards their equipment, together with elementary books, and a few copies of the Gospels in the Tahitian language

After an absence of little more than a month, we had the pleasure of seeing the boat return, laden with the trophies of victory, the gods of the heathen taken in this bloodless war, and won by the power of the Prince of Peace. On reading the letters we received, and seeing with our own eyes the rejected idols, we felt a measure of that sacred joy which the angels of God will experience, when they shout, "The kingdoms of this world are become the kingdoms of our God and his Christ."

A meeting was held in our large chapel, to communicate the delightful intelligence to our people, and to return thanks to God for the success with which he had graciously crowned our first effort to extend the knowledge of his name.—P. 43.

The idols were exhibited from the pulpit.

One in particular, Aa, the national god of Rurutu, excited considerable interest; for, in addition to his being bedecked with little gods outside, a door was discovered at his back; on opening which, he was found to be full of small gods; and no less than twenty-four were taken out, one after another, and exhibited to public view. He is said to be the ancestor by whom their island was peopled, and who after death was deified.—Pp. 43, 44.

On this occasion several addresses were delivered by the natives. Tuahine, one of the deacons, observed:—

"Thus the gods made with hands shall perish. There they are, tied with cords! Yes! their very names also are changed! Formerly they were called 'Te mau Aua,' or the gods; now they are called 'Te mau Faruino,' or evil spirits. Their glory, look! it is birds' feathers, soon rotten; but our God is the same for ever."

Tamatoa, the king, also addressed the meeting; and perhaps, a finer illustration of the similitude of the knowledge of the Lord covering the earth, as the waters cover the channels of the great deep, will not readily be found, than was used by this Christian chief:—

"Let us," said he, "continue to give our oil and arrow-root to God that the blind may see, and the deaf hear. Let us not be weary in this good work. We behold the great deep: it is full of sea; it is rough and rugged underneath, but the water makes a plain, smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with a horrible and wicked practices; but the good word of God has made them smooth. Many other countries are now rough and rugged with wickedness and wicked customs. The word of God alone can make these rough places smooth. Let us all be diligent in this good work. 'Till the rugged world is made smooth by the word of God, as the waters cover the ruggedness of the great deep. Let us above all, be concerned to have our own hearts washed in Jesus'

\*Continued.

blood, then God will become our friend, and Jesus our brother."

He concluded by an interesting allusion to the natives of Rurutu. Another speaker, with warmth and animation that produced great impression, said, "Look at the chandeliers! Oro never taught us any thing like this! Look at our wives, in their gowns and their bonnets, and compare ourselves with the superiority! And by what means have we obtained it? By our own invention and goodness? No! it is to the good name of Jesus we are indebted. Then let us send this name to other lands, that others may enjoy the same benefits." "Angels," added Ueva, "would rejoice to be employed by God to teach the world the Gospel of Christ."—Pp. 44, 45.

On the arrival of Mr. Williams at Rurutu, he records the following anecdote:—

Here our eyes were struck, and our hearts affected, by the appearance of certain simple yet signal trophies of the "word of God," which in these islands is really going forth conquering and to conquer. These were "spears," not indeed, "beaten into pruning-hooks," but converted into staves to support the balustrade of the pulpit staircase; for the people here "learn war no more," but all, submitting to the Prince of Peace, have cast away their instruments of cruelty with their idols.

Not a vestige of idolatry was to be seen, not a god was to be found in the island. So great a change effected in so short a time is almost beyond credibility; but we witnessed it with our own eyes, and exclaimed, "What hath God wrought?"—P. 50.

At Aitutaki, the chief Tamatoa paid the Missionaries a visit on board their vessel.

On the arrival of the vessel at Aitutaki, we were very soon surrounded by canoes; the natives were exceedingly noisy, and presented in their persons and manners all the wild features of savage life. Some were tattooed from head to foot, some were painted most fantastically with pipe-clay and yellow and red ochre; others were smeared all over with charcoal, dancing, shouting, and exhibiting the most frantic gestures. We invited the chief Tamatoa on board the vessel. A number of his people followed him. Finding that I could converse readily in their language, I informed the chief of what had taken place in the Tahitian and Society Islands with respect to the overthrow of idolatry. He asked me, very significantly, where great Tangaroo was? I informed him that he, with all the other gods, was burned. He asked me where Koro of Raiatea was? I replied, that he too was consumed with fire; and that I had brought two teachers to instruct him and his people in the word and knowledge of the true God, that they also might be induced to abandon and destroy their idols, as others had done. On my introducing the teachers to him, he asked me if they would accompany him to the shore. I replied in the affirmative, and proposed that they should remain with him. He seized them with delight, and saluted them most heartily by rubbing noses, which salutation he continued for some time. On the chief's promising me that he would treat the teachers with kindness, and afford them protection, taking with them their little store, they got into his large canoe, and the natives paddled off to the land, apparently greatly delighted with their treasure. We had with us our only child, a fine boy about four years of age. He was the first European child they had seen, and attracted much notice, every native wishing to rub noses with the little fellow. They expressed their sorrow that so young and lovely a child "should be exposed to the dangers of the wide-spreading boisterous ocean," and begged hard that I would give him to them. I asked them what they would do with him, for I feared they were cannibals: The chief replied, that they would take the greatest care of him, and make him king. As neither his mother nor myself were ambitious of royal honours for our dear boy, we declined their offer. The people becoming clamorous in their demands for the child, and a good deal of whispering going on among them, with significant gestures, first looking at the child, then over the side of the vessel, his mother was induced to hasten with him into the cabin, lest they should snatch him from her, leap with him into the sea, and swim to the shore. In

the course of conversation—with the chief, I learned that several islands, of which I had heard our natives speak when reciting their legendary tales, were not distant, and that some of them were very populous, especially Rarotonga. This information much increased in my estimation the interest of the Aitutaki Mission.—Pp. 50—52.

On Mr. Williams's return from New South Wales the following report was made to him of the Missionaries at Aitutaki:—

In April, 1822, we received letters from Papai and Vahapata, stating the dangers to which they had been exposed, and the partial success that had attended their efforts, and requesting that two more laborers might be sent to assist them. The vessel which brought these had touched at Aitutaki, on her way from the Society Islands to New South Wales, which we had sent books, presents, and letters. We sent these Faori, a native of Raiatea, was sent on shore. The idolaters crowded around him, seized him, and delivered him before the marae, and delivered him formally up to their gods. Faori, looking up at an immense idol, struck it, and said to the idolaters, "Why do you not burn this evil spirit, and this marae? These are Satan's: why do you suffer them to remain? Why are you now regarding is all deceit." The idolater replied, "We are all ignorant; we have been kept in darkness by Satan a long time, and we do not know the truth." Faori answered, "This is the truth: that your teachers have brought you; receive it as a blessing." Upon hearing which, they said to him, "When you return, tell Virimamu, (Mr. Williams) if he will visit us, we will burn our idols, destroy our maraes, and receive the word of the true God. Together with this communication, we received very important information, that there were several natives at Aitutaki, from an adjacent island, called Rarotonga, who had embraced the Gospel, and were very anxious to return to their own island, with teachers, to instruct their countrymen in the same blessed truths. These circumstances appeared to us promising openings for the introduction of the Gospel into the whole group of islands, respecting several of which I received information when I first visited Aitutaki. Of Rarotonga, also, we had heard much from our own people; for, in many of their legendary tales, especially in those of their voyagers, Rarotonga was frequently mentioned.—Pp. 54, 55.

On a subsequent occasion Mr. Williams himself visited Aitutaki, and he gives the following as a specimen of incidents that occurred there:—

While walking through the settlement, we saw grim-looking gods in a more dishonourable situation than they had been wont to occupy, for they were sustaining upon their heads the whole weight of the roof of a cooking-house. Wishing to make them more useful, we offered to purchase them from their former worshipper. He instantly propped up the house, took out the idols, and threw them down, and, while they were prostrate on the ground, gave them a kick, saying, "There—your reign is at an end."

On receiving two fish-hooks, he was highly delighted. What a revolution of sentiment and feeling! Few months before, this man was a deluded worshipper of these senseless stocks!—Pp. 63, 64.—*Continued.*

## BIOGRAPHY.

## THE LIFE OF THE REV. JOHN NEWTON.\*

Among various friendships formed about the year 1779, and the opportunities of forming which constituted one of the chief advantages of a residence in a metropolis, that with Mrs. Hannah More was the least important: to her his counsel and his confidence were made highly useful in clearing up her views on Christian subjects. This distinguished lady, who had been for several years a leading star in the first literary circles, was at that time beginning to break the spell of this powerful enchantment, and to forsake a life of celebrity for a life of usefulness. Her own memoirs have been published with sufficient clearness, that in making this

\*Continued and concluded.

close, both public and private, of Mr. Newell. A few other friends, were of the greatest value. A close correspondence with him she maintained till his death.

In the year 1790, his beloved wife was taken to her. For her he had long indulged in a continuance of excessive attachment: indeed there may be said to be an air of romance thrown over the whole of his connexion with her; she was, as he called her, the object of his idolatry. He made this her death. 'Just before Mrs. N's death, I became so formidable, I was preaching on the banks of Egypt being turned into blood. The people had idolized their river, and God made it. I was apprehensive it would soon be my case with me.' During the very affecting scene of her dissolution, Mr. N., like David, wept; but the desire of his eyes being taken away by the stroke, he too, like David, 'arose from the tomb, and came into the temple of the Lord to be worshipped,' and that in a manner which surprised the friends of his friends.

Shortly after this afflictive event that Claudius, afterwards so celebrated in India, was introduced to his notice. He at a glance discerned the talents and character of the man, and assisted him, until he procured ordination for him as curate, and promoted his success.

Now approach the last years of this faithful life; still it was a green old age—so much so that it was with a mixture of delight and surprise his friends and hearers beheld him bringing forth a measure of fruit. Though almost eighty years of age, his sight nearly gone, and incapable, through the infirmity of joining in conversation, yet his public ministry was regularly continued, and maintained a considerable degree of his former animation. Memory, indeed, was observed to fail; but his heart in divine things still remained: and though depression of spirits was observed, which he accounted for from his advanced age, yet his piety, taste, and zeal for the truths which he received and taught, were evident. Like Simeon, having 'seen the salvation' of the world, he only now waited and prayed 'to depart in peace.'

Mr. N. was turned of eighty, some of his friends feared he might continue his public ministrations too long; and pressed him to discontinue them. 'Let it stop!' he replied, with energy; 'what the old African blasphemer stop while he can! He thus went on doing the work of the Lord committed to him till a few months before his death, which took place on the 21st Decem-ber, 1807, in possession of his senses, though with great infirmity. 'It is a great thing to have said; 'and when flesh and heart fail, to have the strength of our heart and our portion for ever. I know whom I have believed, and he is able to do that which I have committed to him against all odds.'

As a preacher, Mr. N., though in many respects not to advantage in the pulpit, was deservedly so. His capacity, and his habit of entering into the trials and experience of his people, gave the greatest interest to his ministry among them: the like tenderness and affection, accompanied by instructions, made them prefer him to all other preachers. Amid the extravagant notions and unchristian positions, which have too frequently disgraced the religious world, he never departed, in any instance, from soundly and seriously promulgating the faith once delivered to the saints, of which the Scriptures will remain the best evidence. His doctrines strictly that of the Church of England, and his conduct on the consciences of men in the most practical and experimental manner. 'I hope,' said he, 'upon the whole, a scriptural preacher; for I considered an Arminian among Calvinists, and a Calvinist among Arminians.'

As a pastor, his ministerial visits were exemplary. 'I do not recollect one,' says Mr. Cecil, 'though I have been with many, in which his general information and his genius did not communicate instruction, and his affectionate and condescending sympathy in the sufferings of his flock.'

As a writer, little need be said of him here; his works are in wide circulation, and best speak for

themselves. His sermons are valuable, creditable alike to his understanding and his heart. From his 'Review of Ecclesiastical History,' Milner was excited to pursue his idea more largely. Before this, the world seems to have lost sight of a history of vital Christianity, and to have been content with what, for the most part, was but an account of the ambition and politics of secular men, Christians in name, but 'uncircumcised in hearts and ears.' Of his writings his letters have been the most approved: they will be read while real religion exists. He estimated that collection, published under the title of 'Jard-phoria,' as the most useful of the whole. All his works possess, in a very high degree, the merit of originality. They speak the language of the heart; they show a deep experience of its religious feelings; a continual anxiety to sympathise with man in his wants, and to direct him to his only, never failing resource, the grace of his Lord and Saviour, and the love of his God.—Concluded.

MISCELLANEOUS.

A RECENT VISIT TO LADY HESTER STANHOPE.

By the Hon. Lewis Cass, United States Minister to France.

Sidon is about twenty miles north of Tyre, in like manner upon the sea coast, and in equal state of misery and decadence. It was originally an open roadstead, furnished subsequently with an artificial mole, the remains of which yet exist. These towns owed their origin and prosperity to their situation, as the most convenient ports for the country east of them. The vallies of Lebanon, in their rear, are fertile and productive; and the great valley, in which Baalbec is placed, between Lebanon and Anti-Lebanon, was one of the richest regions upon the face of the globe. And Damascus, on the eastern side of Anti-Lebanon, and its beautiful circumjacent country, must have always depended upon these ports for the exportation and importation of whatever articles formed their commerce. 'Syria was thy merchant,' says the Prophet Ezekiel, speaking of Tyre. 'Judah and the land of Israel, they were thy merchants.' 'Damascus was thy merchant.' How true all this was, history has told us. And it perfectly agrees with the geographical features of the country, and with the relations necessarily existing between the regions extending as far as the Euphrates, and this part of the Mediterranean. Beirut, about twenty miles north of Sidon, has taken the trade which formerly enriched that city and Tyre; and there must always be some considerable mart in the neighbourhood. The inhabitants are indeed, miserable, debased by vices of morals and manners, and pressed down by extortions of Eastern despotism. Still there is produced in the country much silk, fruit, wine and drugs. While upon this topic of oppression, I am induced to mention a circumstance strikingly illustrative of it, which passed under my own eyes, at Cairo. We had been furnished with the necessary boats by the Government, but there was a deficiency of boatmen. We lay at Boulac, the port of Cairo, and a large crowd had assembled, as usual, to witness the arrival and departure of vessels. Suddenly, some police officers seized a rope, and pushing into the crowd, surrounded with it a number of men whom they compelled to come on board and serve as sailors—and what is worse, without any arrangement for pay or provisions. Where boats are furnished by the authorities, there is no obligation upon the passengers to remunerate the wretched beings employed in their transportation. I need scarcely add, that we did not seek to withdraw ourselves from our equitable duty by this immunity.

We left Sidon on the morning of that day, and after passing its miserable walls, we found ourselves upon the sandy beach of the sea. After travelling upon it about two miles, we began to ascend the head of a small stream, deriving its sources from the ridges of Lebanon. It is perennial, and its course is marked by productiveness and abundance.—Water and fertility are almost synonymous in the East; and the fig and mulberry trees and the vines along the valley of this stream, presented a most delightful contrast to the naked and sterile ridges which encircled

it. We soon, however, left it; and traversed a very rugged and inhospitable country, ascending and descending hill after hill, each composed almost wholly of rock, till we came in sight of the little insulated mountain where Lady Hester Stanhope had established her lonely dwelling. It is almost conical, and separated by a deep valley from the other hills. We toiled up its precipitous side by a narrow winding path, enjoying the full benefit of a Syrian mid-day sun. When on the top, we stopped a moment to rest, and to survey the prospect around us. Steep valleys on every side seemed to enclose similar hills. Near was one having on its top a Greek convent, and others in the distance spotted with villages, Greek, Arab, and Druse. There must be something peculiar in the soil of this region, for to the eye nothing could promise greater sterility. The worst spot in the Allegany Mountains would seem to hold out greater encouragement to industry; and a person who has visited the Gap in the White Mountains, may form a tolerable idea of the rocky desolation which the prospect offers. Upon the top of the hill, this self-ex-patriated grand-daughter of the great Earl of Chatham, this niece and adviser of William Pitt, has established her residence. The house, or rather cluster of houses, is built in the Arab manner, low, irregular, and almost detached. It is of stone, rather rudely constructed, and surrounded, as is usual here, with a stone wall. There are some fig and pomegranate trees, vines and flowering shrubs, cultivated with care, and furnished with water brought from some distant spring in the valley below, upon asses—for the hill itself is as destitute of water as the deserts of Arabia.

I had taken the precaution, before leaving Sidon, to transmit, by a messenger, my card and letter, stating our desire to have an interview with her ladyship. I had understood, when in Damascus, from the French consul, who had been for some years her physician, that she was not always accessible, and I was advised to give her previous notice of our intended visit. When we reached her house we found she had not risen, for among her peculiar habits is one which converts the day into night. She had, however, given orders for our hospitable reception, and requested we would dine, informing us she would receive us about three o'clock in the afternoon. This, however, did not suit our arrangements; for one object we had in view in the journey, was to visit the Emir Beschir, the Prince of the Druses, who lives about seven hours' ride beyond Lady Hester, in the midst of the Ridges of Lebanon. We, therefore, excused ourselves to her ladyship for not waiting, promising to make our visit to the Emir that evening, and to return, so as to present ourselves again there by noon next day. To this arrangement she assented, and we continued our journey without seeing her.

The same uninviting country met our view, until we crossed over some steep, rocky ridges, and struck a petty stream, which discharges itself into the Mediterranean, between Sidon and Beirut. It is the one in which the Emperor Barbarossa was drowned, while engaged in a crusade. We travelled up this stream to its source, and after dark reached the residence of the Emir, one of the most romantic spots in the world. This singular people, the Druses, occupy these mountains. They have preserved a species of independence, and are governed by their own princes. I may take some other opportunity of communicating to you the particulars of our visit. A more interesting one could not have been made.—We were received and treated with true Arab hospitality. The palace is by far the most magnificent building in Syria, and more than four times the size of our President's house. It is said that the Emir keeps a thousand servants. During the journey of this day, we saw, for the first time, those horns alluded to in the Scripture, which are worn by the women.—They are at least fifteen inches long, and rise over the forehead, being covered by a veil—and most uncouth looking objects they are.

We returned to Lady Hester Stanhope's at the hour indicated; and after a short time were introduced into her private apartment. She was sitting, dressed like an Arab, clothed in white, with a turban upon her head, and smoking a long pipe. She is tall and spare, with a worn and sickly complexion,

and apparently about sixty-five years of age. I had heard from her physician, in Damascus, that she fact, distorted—and she qualified it by an epithet I had been engaged in early life to Sir John Moore, and I looked for those traits which may have been supposed to have attracted this great captain. But the remains were not to be found. There was a settled melancholy which added to the interest of her appearance; and the recollection of what she had been, contrasted with what she was, produced a powerful impression upon each of the party.

She received us with great kindness, and entered into free and unrestrained conversation. She had seen life in a great variety of forms, and communicates her observations with spirit. She related to us many anecdotes of Mr. Pitt, and of his contemporaries who were associated with him in the stirring scenes during the French revolutionary wars.—She has an unconquerable aversion to George the Fourth, and considers him the worst man who ever lived—except her neighbour, the Emir Beshir, who rather occupies the nadir in the circle of her affections. Of the Duke of York she spoke with great kindness; and I am inclined to think, that in both of the cases her own opinions are the faithful mirror of those of Mr. Pitt. She lived with that eminent statesman during the latter period of his life, and was admitted to his confidential councils and to the examinations of his most private papers. What peculiar circumstances led her to change all the habits of her life and to flee beyond Christendom, I knew not. But as she displayed some eccentricity in the conception, she exhibited great firmness and intrepidity in the execution of the plan. On her first voyage she was shipwrecked somewhere off the coast of Caramania, I believe between Cyprus and Rhodes, and was detained some days upon a barren waste. She lost every thing, suffered all the hardships incident to such an accident in such an inhospitable region. But with indomitable resolution she returned to England, and, after procuring such articles as she needed, re-embarked for the East, and safely reached Syria. From that period her adventures are well known. She traversed almost all the country between the Euphrates and the Mediterranean, and by her conduct and her largesses acquired an extraordinary influence over the tribes of nomadic Arabs who roam through this region. She was even saluted Queen of Palmyra amid the mighty and interesting ruins which attest, upon a small oasis in the middle of the desert, the former power of Zenobia; and perhaps visions of glory floated before her eyes, and perhaps she dreamed of rivaling the renown of the unfortunate sovereign who, after resisting the strength of Rome, was led captive by Aurelian. But alas, the Ishmaelites are poor pillars for a throne to rest upon, a foundation as unstable as their own sandy ocean. The leech cries 'Give, give'—and the Arabs cried 'More more' till the treasury of the Lady Hester was well nigh exhausted; and as her means diminished, her influence also diminished, till the latter is reduced within very narrow limits, and till the former, I fear, is much less than the interest I take in her fate induces me to wish it was. At one time, her passport was a safe guaranty for the traveller, insuring him protection and hospitality among the wildest bands.

I found she held the moral character of the Turks in high estimation; but she denounces the changes which are evidently in progress throughout the Empire, having a tendency to assimilate the Mussulman population to the christian standard. This she charges upon Sultan Mahmoud; and as her *beau ideal* of a gentleman seems to be a Turk of the old school, with his flowing robes and the other accessories of an Eastern toilet, she may well be supposed to hold in detestation the ugly Fez cap, the pantaloons and the long frock coat, which have changed and disfigured the Mahometans. We had much interesting conversation with her, which I shall not repeat, confining myself to such remarks, indicative of her frame of mind, as may appear to be of a general nature. I found she had so far lost her command of the English language, as to be driven occasionally to have recourse to the Arabic. She expresses much dissatisfaction at the accounts which some travellers have given of their interviews with her, and was particularly severe upon M. Lamartine. Her strictures upon the work of this gentleman exhibit much feeling, and she considers his description of her dress, and man-

ners, and conversation, as highly colored, and, in fact, distorted—and she qualified it by an epithet I feel no disposition to repeat. M. Lamartine is a poet, with a vivid imagination, surveying objects through a less sober medium than we every day folks; he is also a gentleman of great worth and high reputation, and no doubt described objects as they struck him; but really, after having followed a large part of his rout, I must say, that his book is a very erroneous guide to a just appreciation of the mind and manners of this region. It is a picture sketched and colored with great beauty and brilliancy, but one whose prototype it would be difficult to find.

I cannot fully make out from M. Lamartine's narrative, whether he united with Lady Hester Stanhope, in the opinions he states she entertained concerning the miraculous horse whose destiny is to be so noble. There is here so much of mysticism in his narrative as to baffle my penetration with respect to his own views. However, after diligent inquiry, we could learn nothing of this new Alborak. Her Ladyship dis-avowed in decided terms the charge of being deceived as M. Lamartine paints her—saying she was clothed in a dress precisely similar to the one she had on when we were with her, which was perfectly simple. Our interview was highly interesting. Lady Hester is possessed naturally of a vigorous intellect, improved by early study, and a free admission to the best society. As may well be supposed, her peculiar opinions upon some subjects almost approached monomania: I imagine her long residence in the East has produced an effect upon her religious views, for there seems to be a medley, in her conversation, of the doctrines of Christianity and of the dogmas of Islamism. She alluded, in pretty distinct terms, to a story resembling in its outline the legendary tale of the Seven Sleepers of Ephesus, and which relates to certain persons now sleeping at Damascus, whose awakening, which is not far distant, is to be attended with some strange event. I believe we have all of us more or less of a spirit of hallucination, each perhaps when his own peculiar chord is struck, and more or less developed, as the craniologist would say as the proper bump is greater or smaller.

Lady Hester has shown much friendship to our countrymen, and I think has received them whenever they have presented themselves, which she has not always done to British travellers. Ladies she never re- ceives. Whether this exclusion is founded upon the Turkish opinion of female inferiority, I had not an opportunity to judge. We have certainly to thank her for her politeness and hospitality; and this she carried so far, notwithstanding our objections, as to send a servant with fruit to our boat at Sidon. We left her, wishing her more happiness than I am afraid is in store for her.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, NOVEMBER 1, 1838.

MORE LIBERALITY TO THE CHURCH.—We have before had the pleasure of recording some praiseworthy acts of liberality on the part of the church-people of St. John, N. B. and it is with infinite satisfaction and with the hope that all our readers will go and do likewise, in proportion to their ability,—that we now record fresh acts of munificence, worthy of the fullest commendation.

On the occasion of the late departure for England of the Rev. WILLIAM GRAY, the highly esteemed Assistant Minister of the churches of St. John, we understand that a present of *Two Hundred and Forty Pounds* from his people, was placed in his hands as a parting testimonial (and not the first of the kind) to his worth. We were told that this sum was voluntarily contributed in the course of a few hours. It is alike honorable to both parties, and long may it be before the good spirit which prompted this handsome offering, is chilled or repressed by the cold and calculating maxims which too generally prevail in regard to such things.

Another, and, as proceeding from an individual, still more notable case of munificence connected with church-matters in St. John, was lately brought under our notice.

There is a large and handsome church in progress at the land, a parish contiguous to that city, and one rapidly increasing in population and importance, so much so as to render it necessary to erect a more spacious church than that which has hitherto been used. To this excellent object the Hon. RICHARD SIMONDS, Speaker of the House of Assembly, has contributed in money the sum of *Hundred Pounds*, besides giving ground sufficient for a church and a Parsonage, which gift we heard estimated at much more. In addition to this, we are told, that the respectable gentleman now contributes to the support of the resident and very exemplary clergyman the house rent free, with valuable grounds adjoining. We believe such acts of liberality to be unexampled in the colonial Church, and we deem it our duty to give them publicity, not to encourage ostentatious charity, of which is no example, but to give honour where it is due, and to incite others of our worthy members in these colonies to follow in a path as yet so seldom trod. No argument surely is necessary to establish, that it is a duty incumbent upon every man to cast into the Treasury of the Lord according as that Lord has prospered him. If he has given to give plentifully; or if he has little, gladly to give that little: and if ever there was a time when such contributions in behalf of the cause of Christ and his Church were necessary, it is the present, when the charities of the present land so long and so fully imparted, are now coming to us in diminished measure. Will not our men remember that they are stewards only, of the gifts of Providence, that they are soon to give an account of their stewardship, and meet the inquiry, *What hast thou done for thy Lord?*—How much of thy wealth and thy influence has been devoted to the interests of Religion? And will they not set apart at once some considerable portion of their worldly goods for advancing the cause of God, and securing the benefits of His Church to those who shall come after them? How much better would be the disposal of property he, than to leave it to be squandered away, as is too often the case, by those to whom it comes proves a curse than a blessing. We hold it to be incumbent upon the Clergy, as occasion offers, to remind the people of their duty in this particular, as indeed they are required to do by one of the rubrics in the Visitation of the Sick. And attention to this is the more necessary on the present day, when even pious men and zealous ministers seem to overlook their responsibilities in this particular. To our rich men then, we would respectfully and earnestly say, in the disposition of your property, remember the church of God—remember the spiritual welfare of the parish in which you were born, have lived, and are to die—remember too the University at Windsor, the treasury of the church, which has already been such a blessing to this land, and stands in need of your help—remember, in short, that you have the means of aiding in the promotion of your church and the diffusion of the blessings of the gospel, long after you shall have gone to your great account. Nor would we address ourselves to the rich alone, but to those who have even a comparatively small portion of the world's goods,—reminding them that even the smallest mite is often of great price. If all would do "what they could," the aggregate would be highly important.

SHELburne.—Agreeably to previous notice, a church meeting was held in this place on Wednesday and Thursday the 3d and 4th October. On the morning of the former day, Divine Service was performed and the communion administered to a considerable number of communicants, and among them was one aged pilgrim, who bowed down by the weight of four score and six years, had walked a distance of twenty seven miles, for the purpose of presenting himself at the altar of the Lord. His prayers were read on Wednesday by the Rev. Mr. Cochran, and the sermon preached by Rev. Mr. Cochran, from *With joy shall ye draw water out of the wells of salvation.*

On Thursday afternoon the house of God was again opened, and a goodly number found willing to enter in and aid in the blessed work of prayer and praise.—The desk was taken by Mr. Cochran, and the sermon preached by Mr. Moody, from 1 Cor. xv. ch.—“*Unless ye have sown in vain.*”—The Brethren had the pleasure of seeing amongst them once more, the Rev. Dr. Rowland, who has returned in good health from his visit to the United States. The extensive field of labour which this interesting parish presents, is industriously cultivated by Mr. T. H. WHITE, who has for the last three years, been in the active charge of the mission. May the Lord prosper his labours, and crown the exercises of this meeting with his blessing. We never see Shelburne without feelings of deep interest, and hearty wishes for its prosperity, temporal and spiritual.

**GRADING.**—Having so often indulged in the complaining strain, we are glad to be able to strike up to a more cheerful tune, while we acknowledge several new subscribers from Yarmouth, Weymouth, Shediac and St. John, N. B. From that city in particular, as well as from other parts of New Brunswick, we confidently expect still more additions to our subscription list.—To Halifax allow us to trust we may not unreasonably look for larger support than we have hitherto received. If each subscriber, however he is, would exert himself to procure another, the effect would be speedily and successfully manifest.—*Try to try!*

**CONSERVATIVE JOURNAL AND CHURCH OF ENGLAND.**—We were happy to receive by the last packet, a number of this Journal, with an invitation to exchange, which we shall gladly comply, as we should also be pleased to do with the “*Ecclesiastical Gazette.*”

**A LARGE CARROT**—was sent us the other day by Mr. Benjamin Zwicker of Mahone Bay, in whose garden it was raised. When taken out of the ground, it weighed 13 oz. and measured in length 14 inches, and in circumference 15 3-8 inches—a pretty good certificate of the fertility of Lunenburg soil. We might add that we know of no other in this quarter, that has repeatedly yielded at the rate of between 4 and 500 bushels of potatoes to the acre.

**A GOOD EXAMPLE.**—We are happy to see by the following extract, that all colonial Legislatures are not hostile to the Established Church of the land, nor disposed to treat her Bishops with indignity:—

**BARBADOES.**  
*House of Assembly.*—Mr. Haynes rose and presented a bill, of which he had given notice at the meeting.—This bill, he said, was to grant a sum of money for the repair of the lord bishop’s residence (the Bishop’s Court.) We understood the honourable member to express his opinion that his Lordship had every way deserved this, and it was evident that he carried along with him the opinion of the whole assembly. Mr. Clarke seconded the motion, and dwelt on the equitable and impartial political course the assembly had adopted, his utter exemption from pecuniary interest, and the inestimable benefits which all had derived from his lordship’s mission. He (Mr. C.) knew that the Bishop had some time ago refused an offer of a portion of the parliamentary grant for the relief of the sufferers by the hurricane, and had refused that, as the fallen churches and chapels were to be repaired, it should be appropriated to them, rather than to the repair of his residence; he knew that several public monies which had been offered to him had been refused by him, as they might in the bishop’s opinion be applied to the benefit of the public institutions. These circumstances had lately come to his knowledge, and he concluded on moving the 1st reading of the bill. The bill, which empowers the treasurer of the island to pay to his lordship the sum of £2000 currency to be left to the bishop’s discretion, was then read three times, and passed by the house unanimously. It was next sent up to the council for their consideration.—*Barbadoes*

CANADA.—Affairs in this quarter wear a gloomy and unsettled aspect, and we fear that a renewal of the disturbances of last winter, with probably accumulated violence and under a more complete organization, will ere long be witnessed in both provinces. It seems surprising that the whole summer should have been allowed to pass without throwing in a commanding force, sufficient to keep down the insurrectionary spirit which has been so evident all along, and to protect the lives and properties of her Majesty’s subjects. It is not improbable that one consequence of this strange procrastination so similar to that practised by the British Government in the commencement of the American revolution, will be another winter march through the wilderness, for the regiments now remaining in Nova Scotia and New Brunswick. How happy is the contrast which these lower Provinces present, where all is peace and order. And how much it behoves every lover of his country, and indeed every one who regards his own comfort and prosperity, to promote as far as he can, those principles of loyalty and obedience to the laws, and that attachment to the constitution under which it is our privilege to live, without which all the evils of anarchy and rebellion must be our portion, and our happy land be defiled with the blood of her sons.

Persons desirous of becoming subscribers to the COLONIAL CHURCHMAN from the present time, will not be charged with their subscriptions until the 1st January, 1839.

JUST PUBLISHED,  
**BELCHER’S FARMER’S ALMANACK,**  
 For 1839.  
 October 25.

**MARRIED.**  
 On the 27th Sept. at Wilmot Church, by the Rev. Mr. Robertson, Mr. Elias Morse, to Lucy, eldest daughter of Mr. Jacob Bochner of this place.

**DYING TESTIMONY OF BELIEVERS AND UNBELIEVERS.**

Dr. Ryland, when dying, comforted his weeping children.—“*Keep near the Lord, my dear children, and he will be with you.*” “*He was much engaged in secret prayer; and like Dr. Scott, he prayed and thought aloud. “Spirit of Christ,” said he, “O take the things of Christ, and show them to my soul!” “O my God, direct my heart into the love of God, and the patient waiting for Christ’s coming.” “Pity me, and lay me low in the dust, for Jesus’ sake.... for Jesus’ sake!” “Grant me, O Lord, an easy dismission into thy heavenly kingdom.” The last words of this eminent servant of Christ, were, “No more pain!” And shortly after he “fell asleep” with a composure and serenity which no language can describe, on May 25, 1825.*

Dr. John Leland, after a long life spent with zeal and devotion in the holy ministry, closed his life in peace, with these words: “*I give my dying testimony to the truth of Christianity; the Gospel promises are my support and consolation: I am not afraid to die: the gospel of Christ has raised me above the fear of death, for I know that my Redeemer liveth!*”

Mrs. Catharine Brettergh was a singular Christian, of Lancashire (England.) After a severe conflict and struggle with the powers of darkness, she was blessed to die a comfortable and edifying death. The following were some of her last words: “*O the joy that I feel in my soul! O my sweet Saviour, shall I be one with thee, as thou art one with the Father! O wonderful is thy love to me, who am but dust! To make such as me partaker of thy glory! O that my tongue and heart were able to sound forth thy praises as I ought!*”

The Rev. William Romaine, so well known in the religious world by his work on “*Faith, &c.*” retained his faculties to the last; and a few minutes before he departed, he cried out, “*Holy, holy, holy Lord God Almighty! Glory be to thee on high for such peace on earth, and good will to men!*”

The “*judicious*” and pious Hooker’s last words were, “*God hath heard my prayers, for I am at peace with the world; and he is at peace with me. From this blessed assurance I feel that inward joy which the world can neither give nor take away!*”

Basil was a defender of the Gospel against the Arians. When suffering under the persecution of Valens, he boldly said to the governor before whose bar he stood, “*Your power is great—but no man living is to be pleased and flattered at the expense of our holy faith; no losses, nor exile, nor death itself, shall, by the grace of God, ever move me from the blessed Gospel. As for my body, it is now so infirm that it will neither put you to the trouble, nor me to the pain of more than one single stroke!*”—*Eusebius, &c.*

Ambrose, bishop of Milan, gave this bold answer to the emperor, who had surrounded him in his church with a military force: “*I will never deliver up my sheepfold to wolves, nor the temple of God to blasphemers, if your majesty pleases, I am ready to receive your sword in my heart within these walls!*—*Eusebius, &c.*

The Rev Dr. Gerardus A. Kuypers was full of joy and peace in his last moments. “*My dear colleague,*” said he to one of his associates, “*it is one thing to preach the precious truths of the Gospel, another to exhibit their power in sustaining us in our last moments.*” To a clergyman of the Episcopal church who visited him, he said, “*An experimental knowledge of Christ, I believe to be the perfection of wisdom. Humility I have always considered as the brightest ornament of the Christian; and a prayer which I have often heard from the lips of Dr. Linn I adopt as my own; ‘Lord, clothe me with humility as with a garment.’ My desire has always been to avoid the road of ostentation, which leads to the praise of men, and to proceed in that retiring, humble path which conducts to the plaudits of heaven. The time of my departure is at hand. I am resigned to the will of my Heavenly Father. I desire to close my pilgrimage in peace with God and man. I believe that God intends to save me, and I look for salvation alone through the merits of Jesus Christ or Lord.*”

To another friend he said:—“*I have sought to model my religion by the example and instruction of my blessed Saviour; and not the systems and practices of men.*” While his son wiped the cold sweat from his brow, he whispered out, “*My Saviour in agony sweat drops of blood!*” When his son asked him, “*My dear father, your faith does not waver!*” My faith! no, my dear child,” said he, “*it is only the breaking down of this earthly fabric.*” When he received a cup of cool water, he said in a soft whisper, “*O the refreshment of the pure river of the water of life!*” To a young friend he said, when near his last moments, “*You behold what it is to be a Christian! Here I recline, daily waiting my Master’s call: ready to go: having no desire to remain wishing rather that my Saviour would call me to himself!*”

Captain John Lee had been a gentleman of great respectability in society. He was seduced into infidelity by studying Hume. Infidelity leads to licentiousness and profligacy; and when pecuniary means are wanting, the conscience, set free from religious restraints, resorts to any means which it hopes can be concealed: gambling, theft, robbery. Captain Lee committed a forgery, and was condemned to death. At the scaffold he uttered this awful memento: “*I leave to the world this mournful warning, that however much a man may be favored by personal qualifications, or distinguished by mental endowments, genius will be useless, and abilities avail little, unless accompanied by a sense, and attended by the practice of religion.*”—*Simpson’s “plea.”*

Thomas Brown—(not Sir Thomas) so well known as the “*witty and facetious Brown,*” in the circles of England, adopted the maxim of Voltaire and D’Alembert; that he would live and die laughing! But as in Voltaire’s case, his system, gave way in the trying hour, and he died with remorse and the most agonizing groans.—*Gen. Biog. Dict.—Brown.*



## POETRY.

From a work entitled "My Saviour,"

## THE SHEPHERD.

'The Lord is my Shepherd, I shall not want.'

There is a fold, whence none can stray,  
And pastures ever green,  
Where sultry sun, or stormy day,  
Or night is never seen.

Far upon the everlasting hills,  
In God's own light it lies;  
His smile its vast dimension fills,  
With joy that never dies.

One narrow vale—one darksome wave,  
Divides that land from this:  
I have a Shepherd pledg'd to save,  
And bear me home to bliss.

Soon at his feet my soul will lie,  
In life's last struggling breath;  
But I shall only seem to die,—  
I shall not taste of death.

Far from this guilty world, to be  
Exempt from toil and strife,  
To spend eternity with thee,  
My Saviour,— this is life!

## SUNDAYS.

BRIGHT shadows of true rest! some shoots of bliss;  
Heaven once a-week;  
The next world's gladness prepossessed in this,  
A day to seek;  
Eternity in time; the steps by which  
We climb above all ages, lamps that light  
Man through his heap of dark days, and the rich  
And full redemption of the whole week's flight:  
The pulley's into headlong man, time's bower;  
The narrow way;  
Transplanted paradise; God's walking hour,  
The cool o' th' day;  
Angels descending; the returns of trust;  
A gleam of glory after six days' showers;  
The Church's love-feasts; time's prerogative  
And interest,  
Deducted from the whole; the combs, and hive,  
— And home of rest;  
The milky way chalk'd out with suns; a clue  
That guides through erring hours; and in full story,  
A taste of heaven on earth; the pledge and cue  
Of a full feast, and the outcourts of glory.

Henry Vaughan: 1695.

## DEFERRED ITEMS.

## RELIGIOUS EDUCATION.

It has been the judgment of all past generations, that it is not safe, or politic, or good, or charitable, to leave the child to follow his depraved inclinations, and to learn the evil of sin by the bitterness of the fruits it yields in this world, or by the irremediable woes it exposes us to in another. It is but too manifest, that ruin will be incurred in the unassisted experiment to find out the consequences of good and evil by their actual effects upon the inquirer; that the habit of sin, congenial with our unenlightened minds, will be formed; the love of virtue, already weakened, will be lost; the tyranny of the passions established, and the moral agent sold under sin, because he is well aware to what an unhappy bondage he has subjected himself. To this will succeed the

devices of the tempter (who, in the absence of other instructors, will not desert his docile pupil), teaching him, in the last resort, to call evil good, and good evil; to reconcile the practice of wickedness with the hope of impunity; to rid himself of irksome restraints, divine and human; finally, to deny his God, and to set at nought his denunciations. In a work like this, and constituted as men are, to leave the young and inexperienced without religious direction; to supply them with increased opportunities of knowing evil, without inculcating the awful obligation to do good; to spare no pains in training them up as skilful artisans and expert traders, but to observe a dreary silence as to the consequences of their actions in this and another state of being; to expose them unprepared, or rather with the carnal mind too well prepared, to the infidel publications of the day, all sedulously accommodated to the capacity, and all artfully addressed to the worst passions and the pride of the young, is to doom to certain destruction, both of body and soul, those who, by their dependant situation, have the strongest claim upon us for religious counsel, and at a time of life when they most need it. It is the excess of folly, as well as of hardness of heart. The theorist may lay down the plan,—the selfish and indifferent may act upon it in the case of those unconnected with themselves; but I ask, is there a parent deserving of the sacred name that would commit this moral murder upon his own offspring?—*Archbishop (Beresford) of Armagh.*

THE REV. DR. JOSEPH WOLFF, MISSIONARY TO THE JEWS.—This exemplary and eminent Missionary is now in Ireland, where he has been for some time past, preaching and lecturing in most of the churches in Dublin, at which large congregations, including many Jews, have been instructed and highly edified by his scriptural illustrations of the christian faith, as well as by his extensive proofs in confirmation of its sacred truth, deduced from the writings of the early fathers, and the collateral testimony of the ancient rabbinical literature. After preaching two excellent sermons on the evidences of Christianity, the University of Dublin was pleased to confer on him the honorary degree of L. L. D.; and having been examined by the Chaplain to the Bishop of Kildare, he was presented by the very Rev. the Dean of Armagh, for ordination to the Lord Bishop of Down, who admitted him to the holy order of Priesthood, at an ordination held at the Church at Monkstown, near Dublin, on the 24th of June; for the furtherance of which object, more than two hundred clergymen had previously petitioned his Grace, the Lord Archbishop of Dublin, who was pleased to add his testimonial as to Dr. Wolff's eligibility as a candidate for priest's orders. The Bishop of Elphin and the Dean of St. Patrick's, invited him to preach in their respective Cathedrals. He has since been nominated Chaplain to the Right Hon. the Lord Viscount Lorton.—*Epis. Rec.*

*Remains of Napoleon.*—The maritime prefect of Cherbourg has received orders to hasten the arming of the frigate, the Reine Blanche, which, it is believed at Cherbourg, is destined to proceed to St. Helena, to receive on board the remains of Napoleon, which it would seem are at last to repose in the bosom of France.—*Chris. Wit.*

*Wordsworth.*—The University of Durham has presented Wordsworth, the poet, with the honorary degree of D. C. L. This is the first instance, and an illustrious one, in which that University has paid a similar compliment.—*Ibid.*

## C. H. BELCHER,

Has recently received the following Books

CHURCH OF ENGLAND MAGAZINE, Vol. 3 & 4, and part 26—being the first of Vol. 3.  
Saturday Magazine,  
Penny Magazine,  
Penny Cyclopaedia,  
Domestic Chaplain,  
Child's Own Bible,  
Chambers' Edinburgh Journal.  
Any of the above works can be had from the same source, in no's., parts, or volumes.  
William's Missionary Enterprises in the South Sea Islands,  
Medhurst's China: its state and prospects  
Wesley's Sermons, 2 vols  
Rollin's Ancient History, 6 vols  
Dwight's Theology, 6 small vols  
Brown's Self-Interpreting Bible, 1 vol  
— Dictionary of the Bible, 1 vol.  
Calmet's Ditto 1 vol  
Scott's Bible, 6 vols  
Doddridge's Family Expositor, 1 vol  
Hannah More's Works, 7 vols  
Drawing Room Scrap Book, 1832 to 1838  
Christian Keepsake and Missionary Annual, 1838  
Juvenile Scrap Book, by Bernard Barton, 1838  
The Pilgrim's Progress, beautifully illustrated  
Maunder's Treasury of Knowledge  
Young Wife's Book  
Young Husband's Book  
The Bride's Book  
Language of Flowers  
Baxter's Call  
— Dying Thoughts  
— Saint's Rest  
Bogatsky's Golden Treasury  
Walker's Exercises for Ladies  
— Manly Exercises  
— Games and Sports  
The Boy's Own Book  
Beveridge's Private Thoughts  
Ceil's Visit to the House of Mourning  
Cook's Voyages  
Montgomery's Poetical Works, 3 vols  
Kemble's Christian Year  
DeMorgan's Arithmetic  
Snodgrass's Burinese War  
Campbell's Poetical Works, 1 vol.  
Wesley's Natural Philosophy, 3 vols  
Boyd's Potter's Antiquities of Greece, with notes and improved indices illustrated by engravings on wood and steel, 1 vol  
— Adam's Roman Antiquities with notes and indices, illustrated by 100 Engravings on wood and steel, 1 vol  
Halifax, Sept. 24, 1838.

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

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

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

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