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THE COLONIAL CHURCHMAN.

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

VOLUME II.

LUNENBURG, N. S. THURSDAY, SEPTEMBER 21, 1837.

NUMBER 22.

From the Church of England Magazine.

M E M E N T O M O R I.

Millions of feet entraversed here,
Where are their parted spirits!
Each in a dark or glorious sphere
Its own reward inherits:
Where they are fled we soon shall fly,
And join them in eternity.

The crowds who earth's arena tread,
Each busy in his station.
Are few compared with all the dead,
Of every age and nation.
The world of life counts millions o'er
That of the dead hath many more—

It is a solemn thought that we,
Life's little circle rounded,
Must launch upon that endless sea
Which shore hath never bounded;
A sea of happiness and love,
Or depths below and clouds above.

A holy Judge—a righteous doom—
A bar where none dissemble—
A short quick passage to the tomb—
How should we stop and tremble!
Great God, as years pass swiftly by,
Write on each heart—Thou, thou must die!
JAMES EDMESTON.

For the Colonial Churchman.

Messrs. Editors,
You were kind enough on a former occasion to admit a brief communication from me, and I doubt not you will be equally indulgent towards the few lines which I now send you.

I have been a subscriber to your paper from the first of its publication, and I have derived much satisfaction, and I hope, some profit from the perusal of it; but though in the reading of your paper I find so much to instruct and edify, I cannot help sometimes indulging the idea, and you will excuse me for expressing it, that a little more intelligence of a local nature than it usually contains, might afford increased interest. Our Reverend Clergy, in the course of their various duties, must meet with very much that would afford instruction to the public at large, if they would be kind enough to communicate it through your columns.

I mentioned to you formerly that a second Church had been erected in the Parish of Sussex, King's Co. N. B. at a moderate distance from the neighbourhood in which I reside. I have the satisfaction to state that the church, although unfinished, was opened for Divine service early in the spring; and instead of having to go a distance of nine miles to attend the House of God, as I formerly had, I have it now in my power to enjoy that privilege by going less than three miles.—This is to me a source of great comfort, as my increasing years and growing infirmities had rendered it difficult to perform the greater distance; and moreover, it affords me the pleasing reflection, that my children and my children's children are likely, with God's blessing, to enjoy the privilege which has now fallen to my lot. For the most we have had our church well filled;

and I trust an increase in the knowledge and love of God, as well as of attachment to His church, will be the result; and we shall have reason to thank God for putting it into our minds to erect this building for His glory and worship.

There are now in King's County, either built or in building, eleven churches. What a contrast since my first acquaintance with it!

May the Almighty grant that the word preached in these and all others, may be attended with success,—that it may not return unto Him void, but accomplish the thing whereunto He hath sent it.

New Brunswick. AN OLD CHURCHMAN.

[We sincerely hope that our Brethren will respond to the call of our friend the "Old Churchman," better than they have done to those which we have repeatedly made upon them for local matter for our columns. Surely each clergyman might easily furnish us with scraps from his parochial journal, if he keeps one, or from his memory, if he does not, which would interest and edify our readers.—Sketches of parochial history we have often requested, and accounts of Sunday Schools, and descriptions of churches, would also be very acceptable.]—Ed. C. C.

The following notice of the Archbishop of Canterbury is taken from the Journal of a traveller in England, published in "the Church:"—

At the close of this day, it was my privilege to be introduced to, and to partake of the hospitality of the amiable, learned and pious prelate who possesses the first seat upon the Episcopal Bench,—his Grace the Archbishop of Canterbury. The Archbishop is rather a slight man and not tall; of a fallow complexion, but a countenance of remarkable benevolence, and yet a dark eye of piercing vivacity. He has rather a downcast look, speaks in a low, deliberate tone of voice, and is, on the whole, of what may be termed a quiet demeanor. His Grace is a great favourite with all parties; because all feel that he is a sincere Christian, and that, although enjoying the presidency over a Church which, whether for wealth or learning, yes and the Scriptural purity of its creed and ritual, is immeasurably the greatest in the world, he is meek in spirit and "walks humbly with his God."

The party at the Archbishop of Canterbury's contained amongst its number three other prelates.—one of whom was the Bishop of Bangor, who, in mildness of manner and meekness of temper, strongly resembles the archbishop, and who, in strength of understanding and vigor of talent, has probably not a superior upon the Episcopal bench. In the whole family of the Archbishop the same obliging and amiable disposition is evinced which characterizes their venerated head; and although in the first subject, next to the royal family, in the realm,—in one who is brought in every day association with princes and peers and the great ones of the earth,—there is a degree of munificence and splendor in every household appointment naturally to be expected, still in the excellent Archbishop and in all about him, there is an utter absence of that glare and glitter and show which a noble income might induce the mere worldly-minded to exhibit. Nor should it ever be forgotten—apart from the fact that in most cases not half the income is actually possessed which the tongue of vulgar rumor commonly ascribes to the Bishops of England—that thousands are annually bestowed by them in the various charities presenting themselves continually to the prominent and pious in the land, which the unthinking and often uncharitable world wot not of.

CLERICAL SOCIETY IN UPPER CANADA.

"At a time when to run down the Church of England seems to be the feeling among all those who bear no good-will to our Constitution; and to stigmatize the character of her respected clergy has become fashionable among those who envy her usefulness; it will afford unfeigned joy, not only to her members, but to all friends of good order and loyalty, to hear of the exertions which the Clergy are now making for the spiritual welfare of their people. Unity of purpose in so excellent a cause must produce increased usefulness, and confer a real benefit on pastors and their flocks. The distance at which the various ministers are placed from each other, prevented that intercourse which ought to exist among those who serve at the same altar; casual circumstances alone brought them together. Sensible of the advantages of union, Associations have been formed throughout the Province, by means of which the Clergy will meet at appointed times for prayer, mutual improvement, and brotherly advice. Nor will their congregations be neglected on such occasions. Public service will be held, and the united talents of an educated and exemplary body of men will be called forth in advocacy of those principles in whose soundness they all alike concur.

For several years the Western Clerical Association has been in existence; and its meetings throughout this and the London District have been attended with a happy effect.

"During the winter, we learn that the Clergy to the East of Kingston have united as the Eastern Clerical Association, and have already met together with the most favourable prospects of success. During the last month, we are informed, the ministers of the Central District assembled and constituted themselves "The Midland Clerical Association;" the first public meeting of which was held in Kingston on the 31st May. They purpose assembling quarterly, taking the residence of each Clergyman in rotation, and holding, at each time of meeting, a session of two days. On both days there will be Divine Service which will be conducted by ministers appointed at the previous meetings.

"We are rejoiced to witness this ardent desire for the general good prevailing; and as the welfare of the Church and the spread of vital religion are the main objects in view, the Great Head thereof will assuredly strengthen the hands of his servants, and give to them and those for whom they so faithfully watch, increased blessing and prosperity."—Hamilton Gaz.

THE REV. J. W. FLETCHER.

"Fletcher," says the Rev. Mr. Cox in his late work, "was a luminary;—a luminary, did I say? he was a sun. I have known all the great men for these fifty years, but I have known none like him. I was intimately acquainted with him, and was once under the same roof with him for six weeks together: during which time I never heard him say a single word which was not proper to be spoken, and which had not a tendency to minister grace to the hearers."—The celebrated D. Price, though an Arian, and of course without sympathy for the theological creed of Mr. Fletcher, or for the warmth and animation of his religious feelings, is said to have expressed his satisfaction at being introduced "to the company of one whose air and countenance bespoke him fitted rather for the society of angels, than for the conversation of men."—Church.

HOLINESS.—Infidelity persuades men that they shall die like beasts, and they are thus soon brought to live like them; the Gospel, on the other hand, teaches that men are destined for eternity, and may be like angels; and all who believe the Gospel, live accordingly.—Ch. Alm.

From the Episcopal Recorder.

LETTERS FROM THE WEST.

Extracts from Letters addressed to the Editor of the Episcopal Recorder, by a Philadelphia Clergyman.

Letter 4.

KENTUCKY.

The following statement was handed to me in relation to the early settlement of Kentucky:—

"This was one of the most beautiful and blooming territories over which a wild luxuriant forest ever waved. And yet as it was a sort of dividing line between the northern and southern Indians, it became the battle ground upon which their nations met and waged interminable wars, so that it went among the savages by the name of the *dark and bloody land*.—Near the close of the revolutionary war several settlements were attempted in Kentucky by emigrants from Virginia. My ancestors were among the number. The Indians both from the south and north, almost immediately became jealous of these white settlers, and adopted the purpose of exterminating them. The settlers were only able to keep their position by building a fort and living in it.—While a certain portion of the men worked in attempting to clear and cultivate the land, another portion being armed, were on watch. I was born in one of these forts near Boonsborough. I wore till I was twelve years old, hose made of buffalo hair. Our chief living was upon bear and buffalo meat. We were in the midst of the wilderness of nature. Hundreds of times have I seen the Indians rushing upon our fort, or fleeing before the sharp-speaking guns of our friends. People who live in the densely settled portions of our country, know very little about the toils and dangers, the sacrifices and privations which the first settlers endure."

My Kentucky acquaintance illustrated this last remark by a vast number of thrilling incidents, one or two of which I will relate.

"When he was quite young, the people of that settlement, several of them, undertook to manufacture maple sugar. The winter had relaxed its rigors, and the warm sun began to pour down his genial rays. The snow was fast melting away, and the sap ran merrily from the perforated sugar trees.—Several negroes were engaged a short distance from the fort in collecting the sap. It was supposed that no Indians were in the neighbourhood, as none had been seen for several months. Tempted by the bright sunny day, a daughter of one of the settlers, a young, beautiful, blooming girl, rambled beyond the enclosures of the fort, where the negroes were collecting the sugar sap. While she stood there, full of buoyancy and free from every apprehension, a negro being near, busily engaged in some of the various processes of sugar-making, four or five wild Indians in a moment sprung upon them! The negroes they seized and bound, and in an instant cut down with the tomahawks this beautiful girl. Having scalped her, they fled, carrying with them the captured negro. The alarm was soon given at the fort. They were pursued—overtaken, and several of them shot. The negro was rescued. Those that had escaped went five hundred miles round the tribe, and came back again attacked the settlement. In that encounter my Kentucky friend told me that eleven of his family relatives were killed."

"Somewhere on a station near Kentucky river, in the spring, when the earth began to put on her bloom, two young ladies, the eldest of whom was the first child born in Kentucky, went out to gather flowers. As they saw some very rich blossoms on the banks of the river, they took a little skiff, and went from one side to the other collecting them. While thus engaged a number of Indians were in the canoes watching them. The young ladies having by a turn of the river passed beyond the view of their enemies, the Indians proposed to gather flowers, and place them all along the bank, where they were in ambuscade, so that when they returned, attracted by these flowers, they would come up to the bank and then the boat could be seized. The plan entirely succeeded, and while these young ladies were gaily cropping their flowers, a huge wild Indian sprang from his concealment in the boat. Their destiny then seemed sealed. They were immediately borne away

as captives. One of them, however, wore a dress handkerchief of red and brilliant colors. This she silently kept pulling to pieces, and dropping the shreds as she was hurried along through the forest. The friends of these young ladies soon became alarmed. Marks were discovered of an Indian trail. The empty boat was found. A band of armed men commenced pursuit, headed by the father of one of these young ladies. They discovered the shreds of the handkerchief, and traced them till night fall, when they suddenly came upon them where they were encamped. They perceived there was a large number of Indians, and thought secrecy in their movements important. They waited till the Indians were asleep, and then the father drew near. He saw the two young ladies sitting by themselves, guarded by an Indian. The others appeared to be asleep. His men were at some distance, and he thought it better to go up unseen, and tomahawk this sentinel, and rescue his child without alarming the other Indians. But in attempting it, his faithful dog which accompanied him, growled at the sight of these savages. In a moment they were on their feet and he their prisoner. They determined at once to put him to death. He was stripped and bound to a tree, and they were just levelling their pieces to fire at him. What a moment of awful suspense for his child who stood looking on! His men alarmed at his long absence, drew near, saw what was going forward, and instantly fired upon the Indians. A panic was immediately struck in the camp, and as the fire from the whites was kept up, and one and another Indian fell gasping on the ground, they soon fled and left their prisoners. The father and the two young ladies returned. One of them is still living, the mother of a large and respectable family, whose declining age is cheered with the comforts of a sweet hope in Christ.

Letter 7.

ILLINOIS.

At an early dawn, on Monday morning, July 17th, we crossed Fevre river, and started for Chicago in an open lumber wagon, cycled a stage. Taking our trunks for seats, we determined we would make the best of every thing, and if possible keep up good spirits, while we learned the manner in which people travelled through new countries. Our journey, though attended with no little fatigue, was like a walk over the primrose path of pleasure, compared with a jaunt of which Bishop Kemper gave me an account. He had made an appointment somewhere in the interior of Indiana, where it was necessary for him to be at a given day, and had undertaken to pass over Illinois from St. Louis to that point by land. He was overtaken by rain which continued a day or two: the streams became swollen, and the roads, often for miles, completely overflowed. All this time he was obliged to ride in an open wagon, the bottom boards of which were loose, and often slipping out, rendering it necessary for him every where now and then to get out, and stand in the mud and water, till the rickety wagon could be again brought into a state of temporary order. During the last part of his journey he rode all night, with the rain pouring down upon him, and the horses sometimes fording deep creeks—sometimes plunging into sloughs, and then wading for miles through the water which had overflowed the road. The office of a missionary Bishop at the west, if he does his duty, and throws himself with all his heart into the work, is no sinecure.

PRAIRIES.

Our course from Galena, for the first thirty miles, was through beautiful oak openings, and over a rolling prairie. After this, on nearly to Chicago, our path lay through a magnificent, level prairie country. The wide sea of grass around us was now and then broken by a grove, springing up with luxuriance and beauty amid the treeless tract of country that stretched around on every side. These groves are points of great interest, and are spoken of by the sparsely scattered inhabitants of northern Illinois, as we speak of cities and towns. The most beautiful of these which we passed were Buffalo, Inlet, and Paw Paw groves, around or near which were scenes of massacre and slaughter during the Black Hawk war.

As no one can conceive the sensation awakened by being out of sight of land at sea, till he actually stands on the deck of a vessel, that is ploughing her way

through the trackless world of waters that stretch interminably around him, and strains his eye in vain to catch a view of one single fading outline of the far off shore—so no one can conceive the emotion that rises up in the bosom of the traveller as he stands on the broad prairie, and sees the horizon settling down upon one wide sea of waving grass, and can behold around him neither stone, nor stump, nor bush, nor tree, nor hill, nor house. These vast prairies, though bearing a luxuriant growth of grass, would impress one with a sense of desolateness, were they not beautified with flowers, and animated with the song and the sight of the feathered tribes. The view of the prairie, as it stretches off before you, often appears like a perfect flower garden. Though we were too late to see the productions in their rich vernal beauty, yet often they stood strewn around us on every side as far as the eye could reach, spreading out their rich and brilliant petals of every color and hue. An intelligent lady told me that in a single walk over the corner of a prairie, she gathered for a bouquet forty different kinds of flowers; and another in Michigan informed me that she had been able to gather one hundred and twenty different kinds. Though the music wafted along over these luxuriant expanses of earth be usually not so melodious nor varied as that to which the woodlands echo, there is something very animating in the whelming of the plover, the chirping of the robin, and the fluttering of the wings of a flock of prairie hens, started up at every half mile of your journey. And then occasionally we saw noble herds of cattle feeding over these vast plains. Such large, and fat, and noble-looking oxen and cows, I never before beheld, as I saw grazing amid the luxuriant prairies of Illinois. There is no fence to stay them in their course—they range where they choose amid the ten thousands of acres that stretch unenclosed around them.

SPIRITUAL PRIVATIONS.

While on our way to Chicago, as we stopped on one occasion to change horses, I went in and sat down in the only house in the place. It was a comfortable log cabin, and all nature looked so bright and sunny without, I was hardly prepared for demure and melancholy looks within: and yet the moment I entered, I saw in the countenance of the good lady of the cabin that her heart was ill at ease. She looked so forlorn and full of gloom, I determined to enter into conversation with her, and if possible elicit the cause of her depression. After a variety of inquiries, she was drawn out to give the following sketch of herself which I will put down as nearly as possible in her own words.

"We came into this country from western New York several years since. We have never failed to be amply remunerated for our cultivation of the soil. In a temporal point of view we have increased in goods. But our children have never been to school a day since we have been here. We used to go meeting every Sabbath, but here often for months there is no such thing known as public worship. A while ago, there was a minister that used to come once in three weeks, and preach about four miles from this. But now he is dead, and we have no preaching at all. We have no ministers and no physicians. What made me more contented to reside here, was that my oldest daughter was married and lived nearest neighbor, about two miles from this. She had three lovely and promising children in whom our hearts were bound up. But the grave now covers them! They were all cut down one after another about six months ago by the scarlet fever. We could not get any physician to see them, and they died within ten days of each other. And then we had to carry them ourselves to the grave. We put them into the ground in silence. There was no one to lift up the voice of prayer."

Here the good woman seemed choked in her utterance. She wiped her eyes and ceased speaking for a moment. I remained silent, and soon she proceeded: "My daughter laid her loss very much to heart. She never after the death of her babes wore a bright countenance. About ten days ago she was confined. Herself and her infant are dead! We buried them about three days since. She had no physician to attend upon her, for there was none within thirty miles. She had no minister to speak to her words of heavenly consolation, for there are none near here. H

husband has a good farm, and the crops look well; but what is all this to him, now that his wife and children are all gone? He appears desolate and broken-hearted."

Having listened to this touching story, I could well understand why the aspect of gloom sat upon her countenance, and while I endeavored in a few words to direct her thoughts to Him who was "appointed to bind up the broken-hearted, and to comfort all that mourn." I was led to think of the unnumbered blessings and privileges that we who live on the Atlantic border enjoy, for which we feel little or no emotions of gratitude. How unspeakable are our religious privileges! And yet how little are they appreciated by the great mass of the people! Will not God one day visit for these things?

MACKINAW.

On the morning of the 20th of July we found ourselves bounding over the green waters of the Michigan with the Wisconsin Territory on our left. About 9 o'clock A. M. we landed at Millwaukee. A bar in the river prevented the steamboat from going up to the town, but we found ourselves amply compensated for our long walk by a view of this interesting place from several of its streets and more elevated parts. The whole site of the town, in connexion with the adjacent country, is richly entitled to its Indian name, "The lovely Land." Less than two years ago there was scarcely a frame house on the spot, and now there is a population of nearly 3000, with buildings that will compare in stability and elegance with those found in our large eastern towns. There are several religious denominations already established here. An Episcopal Church has also been organized, and those connected with it seem exceedingly anxious for its success. From the statements that were made to me, I should think there was hardly a doubt but that with the right sort of a clergyman there might be gathered there a very large congregation. Since reaching this place, (Mackinaw,) I have learned that the Rev. Mr. Bury passed me in the steamboat *Jefferson*, on his way to Millwaukee as a missionary.

It was towards evening when we approached this picturesque spot, where the wide expanse of water, and the dark evergreens of the islands, and the thronging multitudes of wild men, gave to this point in my journey a novel appearance. Mackinaw is an island of about nine miles in circumference. There is a fort occupying the elevated parts of the town, which is now vacated, the troops having been withdrawn to be present at the treaty at St. Peter's. This circumstance, in connexion with the great number of Indians now present, has created some uneasiness in the minds of the inhabitants of this place, especially as the Indians are very much dissatisfied with the attempt to palm off on them goods in part for their annuities, when money had been promised. Already a council had been held among them, and the hint had been dropped that they can bring a thousand warriors into the field. The first object that met my eye on the low pebbly shore, as we approached the island, was the beautiful lodges, and well made bark canoes of the Ottawa and Chippewa tribes. Were not my letter already so unreasonably long I would give you some account of the appearance and construction of these lodges, and of the manner in which they are conveyed with all the effects of the Indian family, in that frail birchen canoe from island to island. But I must hasten to a close. Almost the first countenance of a white man upon which I looked after reaching the shore, was the bright sunny face of our beloved brother, the Bishop of Michigan. I never had a more unexpected or joyful meeting with a Christian brother. We spent two or three hours in the most delightful Christian intercourse. Bishop McCoskry is on his way to visit Green Bay, Millwaukee, and other parts of Wisconsin. I was delighted to find that he had accompanying him two of his laymen. In all his visitations some one or two of his prominent laymen go with him. This is as it should be. It tends to strengthen the hands of the bishop, and to bind together the lay influence throughout the diocese I will tell you more of Michigan and the bishop in my next.

Your affectionate brother,

J. A. C.

EARTHQUAKE IN PALESTINE.

[Our readers will probably remember recent accounts of a destructive Earthquake in that consecrated part of the world; and will, no doubt, read with painful interest, some details respecting it, contained in a letter from E. A. Calman, a converted Jew, as noticed in the British Magazine.]—Ed. C. C.

"The localities," it is observed, "are full of interest. Tabereah was the ancient Tiberias, and Safat is supposed to occupy the site of the ancient Betulia; it has itself been distinguished for its school of rabbis. The letter is dated the 7th of February, Beyrout (near Tyre); and Mr. Calman and the Rev. Mr. Tompson went with the British agent of Sidon to distribute some funds which had been subscribed at Beyrout for the relief of the sufferers. The earthquake took place on the first of January. The following extracts will speak for themselves:—

"Gish was once a well built place, but now completely destroyed and overthrown; not a house—yea not a single stone was permitted to keep its place. Its inhabitants, who were 250, have all, except 15, been buried under its ruins. Of 50 Christians who were assembled in the church for evening prayer, none escaped alive, except the priest, who was protected by the small arch, or vault of the altar where he was officiating. This place is now completely deserted.

"The aspect of this village and its vicinity is most lamentable. Every appearance of and about this place is desolation and gloominess. The domestic animals are running wild, having none to take care of them. The faithful dogs, with indefatigable perseverance, tried to remove the heaps of stones which hid their owners from their sight, and broke out, every now and then, into the most mournful howlings, when they found that the efforts of their weak paws were spent in vain. Even inanimate nature wears the garb of mourning. All things seem to participate in the calamity which has befallen their proper owners, except wild human nature, unrenewed by the spirit of the Saviour. For such, it is a season of joy, and of reaping a harvest on which they bestowed no labour, and gathering treasures which they never deposited. Here we found several roving Arabs, with their swift dromedaries tied near their sides, and themselves actively engaged in digging the ruins in search of perishable riches. We met many people on our way hither, loaded with boxes and many other portable articles from this place, and from other ruined villages, and who carried them off to their respective dens with an air of triumph and of joy."

"We directed our steps (at Safat) at first in search of the wounded, whose sufferings claimed immediate relief. We went from tent to tent inquiring after them and inspecting their wounds. To describe their nature, and specify them particularly, would require surgical skill: suffice it to say, that some were fearful to the utmost degree. There were legs and arms crushed to pieces, and mostly black from mortification: for some of them amputation would have been too late. In some cases fragments of flesh were hanging from the bones; and in others the flesh was taken clean away, and the bones left bare. The legs of some were broken close to the knee joint, and of others as high as the upper part of the thigh. Some were already expiring from the effects of their wounds; and others not far from it. This, however, was not the worst; some of these had at least comfortable tents, and attendance from their friends and relatives. But we were brought to some ruins, the upper part of which was entirely destroyed, and the lower part, though still standing, shattered in many places, and threatening to give way before any length of time. Into these we were obliged to enter by laying ourselves flat on our backs, and sliding through a small aperture. These miserable and dangerous cells formed the abode of many wounded; and though many of them did not exceed eight feet square, we found there about ten sufferers, some with broken legs and arms, and some with other serious injuries, which rendered the apartments like open graves, in which we could scarcely remain a couple of minutes, without a feeling of sickness.—The bad and confined air, joined to the alarming ap-

prehensions of the building giving away altogether, from some of the earthquakes which daily harassed the place, were sufficient aggravations of their suffering to hurry many of the wounded prematurely into eternity."

"Before quitting this place, I shall say a few words on the moral condition of the society here, and in every place to which this awful judgment of the Almighty has extended. Exaction, avarice and anarchy, have taken the place of mercy, honesty and good order. The feeling of the people towards each other are, with few exceptions, similar to those in a field of battle: relentless and regardless. A laboring man or mechanic refuses to put a single finger to a piece of work till he has received six times the usual amount of wages. If denied, he waits till twilight, and digs the ruins which he has marked for himself during the day, in search of money, or other articles of value. The Arabs who flock from every direction, like so many vultures, and who gain admittance into Safat and Tabereah, under the pretence of seeking employment, are addicted to plunder, and in all respects behave themselves so ill, that the governors are obliged to station soldiers in different quarters to prevent their coming in.—The Jews told me that nobody has hitherto been removed to the burial ground, without the sum of twenty-four dollars for extracting them from under the ruins. The demand for the latter is exacted, especially from young widows, advantage being taken of the execrable injunction of the Talmud, of course, by those who were acquainted with this precept, which forbids any woman whose husband may be known to have been killed under ruins, or drowned, or to have lost his life by any similar misfortune, to marry again, till the body of her husband shall have been found, and recognised by the widow. The chief rabbi of Tabereah told me that he had already expended the enormous sum of 70,000 piastres, or about £700, for the disinterment of seventy men, that their widows might be legally free."

"In Safat, a wholly family were disinterred alive, after being nine days beneath the ruins, and a single individual, after eleven days. These only opened their eyes to have a glance of their ruinous city, and their few remaining relatives, and then closed them again in death. Rabbi Chaim, a Jewish physician in Tabereah, and who is now almost crippled, having both his feet very much injured, told me of the awful situation in which he was during the first days. His wife and children, he said, were lying killed under the ruins, and he himself was buried up to the arms in stones and rubbish. In this position he remained for forty-eight hours; and though he offered a reward of two hundred Spanish dollars for being set free, such was the confusion and tumult that there was none to undertake it. At last, being overcome by the pain from the pressure of the stones, and exhausted with hunger and with his efforts to extricate himself, he took a pole, and detached with it some stones from the remains of a vault which hung right over him, with the full expectation that they would put an end to his misery at once, by falling on his head. He was fortunately disappointed in his purpose."

"A very wealthy family lived in one of the lower streets, of whom all were killed except a young female, who was at the time of the earthquake in a lower apartment, used as a store room, which remained entire. After twenty-four days work the rubbish was removed, and this apartment entered, where she was found just breathing her last. It seems from the arrangements which she had made, that she had imagined that none had survived the destruction, and had of course no hope of ever escaping from her cell; and had accordingly occupied herself in preparing her own burial, in which she had surprisingly succeeded. She was found shrouded in her grave clothes, which she had sewed during her imprisonment. The grave in which she lay was well excavated, and the inside lined with pages of Cabalistic and Talmudical writ, which she had supposed would save her, by giving sanctity to her grave, from being carried to Gehenna (purgatory.) All the members of her body were decorously adjusted, and a large vessel of oil, trimmed and lighted, was found still burning near her head. It is supposed that hundreds have lost their lives who might have been saved by seasonable disinterment. 'Thy slain men (we may say to Safat and Tabereah) are not slain with the sword, nor dead in battle.'"

"The Jews of Safat and Tabereah intend to lay the foundation of a new city near Joppa. Thither many have already repaired; they say they are possessed of a prophecy, that Upper Galilee must be desolated shortly before the appearing of the Messiah, so to remain until He come. I learn from Jerusalem that the minarets on the Mount of Olives were shaken down by the earthquake. Nearly 8000 persons are said to have perished."

From the Church.

CHURCH RATES.—The virtual settlement of this important question, for the present at least, in the Mother Country,—because a ministerial majority of only five in a house of nearly 600 members, is universally admitted to be tantamount to a defeat,—affords us an opportunity of laying before our readers the following judicious and excellent remarks upon this subject. Their value will doubtless be much heightened in the minds of our readers, when they are informed that they embody the opinions of the great mass of the Wesleyan Methodists, in England, as expressed on the occasion of a great public meeting at Windsor, in the month of March last, by the Rev. James Allen, a respectable and able minister of that connexion:—

Sir,—In rising to move the adoption of the resolution which I hold in my hand, and which stands thus,—“That the Church Rate is the Right of the Poor, as being a long established mode by which Places of Worship are maintained for their use,”—I beg to state that I feel myself honoured in being called upon to take a public part in the proceedings of this interesting and important Meeting.

I rise to take this part under the influence of great diffidence of mind, because I apprehend that the question, the consideration of which has called us together this morning, is one whose magnitude, on religious considerations, is very great. At the same time I deem that I should be acting most inconsistently with my character and profession as a Wesleyan Minister, did I not rise to do so. I recollect, Sir, that the venerable founder of our Community, the Rev. John Wesley, was an honoured and distinguished Clergyman of the Established Church of this country. I recollect that that venerable man, uniformly,—and that during a long life,—said that he was a friend of the Church: and that those who were enemies to it, were enemies to him. I recollect that, holding these friendly sentiments, on conscientious grounds, till the moment of his death, he, when he died, bequeathed them to the Ministers connected with him, and to the Christian people who had, up to that time, been the objects of his pastoral care. These sentiments of friendship, Sir, are inherited by myself, by the great body of my fathers and brethren in the Ministry of God's word, as exercised amongst us, and by the great majority of the Societies constituting our community. With all these recollections before me, I feel that I should ill sustain my character and profession as a Wesleyan Minister, did I not come forward in these ecclesiastically perilous times, and lend my humble aid in defence of the Venerable Establishment of our Country.

[After some excellent remarks upon what he deems the great question before them, “Ought not the Government of this professedly Christian Country, as such, to make provision for the religious instruction of the Nation at large,”—which he takes upon the affirmative and ably argues, combatting at the same time certain objections, he thus proceeds:]

The second objection to be considered is simply, this,—In the primitive age of the Church, we see no State interference; and therefore, all such interference in the administration of the affairs of the Christian Church is deemed to be totally and notoriously at variance with the simplicity of Christ's reign of grace in this world. I should be much surprised, Sir, if in the primitive Church, there were to be seen a State interference,—an interference similar to the interference of the State of this Country, giving order to our Established Church, and investing her with influence, and supplying her with means to extend the benefits of religious instruction to thousands of our countrymen who, but for such an interference, must sink, first into infidelity and then into barbarism. Sir, God in governing his Church, does not depart from nor act in opposition to, that established order of things which is his own creation; and which we sometimes call the nature or the fitness of things.—On this principle we say that such a State order of things could not have existed in the Primitive Church. We do not look into a newly formed Colony for all the order and energy of a classic commonwealth. Sir, the Primitive Church was a Spiritual Colony. Its members were placed, by its divine Founder, in the wide world of heathen Rome.

They were bidden to colonize that mighty empire, and all the other nations of the globe. But notwithstanding the Church's high vocation, and the purity of its doctrines, and the devotedness of its members to the cause of Christ, still, as to ecclesiastical polity it was a colony. It embodied in it, however, the first principles of a well-ordered state of things, and to that state of things was to be applied that important passage “let all things be done decently and in order,”—a passage evidently investing the persons called by the Holy Ghost, to sustain official stations in the Church, with a power to modify and construct matters for the disciplinary benefit of the Church, according to the changing circumstances of time and country and custom.

The conclusion, Sir, is that the State is imperatively bound to take, by the employment of those powers which it possesses as a Christian State, not simply a protective cognizance of religion in this country, but such a cognizance as shall consist in an actual provision of the means of religious instruction for the whole body politic.—Every individual, Sir, who is the head of a family, considers himself—if he considers things properly—bound to provide for the religious instruction of his children and servants. And surely that which is right and proper in the smaller associations of human society cannot be improper in its application to a Christian nation.

May I be allowed by your indulgence, Sir, and by the indulgence of the Gentlemen who have most courteously given me their attention thus far, further to state, that I heartily advocate the question before us, because I most heartily believe in the utter inadequacy of the Voluntary principle.—With all the excellencies and charms of this generous and Christian principle, I advocate the question before this respectable meeting on the ground of its utter inadequacy to meet the moral and religious necessities of this increasingly populous nation. The changes incident upon the system of our ministry, carrying me, as they have done, into different parts of the country, have given me opportunities of extensive observation as to the religious state of our country, and the practical bearing of the voluntary principle thereon. And from all that I have seen, I am prepared to say that there is a fearful inadequacy in the voluntary principle. I have been into the mining, agricultural, and manufacturing districts of our country. In many of the places which I have visited there are no other sections of the church of Christ but the establishment of this country and ourselves. It has been my lot, in the course of my ministerial engagements, to ride over the high bleak hills in the north-western parts of the county of Somerset; and in doing so, I have ridden through and passed by many important and interesting villages. But, Sir, what have I seen in those villages? In each one of them I have seen the spire of a sacred edifice,—an edifice consecrated to the worship of the Almighty; and in that edifice was administered God's holy word; in it were administered the sacraments of our holy religion; and in it was used, from Sabbath to Sabbath, that incomparably excellent form of prayers, called the Liturgy. And when I have seen these things, because I believe that the ordinances of religion, considered abstractedly, in their administration, from all circumstances of instrumentality, have a moral and religious power, which must more or less tell upon the conscience and hearts of men,—the existence of such ordinances, even in such circumstances, has been a source of great solace and comfort to my mind. Sir, by what principle was then, and is now, this state of things upheld? Not the voluntary principle. That principle had been in operation amongst us nearly a century, and amongst the dissenting part of the community of this country, it had been, more or less, in operation for two centuries and a half; and yet this principle, with all its charms and efficiencies had never touched that state of things, and, therefore, by it that state of things had not been created nor upheld.

[He speaks next of a visit to Manchester and says,] From what I then saw, together with the information which I then acquired as to the population of that town, I am possessed of a settled conviction, that were none to be supplied with the means of religious instruction than those who have those means supplied by the voluntary principle, sad, awfully, fatally sad, would be the case of many thousands of the

population of that industrious town. Who, Sir, can read the Hon. and Rev. B. Noel's moral and religious statistics of the great metropolis of our country and not be convinced that these remarks are capable of a fuller and a more appalling application to that metropolis?—I speak advisedly, but, sir, I speak fearfully: I undertake not to say how others believe and feel upon this question, but I believe, and I feel too, and that most sensibly, that with all these impressive facts, not fictions, nor mental abstractions, before me, I should, if, by personal indifference, or open hostility to our venerable Establishment, I were to contribute to inflict an injury upon any of her essential institutions, be bringing upon my conscience the guilt of SACRILEGE!

Sir, it will have been seen by you, and by this respectable meeting, by whom I have been most courteously favoured with a patient hearing, that I am warmly advocate of the union of the Christian Church with the Christian State of this country. That union take not to be ideal, but real in its character. It is made up of an assemblage of obvious and palpable circumstances. One is, that RATES shall be levied upon the property of this country, to keep the churches of the Establishment in repair, and to provide for the incidental expenses of religious worship conducted therein.—Another is, that the Christian Ministry of the Establishment shall be supported by the Treasury of the Nation. And another is, that the Bishops, and spiritual Barons, shall sit in the house of Peers, and thereby give a PROTESTANT AND RELIGIOUS INFLUENCE to the Legislative councils of that independent, enlightened, and important branch of the Legislature of our country. There are other circumstances of union which I pass by. In these instances, and in others too, I advocate this union; and I am at a loss to account for the consistency of that individual who says, ‘let the church have her union with the State perpetuated,’ and who, at the same time, opposes the payment of the Church Rates. In opposing the payment of those rates, he cedes the principle of a National Established Church and stands arrayed, in my humble judgment, in all the humiliating robes of inconsistency.

YOUTH'S DEPARTMENT.

A BAPTISMAL HYMN.

A Hymn for Children.

I.

Mothers in his love confiding,
Brought their babes to Jesus' hand:
Some would stay their zeal with chiding,
But were check'd by his command.

II.

Christ the Children took, caress'd them
In his arms with fond embrace:
Laid his hands upon, and bless'd them
Bless'd them with a father's grace.

III.

Lord, hast thou no other blessing?
Bless us also,—us who sing!
Lo! we bend to thee, confessing
Thee, our Saviour—thee our king!

IV.

Yes, we doubt not thou dost hear us,
When thy praise our bosom warms;
Lord, we know thou'rt ever near us,
To protect us with thine arms.

V.

We are taught the way to heaven:
Christ for us the ransom pays:
He for us his life has given:
Still for us our Saviour prays.

COTTAGER'S MONTHLY VISITOR.

THE END OF A CHILD LEFT TO HIMSELF.

On the 13th of March, a youth about fourteen died very suddenly and under the most painful and distressing circumstances. His parents were of the

INTELLIGENCE.

number of those who have no fear of God before their eyes; and of course, instead of bringing their children to the sanctuary, to receive religious instruction, suffer them to spend this holy day in sports and amusements.

The day previous to his death, the youth, who is the subject of these remarks, with some others, instead of repairing to the house of God, to spend the holy Sabbath in the worship of God, and listening to the word of life, repaired to a sugar-camp, and there spent the day in sports and amusements. It was remarked that this youth, in particular, was unusually rude and playful. Although the day was rainy and cold, he remained in the camp till considerably late in the evening, when feeling somewhat ill he went home. He said nothing to the family respecting his illness, till the next morning, when he complained of pain in the side. A physician was immediately called. But God had smitten him, and notwithstanding all the efforts to arrest his disease, he sunk away, and died a little after sunset.

Thus suddenly and with but a moment's warning, he was cut off from the earth, and carried to his long home. On the Sabbath sporting and carousing; on Monday evening in eternity! Had this promising youth been in the sanctuary, instead of in the woods on that sacred day, who knows but that he might have lived and proved a lasting blessing to his friends and the world? But by spending God's consecrated day in sports and amusement, he hurried himself out of the world, and there is reason to fear, was launched into eternity wholly unprepared.

Will not parents take warning, and bring their children to the house of God, instead of suffering them to spend their Sabbaths in sports and amusement? And will not youth learn that there is danger of sudden destruction, if they profane the Lord's day!—*Pastor's Journal.*

THE BIBLE.

Among the many books with which the world abounds, there are comparatively few of great value: and even the most precious of them is not to be named with the Book of books. "Some indeed may be called silver, and some may be called golden," said Mr. Newton, "but the Bible is worth more than all together: it is a book of bank notes."—*Ch. Almanack.*

APOSTOLICAL SUCCESSION.

I. As to the fact of the Apostolical succession, i. e. that our present Bishops are the heirs and representatives of the Apostles by successive transmission of the prerogative of being so, this is too notorious to require proof. Every link in the chain is known from St. Peter to our present Metropolitans. Here then, I only ask, looking at this plain fact by itself, is there not something of a divine Providence in it? Can we not conceive that this succession has been preserved, all over the world, amid many revolutions, through many centuries for nothing? Is it wise or pious to despise a gift thus transmitted to us in matter of fact, even if scripture did not touch upon the subject?

II. Next consider how natural is the doctrine of a succession? When an individual comes to me claiming to speak in the name of the Most High, it is natural to ask him for his authority. If he replies that we are all bound to instruct each other, this reply is certainly intelligible, but, in the very form of it, excludes the notion of a ministerial order, i. e. of a class of persons set apart from others for religious offices. If he appeals to some miraculous gift, this too is intelligible, and only unsatisfactory when the alleged gift is proved to be a fiction. No other answer can be given except a reference to some person who has given him license to exercise ministerial functions, then follows the question how that individual gained his authority to do so? In the case of the Catholic Church, the person referred to, i. e. the Bishop, has received it from a predecessor, and he from another, and so on, till we arrive at the Apostles themselves, and then our Lord and Saviour. It is superfluous to dwell upon so plain a principle, which in matters of this world we act upon daily."—*English Tract.*

Bishop Chase.—We regret to learn that Bishop Chase has again received an injury, while engaged in his laborious duties. The following account of the accident is from the Peoria Register of July 29th:—

We are concerned to hear that the Rt. Rev. Bishop Chase, on his return from his diocesan visit at the north, met with a serious accident in Farker's grove; within a day's journey of his home. His horse having mired in crossing a marsh, the Bishop endeavored to release him from the harness, when he received from him a severe blow in the side, which either broke or severely injured some of his ribs. He made out to reach the next house, whence he was conveyed to his home at Robin's Nest, where he is now receiving medical aid, and is pronounced convalescent.—*Epis. Rec.*

Tyrolese converts to Protestantism.—Galignani's Messenger, a political and miscellaneous paper published in Paris, states that about 400 of the Tyrolese have become converts to Protestantism, and that the Austrian government has endeavored to prevail upon them to recant or remove to a part of Transylvania where they will be tolerated. They have appealed to the offices of the King of Prussia in their behalf, who has sent a special messenger to present their case at Vienna. It is said that these Tyrolese were converted by the reading of a Bible left by a Protestant traveller, which passed from family to family and from hand to hand.—*Ibid.*

New work on Romanism.—Bishop Hopkins has recently published a work which we have not yet seen of which the following is the title.

"The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to universal dominion; addressed in the spirit of Christian kindness to the Roman hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont."—*Ibid.*

Converted Jews.—The Liturgy in the Hebrew Tongue.—The following interesting statements, are from the report of the London Jews Society, read at the late meeting in May.

The Episcopal Chapel at Bethnal-green is opened for divine service, under the license and sanction of the Bishop of the diocese. The Jews are earnestly and affectionately invited to attend; sermons are preached by the Chaplain, and not unfrequently by missionaries of the society, with a special view to the objections and difficulties of the Jews; and converts are received into the bosom of a Christian congregation, who have been taught to obey the Divine call "Rejoice ye Gentiles, with his people."

On Sunday, the 5th of February, at 3 o'clock in the afternoon, the Hebrew translation of the Liturgy of the Church of England was used, for the first time, in public. The prayers were read by the Rev. A. M. Caul, and a sermon was then preached in English, by the Rev. M. S. Alexander, upon the appropriate words, "If by any means I may provoke to emulation them which are my flesh, and might save some of them." (Rom. xi. 14.) A little band of Hebrew Christians joined with Gentiles in worshipping the Redeemer of Israel, in the language and words of their forefathers. This service is regularly continued every Sunday afternoon at 3 o'clock, and decidedly increases in interest. The Hebrew children in the schools are regularly instructed in the Hebrew Liturgy by the missionaries, and many of them are already able so make the proper responses, during the whole of the service.—*Ibid.*

HOW LADIES HELP THE CHURCH IN THE UNITED STATES!

A Fair.—The ladies of Holmesburg intend to hold a fair on the 24th, 25th, and 26th of August, from 9 o'clock in the morning until 10 o'clock in the evening of each day, the proceeds of which are to be appropriated to the erection of a steeple, a bell, and Sunday-school accommodations for the Emmanuel Chapel, in Holmesburg.

Holmesburg, August 14, 1837.

THE PLAGUE AT EYAM, IN DERBYSHIRE, IN 1666.

The manner in which the plague was communicated to this remote village shows the virulence of its nature, and the caution that ought to have been used to prevent the spread of the contagion. A box of cloth was, during the affliction of London, sent to a tailor of Eyam, who no sooner opened it than he fell ill; all his family soon shared the same fate, and every person, except one, died. These were the first victims. The disease spread with an astonishing rapidity,—entering almost every house, and carrying off a part of every family. "The same cottage in many instances contained both the dying and the dead. Short indeed was the space between health and sickness, and immediate the transition from the death-bed to the tomb! Whenever symptoms of the plague appeared, so hopeless was recovery, that the dissolution of the afflicted patient was watched with anxious solicitude, that so much of the disease might be buried and its influence destroyed. In the churchyard, on the neighbouring hills, and in the fields bordering the village, graves were dug ready to receive the expiring sufferers, and the earth, with an unhalting haste, was closed upon them.

'Over the friendly bier no rites were read,
No dirge slow chanted and no pall outspread;
While Death and Night piled up the naked throng,
And Silence drove their ebony cars along.'

Mr. Mompesson, who then held the living of Eyam, was about twenty-eight years of age,—his wife about a year younger; they had two children, both very young. On the breaking out of the disorder, Mrs. M. earnestly solicited her husband to fly with them from the devoted spot. Her intreaties were in vain;—he had determined never to desert his flock. In his turn he became the suppliant, and besought his wife to retire from Eyam with the children till the visitation had passed over. She would not abandon her husband. They finally resolved to abide together the danger of the dispensation, but to send off their infants to a place of apparently greater safety. Their family disposed of, they found themselves more at liberty to attend to their afflicted parishioners, and this devoted pair became the ministering angels of the village. Friends and relatives might abandon the plague-marked victims, but the pastor and his wife never forsook the patient, or hesitated to enter an infected dwelling. The dying were comforted, and the living counselled as to the best manner of preventing the spreading of the contagion; and such was the influence of this good man, that his parishioners regarded his directions almost as the behests of Heaven, and gave themselves up unconditionally to his guidance.

Considering that this frightful scourge was isolated in this mountain tract, Mr. M. thought that if he could cut off all communication with the surrounding country, there was a probability that it would then in a little time completely die away. He therefore prevailed on his flock to remain at home, and assisted by the Earl of Devonshire, who remained at his seat, seven miles from Eyam, he drew an imaginary cordon round the village, beyond which egress or regress was not allowed. In this boundary at various places were stations appointed for the inhabitants of other towns to bring the necessaries of subsistence, leaving them upon a stone, without any person being near, and returning for the value, which was found deposited in the same place, in a trough of clean spring water.

To prevent as much as possible the effects of contagion, Mr. M. closed the church, and retiring to Cucklett-dale, a dell at a little distance from the town, bounded on one side by craggy rocks, and on the other overhung by trees, he placed himself in a natural arch at a great height above the level, and thence addressed his congregation, and performed the accustomed service. The narrow gloomy dell, the babbling stream, the overhanging tors, the perforated rock since named Cucklett Church, the graceful trees, and its complete freedom from every interruption, would render this place at the present day one of the most fascinating landscapes; but when we fancy the assembled villagers seated on the rising ground on one side the brook, at a distance from one another, as if each feared contagion from his neighbour,

but all anxiously intent on catching every word of the preacher on the rock, and bending in solemn prayer before that Being who can alone afford them comfort and protection, we feel ourselves carried back to the scene of 1666, and are especially lost in admiration of the holy pastor who could thus direct to one great end the jarring passions and the affliction of our nature.

For seven months did this pious man watch over the interests of Eyam, for so long did the pestilence continue its ravages. He retained his health. Mrs. M. as a precaution, prevailed on him to have an incision made in his leg, which, by being kept open, might, in case of infection, carry off the complaint. She saw one day, on examination, that her precaution had been useful, and that, from the appearance of the wound, Mr. M. had escaped the danger; but the plague had entered their dwelling; and this devoted wife, while rejoicing at her husband's safety, fell a victim to its fury. She was buried in the churchyard, where her tombstone yet remains. The feelings of her husband on the melancholy occasion are deeply expressed in a letter to his patron, Sir George Saville, and another to his children, which letters are still preserved.

Mr. M. had the pleasure of seeing the extinction of the disease in the village in which he was; for by his measures its contagion was confined, and finally destroyed, as Eyam appears to have been the last place visited by this dreadful calamity. His conduct procured him the approbation of all, and he had soon after bestowed upon him the rectory of Eakring, in Nottinghamshire; was made a prebendary of York and Southwall, and had an offer of the deanery of Lincoln; this he declined in favour of his friend Dr. Fuller. He married for his second wife Mrs. Nuby, relict of Charles Nuby, Esq., who bore him two daughters, and died at Eakring the 7th of March, 1708, in the 70th year of his age, where a brass plate records his memory.

So great was the mortality during this visitation, that graves were dug, and cemeteries formed on the hills on every side of the town; these burying places are now almost entirely destroyed. One yet remains to the eastward of Eyam, known by the name of Riley Grave Stones, but not as it originally appeared. One family alone seems to have been buried there, and the dates of their deaths are a powerful record of the strength of the pestilence in this remote situation.

"I know not," says the author of 'Peak Scenery,' "that I ever felt more seriously and solemnly impressed than on my visit to this place. The dreadful power of that disease, which, while it prevailed in London, appalled the whole empire, and in the following year unpeopled the village of Eyam, is here strikingly exemplified. Six headstones and one tabular monumental stone yet remain to tell the tale of the total extinction of a whole family, with the exception of one boy, in the short space of eight days. The inscription, though much worn, may still be distinctly traced. The respective dates are,

Elizabeth Hancock, died August 3, 1666.	
John Hancock, Sen.	" 4, "
John Hancock, Jun.	" 7, "
Oner Hancock	" 7, "
William Hancock	" 7, "
Alice Hancock	" 9, "
Anne Hancock	" 10, "

"What a mournful memorial of domestic calamity do these few stones and their inscriptions present! On the four sides of the tomb which contains the ashes of the father of this unhappy family of sufferers are the words, '*Horam Nescitis, Orate, Vigilate.*'"

A descendant of the boy mentioned above, whose preservation may almost be considered as miraculous, introduced about the middle of the last century into Sheffield the method of plating ingots of copper with silver, and thus laid the foundation of one of the most lucrative manufactures of that town and its rival Birmingham.—*Penny Magazine.*

CHARITY.

Charity, says Dr. Johnson, is a universal duty. Every man is bound to practise it. Whatever degree of assistance we give to another, upon proper motives, it is an act of charity; and there is scarcely any man in such a state of imbecility, that he may not, on some occasions, benefit his neighbour.

For the Colonial Churchman.

Every thing relative to that great and good man, Bishop HEBER, is full of interest. As you have published his poem, you may find a place in your valuable paper for the following lines.

ON THE RECITATION OF "PALESTINE."

A prize poem, by Reginald Heber, in the theatre at Oxford, 15th June, 1803.

By Miss LÆTITIA JEREMYN.

None who have heard Reginald Heber recite his "Palestine," will ever forget his appearance. His old father was among the audience, when his son ascended the rostrum; and the sudden thunder of applause so shook his frame, weak by long illness, that he never recovered it, and may be said to have died of the joy dearest to a parent's heart.—*Blackwood's Edin. Mag.*

Hush'd was the busy hum; nor voice nor sound,
Thro' the vast concourse marked the moment near;
A deep and holy silence breath'd around,
And mute attention fix'd the listening ear;
When from the rostrum burst the hallowed strain,
And Heber, kindling with poetic fire,
Stood 'mid the gazing and expectant train,
And woke to eloquence his sacred lyre.

He sang of Palestine—that holy land—
Where saints and martyrs, and the warrior bears
The cross in triumph, planting on its strand,
Beneath its banners sought a glorious grave.
He sang of Calvary; of his Saviour sang;
Of the rich mercies of redeeming love:
When through the crowd spontaneous plaudits rang
Breathing a foretaste of rewards above.

What means that stifled sob, that groan of joy?
Why fall those tears upon the furrow'd cheek?
The aged father hears his darling boy,
And sobs and tears alone his feelings speak.
From his full heart the tide of rapture flows;
In vain to stem its rapid course he tries;
He hears the applauding shouts, the solemn close,
And, sinking, from excess of joy, he dies!

From the Episcopal Recorder.

CHURCHES AND CHURCH SERVICES IN LIVERPOOL.

We were roused from our slumbers at an early hour on the morning of the first Lord's Day I spent in this land of Christian privilege, by the delightful chiming of the bells of the Old Parish Church, and hastily dressing, we repaired to the morning service which is performed at this early hour. The congregation was composed entirely of persons in the humbler walks of life, servants and laborers. The morning prayer was read most feelingly by one of the curates, and the holy institution of the Lord's Supper celebrated by those who appeared to feast in spirit and in truth on that broken body and shed blood whereby alone we obtain remission of our sins and are made partakers of the kingdom of heaven. There is no occasion on which we more forcibly realize the blessings of this holy ordinance than when we thus participate in them in a foreign land. Time may have been when those who thus bow around the table of the Lord were arrayed against each other as foes. Nay it might even be that the nations to which they severally belonged were at that time in hostile array. Still those who here meet must in the feeling of personal unworthiness and simple dependance on the merits of that common Saviour whose dying love they commemorate, forget all personal hostility, and be melted together by divine love into that unity of spirit and bond of peace which is the badge of discipleship. How can he who here partakes of the emblems and pledges of infinite love manifested toward himself while still an enemy to God, indulge one feeling of enmity toward any one who partakes with him of the common frailties of our fallen nature—who hopes with him to be redeemed by the same Mediator, and

who looks forward with him to an eternal rest in the house of the same Father, prepared for their reception by the same Lord? Such were the feelings which rose spontaneously in my heart, as I bowed side by side with those whom I knew not after the flesh, but to whom I felt united by the blessed tie of "one Lord, one Faith, one Baptism;" and thought that though widely separated in the providence of God in our lot in this world, we who now knelt together to feed on the body and blood of our Lord should never again partake together of the same till we took it with him in the Father's kingdom. I have thus communed with the Asiatic, the African, the European, and the American on earth; and thus seen the evidences of the gradual extension of that kingdom which we have the assurance of the "word of prophecy" shall be established over all nations. Whose soul would not under such circumstances glow with the anticipation of the fullness of delight which shall be possessed in that company which no man can number, gathered from every kingdom and nation, who shall find their heaven their joy, in the presence of Jesus, no longer seen through a glass darkly but face to face? Having breakfasted we went to St. Jude's Chapel, to which we were attracted by the high character for soundness in doctrine and holiness of life of its minister, who is a son-in-law of the late Archbishop Magee. We found a congregation crowded to excess, though the chapel is quite on the outskirts of the town; the aisles and every possible standing place being filled. A large portion of the ground-floor of the church is set apart for the accommodation of the poor, who gladly avail themselves of the provision thus made for them. The sermon was one of a series, on the doctrines of the church, as taught in the prayers and public services which she has provided for her members. It has often struck me that such a series of lectures might be highly instructive and useful, and from the numbers which attend them in this instance they appear to be highly valued. The great care taken by the reformers to embody the whole circle of divine truth in the services they provided, would render it absolutely necessary, in such a course to lead the minds of the people through the whole range from the first step in the regeneration of the heart, to the final conquest achieved by the perfected believer, "Christ strengthening him" over life and death. In the evening we again attended the service of the Established Church in St. Andrew's Chapel. There was more finished elegance of diction in the sermon and more mannerism in the delivery of the minister, than we had observed in the morning. The minister of this chapel is esteemed very highly for his gentleness of manner and soundness of faith. The sermon we heard was prepared for a special occasion, and therefore not one by which the character of his common services should be judged. Strangers generally frequent the chapel of the blind school, attracted by the music which is performed by the inmates of the institution, which communicates with the chapel by a subterraneous passage. By the kindness of a gentleman connected with its management, we were carried through the institution which is on an extensive scale and has been many years conferring blessings on this afflicted class of our fellow beings. There is not, however, the same degree of attention to the intellectual cultivation of this unfortunate class of sufferers as distinguishes the institution of our own city. There are extensive workshops in which they are instructed in various handicraft arts. Basket-making, weaving, rope and mat making, &c. The articles thus manufactured are exposed for sale on the premises for the benefit of the institution, and are of such excellent quality and workmanship that they are in constant demand. Music is taught to those who exhibit talent for its cultivation, and can present any ground of reasonable expectation that they will be able to turn it to profitable account for their support. Most of the inmates being dependant either on their own exertions or charity for a maintenance, it is manifestly proper to make a provision for independence an important part of their education. Still, as intellectual creatures, it is important to give them such an amount of mental culture as shall soften the asperities of their road through life, hard enough in man's estimation at its best estate, how much harder for those who are deprived of one of the principal avenues of delight. But to return to the churches; whichever way you

turn you find a place of worship either of the establishment or of some dissenting congregation; but as this is a comparatively new place there are none of those relics of the piety of past ages which attract by their venerable appearance, and none of the more modern structures have any claim to architectural beauty, except St. Luke's, built by the corporation of Liverpool, which stands at the head of Lord street, affording a beautiful specimen of modern Gothic. It is built of yellow stone, and stands on the side of a considerable hill, and is erected on a platform in order to accommodate it to the surface. Its pointed windows and tapering pinnacles give it a light and elegant appearance, while the projecting buttresses add solidity without gloom. The workmanship of the whole is excellent; the pinnacles and the mullions of the windows being covered with ornaments exquisitely wrought in stone. We were struck in all our visits to the churches of the Establishment with the large proportion of persons evidently from the humbler walks of life, who avail themselves of the advantages it offers for their growth in grace, and not less novel to American eyes was the absence of ornamental dress in the house of God.

[It would be well if this praiseworthy example of plainness of Dress were more followed up by our Nova Scotia congregations.]

REV. JOSEPH WOLFE.

This eccentric and extraordinary man is in New York. But a few months since he was in Africa, on his way to Timbucto, India, Persia, Turkey, Egypt, Abyssinia, and we know not how many other distant and inhospitable countries he has visited; to say nothing of Europe, almost every part of which he has traversed, distributing christian books, and preaching the Saviour whom his fathers crucified.—He has announced a brief course of Lectures at the Broadway Tabernacle, on the religious character, manners and customs of the nations and tribes he has visited.—*Christian Witness.*

FAITH IN CHRIST.

The sincere believer in Christ has two heavens: one here, in his own bosom; and another hereafter, in Abraham's bosom.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, SEPTEMBER 21, 1837.

CLERICAL SOCIETY.—The members of the Established Church at Liverpool, have again been gratified; and, we trust, spiritually edified by the interesting services of the Clerical Society, which assembled in the parish on the 13th and 14th instant. By the Providence of God, none of the members of the Society who are usually present were prevented from attending. The congregations at the parish church, on the morning and afternoon of Wednesday, and at the chapel at Eagle Head on Thursday, were numerous; and by their devout attention to the sacred duties of the sanctuary, compensated the Brethren for their labour of love. Sermons were preached by the Rev. Dr. Shreve, from vi. Jer. 16 v., and by the Rev. J. C. Cochran, from 1 Thess. iv. 1. The duties of the desk were discharged by Rev. Messrs. White and Weeks, whilst those of the Altar were divided among the Clergy; the sacred elements being consecrated by the Rector.—It is hardly necessary to add that the occasion was one of interest, and we trust, of profit.

We may observe that it was rendered particularly so, by the formation of the "Queen's County Committee of the Diocesan Church Society." It was delightful to all the Brethren, and particularly gratifying to the Rector of this young but improving parish, to witness the readiness with which a large, intelligent, and respectable congregation responded to the invitation of their Pastor to meet in the afternoon of the 14th inst. for the purposes above mentioned; and equally gratifying was the courteous and

zealous character of the meeting, as well as the liberal result of it. The objects of the Society were stated by the Rector, and enforced by an address from Rev. Mr. Cochran: after which it was duly organized. The Rules of the Lunenburg Committee were adopted—(C. C. No. 18, vol. 2.) The Officers were then chosen, (see below) and a very handsome subscription list of nearly £20 filled up in a few minutes. The names of nearly twenty ladies were also handed, by their permission, to the Rector,—with the intimation that they would not be found wanting when called upon.

It may not be more than right to say that in addition to the sum subscribed at the meeting, which will probably be more than doubled, the parishoners have raised the sum of £90 for the current expenses of the year, besides nearly £40 towards the erection of a small chapel at Hunt's Point, and other charities of the parish. Freely have they received at the hands of the benevolent Society at home, by whom they have been nurtured for nearly 17 years; and as freely do they appear now to be disposed by the Spirit of God, as we trust, to minister to the necessities of those of the same household who have long been calling for those services of our church which they are permitted continually to enjoy.—"Not unto us, O Lord, not unto us, but unto Thy name be all the praise."

QUEEN'S COUNTY COMMITTEE OF THE DIOCESAN CHURCH SOCIETY.

For the Rules of this Society see Colonial Churchman, Vol. 2, No. 18. (*mutatis mutandis.*)

The following gentlemen were elected Officers of this Society for the ensuing year—

PATRON.

Right Rev. and Hon. the Lord Bishop of Nova Scotia.

PRESIDENT.

Rev. J. T. T. Moody, A. M. Rector of the Parish.

VICE PRESIDENTS.

S. P. Fairbanks, Esq.

John Barss, Esq.

Mr. John Roberts.

SECRETARY.

Mr. J. Knaut.

TREASURER.

S. P. Freeman, Esq.

STANDING COMMITTEE.

W. B. Taylor, Esq.

Dr. Grieve,

W. Sterns, Esq.

Dr. J. V. Buskirk,

C. Seeley, Esq.

Mr. F. Collins,

Mr. A. Cowie,

„ R. Roberts,

„ E. C. Barss,

„ P. Brown,

„ J. Snow,

„ W. Henderson,

„ J. L. Darrow.

(Communicated.)

COLLEGE EXPENSES.—We believe that a very general impression is abroad operating to the prejudice of King's College, that the necessary expenses there are much greater than they really are. We therefore beg to assure our readers from good authority, that a less sum than FIFTY POUNDS currency, annually, will cover all needful expenses, except clothing and books. Whatever exceeds that amount must be regulated by the discretion of the parent, who will probably feel that the less money his son has at his command, during his stay in college, the better for him and for his companions.—It will be remembered also, that as stated in our last, a young man designed for the ministry may obtain a scholarship of £40 per annum, to which, if duly qualified, another of £20, in the gift of the Governors, may be added, and thus the whole cost of education at the College be defrayed.

CHURCH LIBERALITY.—The church periodicals in England abound with notices of testimonials of respect and affection to clergymen from their parishoners, in the shape of valuable plate, clerical robes, books, &c. affording a comfortable evidence that the church and her ministers live in the hearts of the people, instead of riding over their

heads, as some would have it is the case. Every month too, the munificence of individuals is recorded, in the building, enlargement or endowment of churches. Take the following as a specimen:—

Mr. Kinnersley, of Chough Hall, has erected a church in that parish, which he has furnished with an elegant organ, all at his own expense—£5500, upwards of \$24,000. It is spoken of as a most beautiful church, the design of which was furnished by Mrs. Kinnersley, under whose direction it was erected. Every seat is made free!—*Gos. Mes.*

CHURCH RATES.—We call the special attention of those who are forever ringing the changes upon these, as iniquitous burdens upon Dissenters, to the excellent speech of a Mr. Allen, himself a dissenting minister, which will be found in our present number.

ANOTHER GOOD EXAMPLE.—From a late number of the "Church," published at Cobourg, U. C. we perceive that it has already *One Thousand* subscribers. While we sincerely rejoice to hear of such a becoming spirit in the members of the church in that quarter, we cannot but lament that it so little prevails in this Diocese, if we may judge from our subscription list, which in all fairness ought to present as goodly an appearance as that of our Upper Canada contemporary.

We are happy to perceive that the Rev. Richard Uniacke has returned from Bermuda, we hope with amended health.

SUMMARY.

The Queen appears so far to be carrying all hearts along with her. All parties claim her, which is good evidence that she belongs to none. The elections in England are said to be turning against ministerial, and in favour of conservative influence.—In Canada, another session of the Legislature has opened and closed with no better results than before, except that a larger minority appears against that faction which has done its best to kindle the flame of rebellion in that distracted colony. The Roman Catholic Clergy seem to have taken their stand on the side of established order.—The cholera is still abroad in the earth finishing its work. Its ravages at Naples, Palermo, and Malta, are awfully severe. What shall hinder another deadly sweep of this Destroyer, over the the Old and New Worlds?—In the West Indies, calamity in varied forms, has been permitted to visit our fellow subjects. Sickness has prevailed to an extent unknown for many years; and added to this, hurricanes and earthquakes have spread desolation around, with lamentable loss of life and property. How thankful ought we to be who dwell within the favoured limits of humble Nova Scotia, where such evils are unknown, where we are blessed with a temperate and healthy climate, a paternal government, and above all, with spiritual privileges great and manifold!—The crops (praised be His name who 'giveth us fruitful seasons and crowneth the year with His goodness') have been abundant in Europe and America.

MARRIED.

At Halifax, 1st ultimo, by Rev. F. Uniacke, Mr. Wm. Muncey, to Charlotte, daughter of the late Mr. Christian Brehm.

Same place, 3d inst. by Rev. F. Uniacke, J. H. Peters, Esq. Barrister, of New Brunswick, to Mary, daughter of the Hon. S. Cunard.

DIED.

In Lunenburg, on the 3d instant, Eliza Baillie, infant daughter of Mr. John Ross, aged 5 months.

At Shelburne, on the 26th August last, Mrs. Jennet Houston, widow of the late Alex. Houston, a native of Galloway, N. Britain, aged 87 years. She was one of the first settlers in this loyal town, in which she lived greatly and justly respected, and died in peace.

POETRY.

The following beautiful poem is stated to have been found written on the first page of a folio edition of *Hooker's Ecclesiastical Polity*, belonging to a deceased Vicar.

THE VILLAGE CHURCH.

I.

And is our Country's father* fled,
His ear of fire can none recall?
Be—here his sacred spirit shed,
Here—may his prophet mantle fall.
Fain would I fill the vacant breach,
Stand where he stood the plague to stay;
In his prophetic spirit preach,
And in his hallowed accents pray.

II.

It is not that on Seraph's wing,
I hope to soar where he has soar'd;
This, this the lowly claim I bring,
I love *his* church, I love his Lord.
I love the altar of my sires,
Old as my country's rocks of steel,
And, as I feel its sacred fires,
The present deity I feel.

III.

I love to know that, not alone
I meet the battle's angry tide;
That sainted myriads from their throne
Descend to combat at my side.
Mine is no solitary choice
See *here* the seal of saints impress'd:
The prayer of millions swells my voice,
The mind of ages fills my breast.

IV.

I love the ivy-mantled tower
Rock'd by the storm of thousand years;
The grave whose melancholy flower
Was nourished by a martyr's tears.
The sacred *yew* so feared in war,
Which, like the sword of David given,
Inflicted more than human scar,
And lent to man the arms of heaven.

V.

I love the organ's joyous swell,
Sweet echo of the heavenly ode;
I love the cheerful village bell,
Faint emblem of the call of God.
Waked by the sound, I bend my feet,
I bid my swelling sorrow cease:
I do but touch the mercy seat,
And hear the still small voice of peace.

VI.

And, as the ray of evening fades,
I love amidst the dead to stand;
Where, in the altar's deepening shades,
I seem to meet the ghostly band.
One comes—Oh mark his sparkling eye,
The light of glory kindles there;
Another—here his deep drawn sigh—
Oh—'tis the sigh of dumb despair.

VII.

Long be our Father's temple ours,
Woe to the hand by which it falls;
A thousand spirits watch its towers,
A cloud of angels guard its walls,
And be their shield by us possess'd,
Lord, rear around thy blest abode,
The buttress of a holy breast,
The rampart of a present God.

REV. J. W. CUNNINGHAM.

*Hooker.

MISCELLANEOUS.

From "Scriptural Emblems."

M A N N A.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger."—John vi. 35.

"This is that bread which came down from heaven: not as your fathers did eat *manna*, and are dead: he that eateth of this bread shall live for ever."—John vi. 58.

Under this allusion we shall see something of the glory, suitableness, and preciousness of the Lord Jesus; and shall daily delight in him as our bread of life; for the soul has its wants, and must have its provisions and supply. To the believer, travelling through the wilderness of this world, the communications of grace are as necessary as his daily food, and are constantly refreshing the soul in its way to the heavenly Canaan. O Lord, evermore give us this bread, and give us faith to feed upon it for our spiritual nourishment and joy. The first earnest longing of the spiritual appetite in the renewed soul is the earnest desire of pardoning mercy and justifying righteousness. Food must be eaten, it must be received and digested, and so be incorporated, and become, as it were, one with the body which it is to nourish. This affords a just representation of the nature, exercises, and effects of that acting of the mind, whereby we receive Christ into the heart, and bring his fulness of blessings into experience and enjoyment. Hungering and thirsting for salvation here only is the food of life. Without this appetite, indeed, the rich provision will be spread in vain. But glory be to thee, blessed Jesus, who by thy sufferings, sorrow, and death, hast become to us the bread of life eternal.—*Goode*.

Heavenly manna, Lord, bestow
In this wilderness below;
That our souls, through faith, may be
Strengthened and refreshed by thee.

From the Church.

MARTIN LUTHER'S LAST WILL AND PRAYER.

"O Lord God, I thank thee that thou wouldst have me to be poor, and a beggar upon earth. I have no house, land, possessions or money to leave. Thou hast given me a wife and children; to thee I return them; nourish, teach and save them, as hitherto thou hast me, O Father of the fatherless, and Judge of the widow! O my heavenly Father, the Father of our Lord Jesus Christ, the God of all consolations, I thank thee that thou hast revealed thy Son Jesus Christ to me, on whom I have believed, whom I have professed, whom I have loved, whom I have celebrated; whom the Bishop of Rome, and all the multitude do persecute and reproach. I pray thee, O Lord Jesus Christ, receive my soul. My heavenly father, although I am taken out of this life, though I must now lay down this body, yet I certainly know I shall dwell with thee for ever; neither can I by any be plucked out of thy hands. God so loved the world, that he gave his only begotten Son, that whosoever believeth in his name shall never perish, but have everlasting life. Amen."

PROGRESSIVE SANCTIFICATION.

It is not with the trees of righteousness as it was with the trees of Paradise, which were created all perfect, and full of fruit the first day. But in nature there is first a seed, then a *plant*, then a *tree*, then fruit (as a mighty oak riseth of a small akorne); so in grace. We are conceived of immortal seed, borne of the Spirit, bring forth the buds and blossoms of grace; and so go on to perfection, yearly increasing in the fruits of benevolence. We get not at one jumpe into heaven, nor at one stroke kill we the enemy.—*The Cure of Misprision*, 1646.

THE MINISTER AND HIS PEOPLE.

Amongst the various relations of the Christian life, there is no one more interesting in its nature, or more

important in its consequences, than that which subsists between the ministers of Christ and the people committed to their care. There are others indeed, the ties of which are more closely entwined about our natural feelings, and which will always be considered by many as exclusively or principally demanding their attention and regard; but by the Christian none will be esteemed more sacred, more solemn, or more affecting, than that which connects him with the instructor, the guide, the shepherd of his soul. Other relations are more or less occupied with temporary and worldly objects; this with such as are spiritual and permanent, and stamped, as it were, with the image of eternity.—*Dean Pearson*.

SCRIPTURAL ILLUSTRATION.

EXPOSED STATE OF THE JEWS AS PREDICTED BY MOSES.
DEUT. xxviii. 65, 66.—"And among these nations shalt thou find no ease; and thou shalt fear day and night; and shalt have none assurance of thy life."

"A gentleman who was for some years a British Consul at Tripoli, mentioned some circumstances which set in a striking light the state of fear and degradation in which the Jews there live. The life of a man seems to be valued there no more than the life of a moth. If the Bey has a fear or jealousy of any man, he sends some one to put a pistol to his head and shoot him. If it happen to be a Christian, remonstrance is made by the Consul of his nation. The Bey is quite ready to give satisfaction; he sends some one to shoot the agent of his cruelty; and then with an air of great regret, asks the Consul if he is satisfied. If not, he is ready to give him still further satisfaction.—But if the object of his wrath be a Jew, no one would think of demanding satisfaction for his death. The people feel the curse full, that among the nations where they are scattered, "they should find no ease, and have assurance of their life." They are known by their being compelled to wear a particular dress; and the Moors exercise the privilege of free ingress at any time into their houses.—*Jowett's Christian Researches*.

THE CHRISTIAN KEEPSAKE

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Halifax, May 7th, 1836.

C. H. BELCHER.

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