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# THE COLONIAL CHURCHMAN.

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

VOLUME IV.

LUNENBURG, N. S. THURSDAY, MAY 2, 1839.

NUMBER 12.

From the Knickerbocker.

## A PSALM OF DEATH.

"Dear, beautiful death! the jewel of the just,  
Shining nowhere but in the dark,  
What mysteries do lie beyond thy dust,  
Could we outlook that mark!"

Henry Vaughan

### THE REAPER AND THE FLOWERS.

There is a reaper whose name is Death,  
And with his sickle keen,  
He reaps the bearded grain at a breath,  
And the flowers that grow between.

"Shall I have nought that is fair," saith he  
"Have nought but the bearded grain?  
Though the breath of these flowers is sweet to me,  
I will give them all back again."

He gazed at the flowers with tearful eyes,  
He kissed their drooping leaves;  
It was for the Lord of Paradise  
He bound them in his sheaves.

"My Lord has need of the flowers gay,"  
The reaper said, and smiled;  
"Dear tokens of the earth are they,  
Where he was once a child."

"They shall all bloom in fields of light,"  
Transplanted by my care,  
And saints upon their garments white  
These sacred blossoms wear."

And the mother gave, in tears and pain,  
The flowers she most did love;  
But she knew she should find them all again,  
In the fields of light above.

Oh! not in cruelty, not in wrath,  
The reaper came that day;  
'Twas an angel visited the green earth,  
And took the flowers away.

## DEVOTIONAL.

For the Colonial Churchman.

### THE ATTRIBUTES OF OUR BLESSED SAVIOUR.

Messrs. Editors,

A young lady having taken the trouble to transcribe the following excellent chapter, from a work entitled "My Saviour," and handed it to me,—I do not know that you can better dispose of it than by forwarding it for insertion in your instructive paper. It would be well, I think, if that admirable little work were more generally read,—the views which the author exhibits of Christ as our "all in all," and in the views and delightful attributes in which Holy Scripture hath so clearly arrayed the beloved Son of God, are in perfect accordance with the inspired announcements of Revelation.

Your's &c.

SIGMA.

### "ALPHA AND OMEGA."

MY SAVIOUR is the Alpha and the Omega; the beginning and the ending, which is, and which was, and which is to come. This title, which, like many others belonging to him, is as remarkable for its condescending simplicity, as for its majestic sublimity, occurs four times in the sacred volume, and that in the Apocalypse of St. John. On each occasion it is assumed by my Saviour himself. I cannot, therefore, possibly err in appropriating it to him. Eternity is the date of his existence. The eternal past and the eternal future are his. Though his human nature

had its origin, and, as the Son of Man, he became an infant of days; yet even that nature is to share the eternal futurity of the Godhead. I my Saviour's will, and through his wisdom and power, all things have their beginning. His glory is their end. For in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. For of him, and through him, and to him are all things: to whom be all glory for ever—Amen. He is that all comprehensive circle in which the universe lives, and moves, and has its being. In similar language he revealed himself to his ancient people by his evangelical prophet Isaiah. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts,—I am the first, and I am the last, and beside me there is no God. Before me there was no God formed, neither shall there be after me. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens. How perfect is the harmony of Scripture, in its testimony to my Saviour! Is the Lord Jesus Christ then, the Alpha and Omega of my soul?—Does he hold precedence in my affections? Is the more than magic circle drawn round my heart, which meets me and is most welcome wherever I turn my eyes! Is he at once the centre and circumference of my happiness,—the point to which all my desires tend, and the limit beyond which they never stray? If so, I am blest indeed. This title of my Saviour is thrice adopted by him in close connexion with the prospect and announcement of his Second Advent. He may occupy the last place in human thought. The roving eye and the vagrant affections of man may now seldom or never rest on him. But behold he cometh with clouds, and every eye shall see him, and they also which pierced him? and all kindreds of the earth shall bemoan because of him. Oh! my soul, canst thou answer, "even so, Amen?"

Look, therefore, at the transporting view, which the glowing pencil of prophecy has depicted. I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride for her husband. And I heard a great voice out of heaven, saying—Behold the tabernacle of God is with men, and he will dwell among them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said unto me—Behold I make all things new. Write—for these words are true and faithful. And he said unto me—It is done. I am Alpha and Omega, the beginning and the end. I will give unto them that are athirst of the fountain of the water of life freely—How certain are my expectations, and what suitable supplies of grace are assured to me in the interim, since he, who is the Alpha and Omega of the universe, is also the author and finisher of my faith. The signs of the days in which I live, and the state of things, both in and out of the church, seem to give new force to the prophetic circle. The time is at hand. Behold I come quickly; and my reward is with me to give to every man according as his work shall be. I am Alpha and Omega—the beginning and the end—the first and the last. And how can I and my fellow Christians better employ much of the intermediate time, than in meditation upon the names and attributes of him, whom we all expect from heaven? For what are those names and attributes considered in their relatives to us, but so many revelations of the Redeemer's grace and our bliss. Thus occupied, I shall

not be filled with consternation when he cometh, whether it be at even or at midnight, or at the cock-crowing, or in the morning: for I shall lift up my eyes, not upon an unknown judge from whom I have every thing to dread, but upon a friend from whom I shall have every thing to hope, and whom I have been accustomed with humility, yet with affectionate confidence, to call my Saviour. And when I shall have beheld that transforming vision, and thereby shall have been rendered like him, He who was the Alpha of my happiness and my hope, will also be its Omega. Lord let me not incur the guilt of looking short of this, beyond thee I cannot look for my enjoyments. While I profess to anticipate in thee and from thee alone, the sum total of my future happiness, surely I may take thee as my sufficient portion, through the present short life, who art to be the fulness of my joy forever, Amen.

### A SCRIPTURE ARGUMENT FOR CHURCH AND STATE.\*

We cannot understand how it comes to pass that if it be the duty of one man to receive, and to be influenced in his conduct, by the truths of Christianity, it is not the duty of ten, a hundred, or a hundred thousand, to do the same. Numbers, more or less, cannot affect the principle. If Christianity exert a beneficial influence on the actions of one, it must, if received, exert an equally beneficial influence on the conduct of ten thousand; and if it be the interest of mankind, that the whole mass should be leavened by it, and thereby the combined actings of the universe be regulated and impressed by so valuable a power. It is nothing more than the application of this principle to specific cases, when the question is put whether it be the duty of a King, as such, to be and act the Christian? The Dissenters will allow VICTORIA, an individual belonging to the House of Hanover, to be a Christian, but they will not allow VICTORIA, the Queen of Great Britain, to have any thing to do with Christianity. No sentiment can be more monstrous than this. What does Victoria, of the House of Hanover, become or acquire, when she is crowned queen of the British empire? Simply an addition to her power or influence. She obtains more power, for good or for evil. Now the Dissenters will admit of the sanctifying appliances of Christianity to the portion of power wielded by the private individual, but they unanimously object to the same sanctifying appliances being made to the greater power wielded by the queen. They allow the checks, and curbs, and correctives of the Gospel, where the power is so small that little danger need be apprehended, but most strictly and most inconsistently interdict them, when the power is so great that a whole nation may be deteriorated by its exercise. Dissent will accompany the queen into her chamber and bid her be a Christian there, but the same dissent stands at the door of the cabinet, and tells her that hitherto shall her Christianity come, but no further. These Dissenters think Christianity most necessary for the man that wears a lincey-woosey doublet, but most hurtful to the man that sways a sceptre, and wears a crown—by no means an unwelcome tenant in a peasant's family, but a fearful intruder in a king's council. We do think that the bare statement of this proposition, in the hearing of a dispassionate Christian, must carry with it its own refutation.

But the most satisfactory disproof of this sentiment is found in that volume from which there ought to be, and, in the mind of a believer in revelation can be, no appeal. We refer our readers to the second Psalm. In the second verse of this psalm we find these words, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed;" and in the tenth verse the same

\*From Fraser's Magazine.

personages are called upon to alter this conduct, "Be wise, now, therefore, O ye Kings; be instructed, ye judges of the earth: serve the Lord with fear." The whole strength of the argument lies in our determining whether "kings" are addressed here in their private and individual capacity, as Dissenters allege, or in their official capacity, as Churchmen allege. If the individual only be addressed, there is no force of establishments deducible from the psalm; but if the office-bearer be addressed, there is a triumphant proof of national religion. We maintain that kings, as such, are exhorted; and, in proof of this, we appeal to the authority of inspiration in Acts iv. 25: "Who, by the mouth of thy servant David, hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered against the Lord, and against his Christ; for, of a truth, against thy holy child Jesus, whom thou hast anointed, both HEROD and PONTIUS PILATE, with the Gentiles and the people of Israel, were gathered together." On referring to the Gospel narrative, we find that Herod and Pilate, in their official character, and with all their official influence, endeavoured to destroy Christianity in the bud, and thereby fulfilled the prediction in the second verse of the second Psalm; and in the tenth verse they are enjoined to reverse this conduct, and in their official character, and with all their official influence, to promote the spread and growth of Christianity so that, as the Almighty condemned the first, he might praise the second, which is nothing more and nothing less than our very principle,—a national establishment of Christianity.

### BIOGRAPHY.

THE LATE REV. HUGH JAMES ROSE.\*

It is with more than ordinary sensations of grief that we record the death of one of the most gifted men of his age, the Rev. H. J. Rose, a native of the eastern part of this country. For some time past the health of the deceased had been on the decline, and lately he had been advised to try a warmer climate; not so much with any idea of recovering his health, as of receiving a temporary relief from the disease under which he had for so many years laboured. He had proceeded as far as Florence on his way to Rome, where it pleased the Almighty to remove his soul into a better world. He has left a widow, but no children to lament his loss, besides an aged father and mother, to all of whom he had proved himself a blessing and an honour.

To say that the death of such a man as the late Mr. Rose is a public loss, is to say but little. Never, perhaps, humbly speaking, was the death of any single individual more calculated to be deeply felt and regretted. Other men's labours may have been more extensive and voluminous, but few men's more fruitful of good. Deeply read in the history of the Church, and polished to the highest degree in the classics of Greece and Rome, he became, at an early age, a champion of the Church and of general literature at the same time. And we rejoice to say he laboured not in these great causes in vain. The first thing that seems to have struck his attention at the university was the undue preference given to mathematical studies, to the sad discouragement of the more noble and endearing attainments of literature. To the correction of this bias, as Christian Advocate, he bent his great and varied powers, and with the best success. Several admirable improvements have been introduced into the educational course in Cambridge, in consequence of his efforts. But, what of all, perhaps ranks him highest, are his exposures of the fallacies of the German schools, which have of late years become popular under a variety of forms, so as to endanger the very being of the Christian religion. Almost single handed he took up the cause of primitive Christianity against Neology; and he has lived to see his labours crowned with no small portion of triumph. Had he been spared he might, as we doubt not he would, have had the joy of seeing yearly fresh proofs of the soundness of his views, and the hollowness of those of that class of divines to whom he was opposed. Had he been spared he might have added much to the debt which the Church and the country already

owe to him for the high tone of feeling, and thinking, and acting, which he has been the instrument, in God's hands, of producing throughout all the ranks of the clergy. Many a young man has blessed the hour when he first heard the impressive eloquence of his lips in the university pulpit: and many more, who had not that advantage, still bless the day, when he gave his discourses "On the duties and commission of the clergy" to the world. But had he been spared ever so much longer, he could not have rendered it more clear to the world, that his piety was of the most sincere kind: that his conduct, public and private, was that of genuine faith, and that his attachment to the Church of Christ planted in these realms, was of the most unadulterated and devoted kind. It was his distinction to be, in the proper sense of the phrase, a high Churchman; and it is his glory now he has gone from this world, to have left many high Churchmen behind him, treading though at a distance, in his own steps. It is for the historian of the Church, and not for us, to enter into his character at full length. We confine ourselves to a mere notice of his decease, with one or two of the features by which his life was distinguished, and for which, among many others that we cannot now revert to his death is to be so greatly deplored. It would be to present but a half view of him, however, did we close this brief notice of the exalted individual in question, without adding a word or two upon his character as a parochial clergyman.

Painful as the state of his health must have rendered the discharge of his pastoral duties, even from the earliest days of his ministry, no man ever felt more sincerely the awful responsibility of the sacred office than did the deceased. This he conveyed in almost every thing which he wrote and uttered, and in such a way that the most callous could not fail to perceive, and to be impressed by it. The writer of these lines (most unworthy of their subject!) has had the happiness to know that the ministrations of his hands, in a parish where much irreligion prevailed, were blessed in an extraordinary degree. Hundreds are the souls among the poor who are yet after an interval of nine years, ready to attribute their first impressions of religion to the simple and affectionate exhortations and addresses spoken by him in the course of a few years among them. It would be an insult to the memory of so great and good a servant of Christ, to say that he was an *attractive* preacher; though his preaching not only captivated all hearts, but was the admiration of all who had either the taste to discern or the virtue to honor excellence in that most difficult and rare of all sacred accomplishments—the art of speaking with power and intelligibility to a congregation composed of the various grades of society. Perhaps no preacher was ever more free from the ambition of making proselytes to himself than he was; and no man probably ever made more than he did, or in a more legitimate way. Spurious eloquence he had none. All glitter he shrunk from in the pulpit and in his mode of living, as unworthy of the sacred mission upon which he had been sent forth, and of the self-denying character of Christianity. Nothing could be more dignified than his appearance and manner, when clothed in the robes, and engaged in the office of his profession. In the tones of his voice there was even much to favor the peculiar and impressive form in which his ideas were conveyed to the ears of his audience.—*Gos. Mess.*

NATHANIEL RIPLEY COBB.

We take the following particulars respecting this apparently excellent individual, who died in the United States in 1834, aged 36, from the "Banner of the Cross:—"

His time, his talents, his influence, his wealth—all that he had, and all he hoped to possess—were from that moment devoted to the service of his Redeemer. His education had been neglected, and he did not think that he possessed the necessary qualifications for the ministry; but he was endowed with an aptitude for business which could scarcely fail to ensure success in the walks of commercial life. This capacity he regarded as a talent with which he was entrusted for high purposes, and "felt it to be his duty to use it in earning money for the cause of God on precisely the same principle that it is the duty

of the minister to devote his talents for preaching to the service of the Lord Jesus." Acting, therefore, in accordance with the Apostolic injunction—Let every man wherein he is called therein: abide in God, he resolved to make himself useful to the utmost extent of his ability in the sphere which Providence appeared to have particularly assigned to him, and in pursuance of this determination drew up and subscribed the following document:

"By the grace of God I will never be worth more than \$50,000.

By the grace of God I will give one-fourth of the nett profits of my business to charitable and religious uses.

If I am ever worth \$20,000, I will give one half of my nett profits; and if I am ever worth \$40,000, I will give three-fourths, and the whole, after \$50,000. So help me God, or give to a more faithful steward, and set me aside.

N. R. COBB.

Nov. 1821.

To this covenant he adhered with conscientious fidelity. He distributed the profits of his business, with an increasing ratio, from year to year, till he reached the point which he had fixed as a limit of his property, and then he gave to the cause of God all the money which he earned. At one time, finding that his property had increased beyond \$50,000, he at once devoted the surplus, \$7,500, as a foundation for a Professorship in the Newton Theological Institution; to which, we may add, he gave, on various occasions, during his life, at least twice that sum. So scrupulous was he in his adherence to the covenant which he has made, that when peculiar circumstances required him to retain in his possession more than \$50,000, he consulted judicious friends, whether he might do so consistently with the Spirit of his pledge, provided he always held the surplus as really belonging to the cause of God. Here is the secret of that wonderful liberality which cheered so many institutions and plans of benevolence. It sprang from steady religious principles. It was a fruit of the Holy Spirit. He always felt that God had bestowed on him a rich blessing, in enabling him thus to serve His cause. On his death-bed, he said to a friend, in allusion to the resolutions quoted above,—"By the grace of God—nothing else—by the grace of God, I have been enabled, under the influence of those resolutions, to give away more than \$40,000. How good the Lord has been to me!"

A life spent in love to God, and good will to men, was happy in itself and joyful in its termination; beautifully illustrating the inspired declaration which calls us to mark the perfect man and behold the upright, and pronounces that his end is peace. He died in 1834, at the early age of thirty-six years, avowing his humble but firm reliance upon his Redeemer, and though he had much to bind him to earth, expressing his desire to depart and be with Christ. A short time before his death he said to a friend:

"I believe I am going to die; but I think I am a Christian and am ready to die. Within the last few days I have had some glorious views of heaven. It is indeed a glorious thing to die. I have been active and busy in the world—I have enjoyed it as much as any one—God has prospered me—I am happy in my family—I have property enough—but how small and mean does this world appear, when we are on the sick bed! Nothing can equal my enjoyment in the near view of heaven. My hope in Christ is worth infinitely more than all other things. The blood of Christ, the blood of Christ—none but Christ. Oh, how thankful I feel that God hath provided a way, that I, sinful as I am, may look forward with joy to another world, through his dear Son. Oh, what a glorious thought, that in a few weeks at most, I shall be in the society of the saints of God, the Apostles, the Patriarchs; but oh, above all, in the presence of Jesus Christ. Yes, I shall see him face to face. Oh, to be in heaven, in the presence of God and Christ, and the saints made perfect!"

To another friend he remarked at a later period: "I have only strength to say, Live near to Jesus. You will soon follow me. You see here time and eternity brought very near together."

On being asked how he felt in the prospect of his departure. He replied:

"Peaceful. I am waiting. I am ready. If it

\* Editor of the British Magazine.

God's will, I hope he will let me go soon. I desire to be gone."

Of such a man it might well be said in the language of Dr. Johnson, true in all but its restrictions, that "His virtues walked their narrow round, Nor made a pause, nor left a void, And sure the Eternal Master found, The single talent well employed ;

*To the Editors of the Colonial Churchman.*

Gentlemen,

As you have sometimes expressed a wish for occasional communications, of any matter which may seem to be in any degree interesting, I will endeavour to state a few particulars of a visit to a remote settlement on the eastern shore of the Province, situated on one of the numerous harbours with which our Atlantic coast is indented. I had been requested by some of the inhabitants, and a Brother in the ministry to pay them a visit.

On arriving I found a people very much in want both of the ministrations of religion and the means of education, and many of them poor in circumstances. They seemed however exceedingly glad to see a Clergyman and assembled with alacrity to listen to the glad tidings of the Gospel.—Indeed I have sometimes observed that religious privileges seem to be much more valued by those who are deprived of them, than by those who are in the midst of them, and that the eagerness with which the inhabitants of a remote settlement traverse miles to listen to God's Word and join in Public Worship, often puts to shame the culpable indifference with which some in more favoured places permit any excuse of indolence or convenience to keep them from the house of God. I suppose it must be referred to that corrupt principle of our fallen nature, which has the least sense of gratitude for those blessings which are most common and abundant, so that the loss of them alone gives a perception of their value.

Among the inhabitants I found, as is commonly found, some whose lives and conversation indicated the fear of God, and that they were seeking "the one thing needful, the salvation of their souls through faith in their Redeemer; and others who were careful about many things, and were occupied mostly in taking thought for their bodies, what they should eat, what they should drink and wherewithal they should be clothed," forgetful that all their efforts would be vain without His blessing whom alas! they thought not of acknowledging, and that "Except the Lord build the house, their labor is but lost that build it."

Among the former class, however, who served God, and relied upon their Heavenly Father "who knoweth what his children need" for a blessing upon their industrious efforts, there was one family claiming particular attention.—They formed one of the many illustrations of the truth of the sacred precept, "Train up a child in the way he should go, and when he is old, he will not depart from it." They were the children of pious parents, and the faith and piety which dwelt first in their parents, seemed also to have taken up its abode in their bosoms. Their father, whose name was Mason, was in many respects a remarkable and interesting person. Although without much advantage of education, and in an humble station, he had contrived, by industry and application, to possess himself of much and various information. Having occasionally mixed with people of different languages, he almost invariably acquired sufficient knowledge of them to be enabled to converse with each in their own tongue. The following incident may serve as an illustration of this faculty: Upon one occasion, when he was accompanied by one of his sons, they had some difficulty in finding the right road, and while they were in doubt, they came to a house, the occupants of which understood only the Gaelic language. The son was passing on, not supposing that he could make the people understand, when to his surprise he heard his father conversing with them in Gaelic, and obtaining the desired information. He had not previously supposed that his father had any knowledge of the language, as he knew that his intercourse with the people had been exceedingly small. He was also acquainted with the French language, and conversed with great ease in the Indian tongue. He had origi-

nally been a Romanist, and thus had in his memory a good deal of the Latin used in the services of that church. Being however, sincerely desirous of knowing the truth and having in his bosom the fear of God, he had been brought by the careful study of God's Word, and the influence, it is fully trusted, of Divine Grace, to see the errors of the Romish faith; and renouncing those errors, to cleave with that singleness of mind and holy courage, for which he was remarkable, to the Catholic and Reformed Church of England. This determination was the result of an intelligent and deliberate conviction, and to it he firmly adhered to the end of his life.

A Roman Priest, however, having heard of his embracing Protestant principles, sent him word that he wished to see him. To this request Mr. Mason acceded, and on waiting upon him, was asked to give his reasons for not remaining in the faith in which he had been brought up; and pressed to return to it. He was, however, neither unable nor unwilling "to give an answer of the faith that was in him;" he immediately proceeded to point out the contrariety of the Romish faith in many particulars to the Word of God; and in the discussion which followed he so completely refuted the arguments adduced for the errors, and superstitions with which Romanism has encumbered the Gospel; by bringing them to the test of God's Word, and shewing them to have no foundation there, that his opponent was at length quite willing to close the debate, particularly when Mr. Mason, after having discussed his arguments, began with gentleness to turn the tables, and to press upon him the duty of coming away himself from those errors, and embracing a more Scriptural and more Catholic faith. He afterwards acknowledged privately that he had never met with any one, in the same station, of such extensive information as Mr. Mason.

The light of Divine grace which illuminated his heart and guided his life, also diffused itself, as is always the nature of vital Christianity, to the benefit and blessing of others. There were in the settlement where he lived, a number of aged men who had lived a life of sin and carelessness, and who having resided for many years in a place without a settled minister, and where the ministrations of the Gospel were not frequent, had almost lost the knowledge and the fear of God. To these persons Mr. Mason was accustomed frequently to go, reading the Bible to them and solemnly warning them of the destruction denounced against the wicked, while he neglected not, also to tell them of the "Lamb that was slain," of the "mercy of God in Christ;" "every sinner that repenteth." At first they derided his earnest exhortations, but afterwards several of them in the time of sickness sent to beg him to come to them, to instruct and pray with them. Thus the seed sown upon the waters by the servants of God is often found after many days. The result of his pious efforts is known only to the searcher of hearts.

There is in true religion a completeness which distinguishes it from every counterfeit resemblance of it. The heart that knows and cherishes the love of Jesus is renewed by His grace in all its feelings, so as to love and follow after holiness in all its ways, to watch against and to avoid sin in every shape. Thus the Christian will be guided by a religious principle in all his acts, the small as well as the great, and in every relation of life he will be governed by the fear of the Lord. It is too common a mistake of the heart to persuade itself that the forsaking of one or more wrong practices and the external profession of serving God, are sufficient marks of religion. But real repentance causes the soul to hate and renounce by all sin and conformity to the world. True faith in Christ will conform us to him in all particulars, destroying not merely the branches but the root of sin. There is, it may be said, a christian way of doing every thing.

Remember we our Lord's words, "If thine eye be single thy whole body shall be full of light, as when the bright shining of a candle doth give thee light."—The light of Divine grace will spread itself through the whole man, in the heart, destroying and casting out evil thoughts, in the conversation eradicating vanity, slander, falsehood and foolish speaking, and in all the actions of the life towards man, displaying Christian love and honesty, and in the

service of God, making that service to be, not only the duty but the happiness of the soul.

Thus in making further enquiries respecting Mr. Mason, I found that in all his ways, he appeared to take religion for his guide. Happening once to be where the conversation was respecting the settlement in which Mr. Mason lived and died, I enquired of the speakers whether they had any knowledge of him. Both answered in the affirmative, and the circumstances by which each particularly remembered him were characteristic of the man. The one gentleman who was a Barrister remembered him as manifesting the strictest integrity in giving evidence in a doubtful and much disputed case. The other remembered that whenever he had occasion to stay at his house he could not but observe that he devoted much of his time to the earnest study of the Scriptures, seeming to delight in them. Having in his old age a good deal of leisure, as through the mercy and providence of God his children were industrious, and dutiful, he appears to have found a spring of heavenly comfort in the perusal of God's word, seeking it with increasing appetite as his pilgrimage drew towards its close.

But since it is in the domestic conduct also, that we look for the marks of religion in the soul, the fruits of the Divine Spirit; in this respect also Mr. Mason manifested that he walked with God. He was a most kind husband and father and endeavored constantly and piously to train up his children "in the nurture and admonition of the Lord;" earnestly inculcating upon them "repentance towards God and faith towards our Lord Jesus Christ." This care and instruction was bestowed upon them to the very end of his life; and when in his last sickness he perceived that the hour of his death drew nigh, he, like the Patriarch of old, called all his family around his bedside, and earnestly besought them to devote themselves to the service of their God and Saviour. And not thinking it a matter of indifference to a christian, or a thing to be neglected, whether he joined himself to that form and government of the church established by our Lord and His Apostles, or to one of the various ones devised by man, he solemnly enjoined upon them in his last paternal admonition, never to forsake the Church of England; for, as upon the strictest examination, her doctrines would be found to be scriptural and her ministry apostolic, so they would find in her pure and primitive services abundant nourishment for the soul, and would themselves avoid the sin of schism. Thus he sank to rest, it is believed "in the Lord," having been useful in his generation; in his domestic relations inculcating faithfully that which formed his own happiness, the religion of Jesus; as a neighbour, not neglecting the true friendly part, and as a member of Christ's church though he renounced the errors of Romanism on the one hand, he was not prevailed upon, on the other to countenance separation and dissent. May all sincere christians also consider their duty in this respect, and while they, as is right, seek with all earnestness, the essentials of the soul's salvation, not deem themselves justified in neglecting any of Christ's commands, but join themselves to that ministry with which He has promised to be till the end of the world. L.

A MELANCHOLY CASE.

A short time ago, a person died, who, along with his partner, was in very respectable business in Preston; his death being mainly attributed to a long course of indulgence in intoxicating liquors. He had, however, lately become a tee-totaller. He was interred on Sunday, and his partner, an old man, went to his funeral. The latter became excessively drunk from the liquor which he took, after the funeral, and, on going home late at night, he joked with his wife about the mourning she should wear when he was dead. A few moments after this circumstance, he went up stairs, with the intention of going to bed, when, being unable to preserve his balance, he fell backwards over to the bottom of the stairs. He never spoke afterwards, having died almost instantaneously.—*Preston Chronicle.*

## YOUTH'S DEPARTMENT.

## A FUNERAL HYMN.

*Angels bearing an infant spirit to glory.—Anon.*

Hark! how the angels as they fly,  
Sing through the regions of the sky,  
Bearing an infant in their arms,  
For ever freed from sin's alarms.

"Welcome, dear babe, to Jesu's breast,  
Securely there in joy to rest,  
Welcome to Jesu's courts above,  
To sing thy great Redeemer's love.

"To watch thee at thy mortal birth,  
We left the heavens and flew to earth  
Obedient to thy Saviour's will,  
We stayed to love and guard thee still.

"We thy protecting angels came  
To see thee bless'd in Jesu's name,  
When the baptismal seal was given  
To mark thee, child, an heir of heaven.

"When the resistless call of Death,  
Bade thee resign thy infant breath,  
When parents wept, and thou didst smile,  
We were thy guardians all the while.

"Now with the lightning's speed we bear  
The child committed to our care,  
With anthems such as angels sing,  
We fly to bear thee to our King."

Thus sweetly borne, he flies to rest:  
We know "his will;" nay more, "his best;"  
When we our pilgrim's path have trod,  
O! may we find him with his God.

## DEATH BEARING OFF LITTLE JEMIMA.

I had been watching the clouds some time, and feared that a storm was rising. I now hastened towards the village; but as I had wandered the distance of six miles, I soon found that it would be impossible to avoid the threatening tempest. As I passed through a thick coppice, the birds sat in silence on the branches, or flew with rapidity from one tree to another; the wind blew a deep and hollow sound, and then for a few seconds ceased its howlings, as if to recover strength to send forth a more dismal groan. On descending the slope which led into a verdant vale, where spring had just retired, to leave her productions under the maturing influence of summer sky, a streak of lightning struck across my path; and instantaneously, the loud roaring thunder, echoing through the valley, produced a universal consternation in its flocks and herds. A sudden darkness came over the whole horizon; the rain descended in torrents; and having missed my path, I knew not which way to proceed. After walking on a considerable distance, I saw a feeble light glimmering through the casement of a cottage, towards which I bent my steps, with considerable emotions of joy. I knocked at the door and was welcomed in. The honest woodman immediately ordered his eldest boy to fetch a bundle of large sticks to throw on the fire; and all made way, while I was requested to draw near and dry myself. Up in the chimney corner sat a fine looking girl, about nine years of age, whose eyes were bedewed with tears: another, about three years old, sat in the window seat, wrapped in pensive sadness; an athletic youth, still older, was inclining himself against the table, which stood near the clock; and the father soon drew from the deep recesses of a wounded breast, one of the most piercing groans that ever vibrated across the sensibilities of my soul.

These symptoms of wo soon convinced me that I had retired from the disorders of the physical world to witness the convulsive throes of the moral; and my spirits which usually ebb and flow with the tide of feeling on which they are borne, began to sink within me. 'I fear,' addressing myself to the father, 'that you are in trouble?' 'Oh, yes, sir, our hearts are all bursting; for death is coming to bear off our little Jemima. She is up-stairs, sir,

where she has been these eight days, and her mother has not left her, night or day. She is one of the sweetest girls a father ever loved.' 'But death,' I remarked, 'does not come by chance.' 'Oh, no, sir,' 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord;' but it is hard work to part.' 'Walk up, sir,' said the father, 'and see her before she dies; but she is so changed!' I entered her room, and soon perceived that death had cast his fatal shadow on her countenance, which still retained its beautiful form. Addressing myself to the child, I said, 'Do you think you shall die?' 'Yes, sir.' 'And if you die, where do you expect to go?' 'To heaven.' 'What makes you think you shall go to heaven?' 'Jesus Christ has said, 'Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven.' 'What do you understand by coming to Jesus Christ?' 'Believing in him, and loving him.' 'Did you always believe in him, and love him?' 'No, sir, not till he inclined me; for if we love him, it is because he first loved us.' 'Then you can leave father and mother, and all, to go to heaven?' 'Yes, sir: I have no wish to live on earth, when I have the prospect of living a nobler and happier life in glory.'

The surgeon, who had been anxiously expected for several hours, now arrived. 'Do you think,' said the heart-struck mother, 'the child is dying?' This question, though familiar to the humane man, was not heard without an evident expression of grief.

'While there is life, there is hope,' he replied; 'but I would advise you not to be too sanguine in your expectations.' There was no burst of sorrow in this reply. They all knew that the child was dying, though they were unwilling to believe it; and, though their pulses beat a little quicker on hearing this reply, and their faces turned pale, yet they stood pressing round the bed, as if to keep off the king of terrors.

We now walked down stairs, and as the storm was over the surgeon left, but I could not leave. 'Will you, sir, said the father, go to prayer with us? If it were not for prayer, and the hope which the gospel inspires, my heart would break.' With this request I complied; and while praying to the God of all grace, that the little child might be favoured with the light of his countenance in her passage through the valley of the shadow of death, I heard the mother's shriek, which convinced me that she was gone. All wept aloud; the children started up, wringing their hands, and calling, 'Jemima—Jemima—don't leave us!' and the mother, with a softened melancholy countenance, appeared among us, saying with a faltering tongue, 'she exclaimed as I was raising her up on her pillow, 'I am going to glory!'—and fell back in my arms, and died.

I remained with them about a quarter of an hour after this, and administered to them the consolations of religion, and then left them, in company with the eldest boy, who kindly offered to conduct me to the village, which I reached about 10 o'clock.

When reflecting on this fact, and contrasting the bright prospect which the gospel of Christ unveils to the aged, or the juvenile Christian, with the dark and cheerless gloom of infidelity, I feel its superiority to be so immense, that language cannot give utterance to the feelings of my mind, and the following beautiful epitaph, written by Robert Robins, on four infant children, came to my mind:—

*Epitaph in Huston Church-yard, near Cambridge.*

Bold infidelity! turn pale, and die.  
Beneath this stone four infants' ashes lie;  
Say, are they lost or saved?  
If death's by sin, they sinn'd because they're here.  
If heav'n's by works, in heaven they can't appear.  
Reason, oh, how depraved!  
Revere the sacred page, the knot's untied;  
they died, for Adam sinn'd; they live, for Jesus died.

*American Logic.*—Three resolutions said to have been unanimously adopted by a body of Puritans in Massachusetts, as a justification for depriving an Indian tribe of its hunting ground:—"Resolved, that the earth is the Lord's, and the fulness thereof. Resolved, that the Lord has given the inheritance of the earth unto the saints. Resolved, that we are the saints."—*Cons. Jour.*

## SUNDAY SCHOOLS.

## THE FOUR P'S.

## ESSENTIAL TO SUCCESS IN SUNDAY-SCHOOL TEACHING.

Allow me, dear friends, to remind you of the four P's, to which I have heretofore directed your attention, as so intimately associated with your success in teaching—*Piety, Prayer, Punctuality, and Perseverance.* O that they may be incorporated in all your habits, and form your character for life! The first of these is

*Piety.*—How cold and dull are your instructions without it! How inexpressibly awful the condemnation of those who put the cup of salvation to the lips of others, and refuse to taste it themselves! He who instructs children in the way to Heaven should

"Allure to brighter worlds, and lead the way,"

He whose work is to enkindle divine love in other minds, had need keep the fire burning on his own altar. O recollect that it is not unimportant, but essential to your own salvation. "Except ye repent, ye shall all likewise perish;" "Ye must be born again." The second is

*Prayer*—for your own soul, that it may be watered by divine influence, and grow up into the likeness of Jesus Christ—for those gifts of grace from the fulness of Christ, which will qualify you to be an eminent, zealous, and successful teacher—for wisdom, to know the mind of Christ in his Word, that you may communicate it in simplicity and plainness to the children—and for a heart full of love to all your fellow-teachers, to conform you to the lowly example and amiable spirit of the first of teachers and best of masters. Such a spirit of prayer will insensibly do wonders. Emptied of dependence on your work, relying on the grace and strength of Christ, the children will perceive that you are in earnest with them, and ere you are aware, will catch the same spirit and feeling, and rejoice your heart with evident tokens of the divine unction resting on your addresses. O love your closet. If you can say with David, "My soul followeth hard after thee," it shall be your privilege also to add, "thy right hand upholdeth me." The third is

*Punctuality.*—As the children will generally be what their teacher is, you will see the importance of endeavouring to be regular in your attendance, and punctual to your time. I am aware that some situations in which the teachers are placed, do not allow them to carry out the sincere desires of their hearts in this respect; but it is not generally of such that superintendents have reason to complain, but those who, from indolence, love of dress, and irregular habits at home, contract habits of irregularity at the school. A teacher, however, of devout mind, and anxious for the welfare of his children, will not suffer himself to be detained from them by a trifle. To all that would hinder him he would reply, as Nehemiah to his tempters, "I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it, and come down to you?" Regard also as very important the fourth, which is

*Perseverance.*—Of many teachers we may say, as Paul said of the Galatians, "Ye did run well: who did hinder you?" For a while they laboured in the schools, rejoiced in their children, and saw prosperity attend their efforts; but the world, or selfishness, or indifference, drew them aside, and they abandoned that which was a source of comfort and usefulness. Dear friends, be not discouraged, if you do not immediately see the fruit of your labour. "The husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient—stablish your hearts, for the coming of the Lord draweth nigh."—When we seek his glory, God generally gives us all and more than we desire. We work not for him at an uncertainty—the seed can never be lost—the "well done" will not be withheld—the testimony of our conscience is a blessed reward. Set therefore your heart to the work of endeavouring to save these young souls from death. Let not the scandal

\* (From the Prefatory Address to the Rules and Regulations of the Southwark Sunday-School Society. By the Rev. James Sherman, of Surrey Chapel.)

which attached to the nobles of Nehemiah's time be yours; that when all ranks seemed willing to build up the walls of Jerusalem, only the "nobles put not their necks to the work;" but rather listen to the voice of Jesus Christ your gracious Lord, who loved your souls unto death—who persevered in your salvation till he said, "It is finished," and also now lives to carry on your cause, and bring you to glory. "Be thou faithful until death, and I will give thee a crown of life."

## TEMPERANCE.

## PROPER OBJECTS OF A TEMPERANCE SOCIETY.

I. *To Regenerate Public Opinion on the subject of Genuine Temperance.*—The great mass of society have formed erroneous opinions with regard to intoxicating drinks; they suppose that they cannot be dispensed with, or, at least, that they are the better of these stimulants. But it has been proved beyond a doubt, that men are never better than when they abstain from them altogether.

II. *To preserve the rising generation from being drawn into the vortex of Drunkenness.*—In accomplishing this, they impress upon the youthful mind the absolute necessity there is for abstaining from all intoxicating liquors, as the sure preventive of drunkenness, and thus to secure them in the fold of sobriety.

By using such drinks as intoxicate for common use, a desire or lust after them is produced, which, though small in its beginnings, has been the means of carrying thousands, and tens of thousands, into the drunkard's grave, all unprepared for the awful realities of the eternal world.

III. *To arrest the Moderate Drinker in his marcher of Drunkenness.*—Few become drunkards all at once; and your Committee therefore call on the moderate drinkers to dash for ever from their lips the "social glass" which has been the ruin of many a precious soul. Forty Thousand of our fellow-countrymen annually go down to the grave of intemperance! and, in order to keep up the army of six hundred thousand drunkards, forty thousand must be annually enlisted from among the moderates.

IV. *To reclaim the poor deluded, debased, and self-willed Drunkards.*—This, your Committee are aware, will be objected to by many, who say, that we are placing our society in room of the gospel—that we are endeavouring to reform the drunkard by means altogether unconnected with the gospel. But such objections your Committee flatly deny. The gospel does not condemn such means; on the contrary, we here find that every man is his brother's keeper. That we are to do good to all men as we have opportunity—to take heed lest we be the means of leading our brother to offend—and, in a word, to abhor from even the appearance of evil. It is every man's, but more especially every Christian's imperative duty, to use all lawful means within their reach to stop that torrent of iniquity, (intemperance,) which is sweeping before it every thing fair and loving; separating husband and wife, leaving to the charge of an indifferent world helpless orphans, and crushing every thing within its iron grasp. Let the password be—ONWARD, and the victory is ours.—*Report of Greenock Society.*

An eminent professor of medicine observed to his pupils, when delivering a clinical lecture on the effects of drunkenness, that "one of the best sermons for drunkards or regular tipplers would be to exhibit to them the heart, the lungs, and the liver of an inebriated man by the same organs in a sound state. Such an exhibition," said he emphatically, "would probably produce a greater effect on their minds than all the sermons which have been published on the subject."—*Walter Missionary.*

Three hundred drunkards have been reclaimed in the operations of the Birmingham temperance society alone.—*Leeds Mer.*

Diligence.—Value your souls, and you will value your time. Whatever you do, take heed of idleness. It is the devil's anvil, on which he hammers out temptations.—*M. Henry.*

## JEWS IN BARBARY.

"And I will scatter you among the heathen. And upon them that are left alive of you, I will send a faintness into their hearts, in the lands of their enemies, and the sound of a shaken leaf shall chase them. And ye shall have no power to stand before your enemies." Poor Jews! Almost daily was I compelled to be an eyewitness to the fulfilment of these prophetic threatenings! One bright afternoon, as we were riding on the beautifully situated sea-beach, near the eastern gate of Tangier, we saw eight Moors and four Jews come out of the town prepared for a journey; they entered the road that leads to Tetuan, which by land is about thirty miles distant. The Jews are compelled thus to travel from one town to another under the protection of the Moors, and are obliged, on leaving a town, with the intention of remaining over night, to pay a toll or tribute to the guard at the gate. In this party of travellers, the Moors were mounted on horses and mules; the Jews were some on donkeys and some on foot. They had not advanced far, when they were pursued by one of the Tangier gate-keepers, with a large club in his hand, his features horribly distorted with rage. As he ran with great speed, being strong and athletic, he soon overtook them, and immediately laid hold upon one of the ill-fated Jews, who, it appeared, had had the audacity to leave the town without paying the customary tribute, which is demanded of even the poorest of the Jews; the amount is in value the sixth part of a dime, that is, one blankcel. The gate-keeper caught the trespassing Jew by the throat, and gave him a dreadful beating with his club; the other Jews were obliged to behold the cruel act in respectful silence. It was a blankcel dearly earned. When the Moor felt that his revenge was satisfied, he returned to his post, cursing the unbelieving Jews. The unfortunate infidel Jew proceeded on his way groaning, and rubbing his wounds and bruises; while his brethren could say nought to console him, his other fellow travellers jeered him for having got so cheap a drubbing. All through Barbary the Jews are looked upon by the natives with the greatest contempt and dislike, and are treated as if they were of a race far below the grade of human beings. They are buffeted and stoned and abused in every possible way, to all of which ill treatment they quietly submit, notwithstanding their vast numbers. I have often wondered that they did not revolt en masse, and defend themselves against their persecutors, but they dare not do so, for the Lord is no longer in their midst to enable them to stand before their enemies.

One day I saw an incident, one that often occurs, an inoffensive Jew stoned for juvenile amusement, but the peculiar circumstances attending it that time made a lasting impression on my mind.

A respectably dressed and most venerable looking old Jew, whose beard of silvery white was of a length so great, as to appear as if it had been under the culture of its owner during a century, the man's countenance was strongly marked with an expression which evinced a very amiable disposition, and what is rare among the present generation of Jews, he seemed to possess an intelligent mind, so much so that combined with his great age I felt a respect for him that amounted almost to awe at his presence. As he slowly tottered up the street, leaning on his staff for support, he was met by three or four dirty, ragged, squalid little Moorish boys, who instantly assailed him with stones and dirt, cursed him as an infidel, and prayed that the God of Mohammed might "scatter his race." The scene was truly heart-rending. Behold, thought I, what a fearful thing it is to trample under foot the blood of the Lord Jesus Christ and to say as they of old did, "upon us and upon our children be his blood!"—*Epis. Rec.*

Pray without Ceasing.—The bird is not always on the wing, but he is ready to fly in an instant; so the believer is not always on the wing of prayer, but he has such a gracious aptitude for this exercise, that he is prepared in an instant, when in danger or need, to fly refuge to his God.—*Rowland Hill.*

## INTELLIGENCE.

## QUEEN ADELAIDE.

We some time since stated, with all the gratification that such an act of munificence was calculated to excite, that her Majesty had announced her intention to erect, at her sole charge, a church for the use of the British Protestants of Malta. On the 26th Jan. a general meeting was held of the Malta District Committee of the Society for Promoting Christian Knowledge, and the following address was unanimously agreed to, and signed on behalf of the meeting by his Excellency Sir H. F. Bouverie, the Governor of the Island, and President of the District Committee:—

"TO HER MAJESTY THE QUEEN DOWAGER.

"The Address of the members of the Malta District Committee of the Society for Promoting Christian Knowledge.

"Your Majesty has conferred upon the English community in Malta a boon, which every heart receives with overflowing gratitude. All alike share this emotion; all are alike inspired with veneration for their benefactress.

"But, as the representatives in this island of the Society for Promoting Christian Knowledge, we have a separate and peculiar duty to fulfil in attempting to express to your Majesty the feeling that must pervade the society when it hears of this noble deed, the deed, of one by whose honoured name the society is itself adorned.

"Many years have elapsed while the British Protestants in Malta lamented in vain the want of a fit edifice for their public worship.

"Your Majesty has seen this want, and has supplied it. A temple worthy of the pure faith we profess will owe its rise to your Majesty's munificence. May the Almighty prosper this work of your hands! May it stand for ages the venerable monument of your zeal for the Christian cause!

"That it may please God to bless and preserve Queen Adelaide has been the prayer of millions! Long may it be repeated in the holy sanctuary which her own piety provides!

"And may God indeed so bless your Majesty, that your health may be restored, and your days be prolonged on the earth, and may he so preserve you that you may be recompensed at the resurrection of the just.

(Signed) "H. F. BOUVERIE, President."

To this address the Earl Howe, by her Majesty's command, replied in the subjoined letter, which we have the greatest pleasure in being able to lay before the public:—

"Palace, Valetta, Jan. 28, 1839.

"My dear Sir Henry—I am honoured by the commands of the Queen Dowager to assure you, that it is with feelings of sincere gratitude her Majesty has received the kind expressions voted at the late meeting of the Malta District Society for Promoting Christian Knowledge.

"Her Majesty begs that you will impress on the meeting that, fully appreciating the honour intended, her Majesty feels she has merely discharged a duty which the liberality of the British nation has enabled her cheerfully to perform; and that her Majesty cannot think of troubling the deputation to attend in person with this gratifying address.—I have the honour to be, &c. "Howe.

"His Excellency Lieut.-Gen. Sir H. F. Bouverie, K.C.B., G.C.M.G., &c."

An Extraordinary Fact.—Connected with the recent conflagration at Fermoy, in which Mrs. Wall and her entire household property perished, is a circumstance which can scarcely be accounted for on mere natural principles. It is this; that a Bible, which had been placed on a shelf among several other books, escaped the fire, and had been found among the ruins, with no other injury save that of being much soiled on the outside. Not a vestige of any of the books among which it had been placed could be found, and so destructive was the fire that not a single portion of the remains of Mrs. Wall were found, nor any other on which fire could take effect.—*Limerick paper.*

Antigonish, 16th April, 1839.

Messrs. Editors,

As any effort, however humble, to be useful and to do good is not unworthy of commemoration, you will, I think, be pleased to hear of one which has lately been made in this parish. Some of the ladies in the congregation being desirous of obtaining an addition to the Sunday School, Library, thought of having a Bazaar, in order to raise funds for that purpose. They accordingly, with great industry and cheerfulness, manufactured a number of ornamental, useful and edible articles, which on the appointed day, the 13th inst. were presented for sale. The morning was one of the finest and warmest of the opening spring, so that all hearts were softened with the genial influence of the season, and kindly feelings seemed generally to prevail. As soon as the various treasures of the bazaar were set in order, the work of purchasing commenced. And, as many of them were very neatly made and indeed very beautiful, they did not long want purchasers—So rapid was the sale that in the course of an hour and a half, the Bazaar was almost emptied of its stores, and the few articles that remained were quickly disposed of at auction—Every body seemed pleased; the buyers with their neat purchases; the Lady-merchants with their success, and the children with what they thought not the least important part of the matter, the cakes and candy.—The sum thus realized, amounted to 15 ls. 1d. I must not omit to mention, that many of the children of the school made their willing contributions to the Bazaar in the shape of pincushions, ornaments, balls, lines, &c. And I trust, Messrs. Editors, that the pleasure and benefit will not end here, but that it may cause all engaged in it to take delight in useful works, and in doing good and giving happiness to their fellow-creatures—that they may find out that the secret of happiness is love, and the usefulness that love produces, and that love can only proceed from Him who loved us and gave himself for us." L

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MAY 2, 1839.

CHURCH SOCIETY.—The General Meeting of this Society stands postponed to Wednesday 22d May, then to be held in the National School House at Halifax, when we trust there will be a full attendance of Clergy and laity. The time of the year will be one which we suppose will be convenient for many who may have private business to transact in the metropolis; and those that have not, we hope will make an exertion to be present, in order to promote the interests of the Society and of the Church.

Subscribers to the Colonial Churchman, at a distance, and agents (some of whom have had funds for many months in their hands) will do well to avail themselves of the opportunity of Representatives attending the General Meeting of the Church Society, to forward their arrears for the past, and their advance for the present year. Delay is INJUSTICE to the Printer, and to those he has to pay.

SERMONS.—We are requested to state that the widow of the late Rev Mr. Heath, who officiated temporarily at Halifax a few years ago, and who died last winter at Grenada, intends publishing his sermons in 2 volumes at 1.5s. 6d. each, and that subscribers' names will be received at the several Book-stores in Halifax, and at this office.

We understand that 270 copies of Rev. W. Cogswell's sermons have been subscribed for at Halifax. Names will be received at this office and at Mr. Henry S. Jost's.

The Clerical Society of the Western shore District, will hold their first spring meeting (D. V.) in this parish, on Wednesday the 24th and Thursday the 9th instant. (Ascension Day.)

THE SEASON is so far very promising, as compared with several years past. The farmers are busy in this quarter, and wheat and early potatoes have been out for more than ten days. Warm and gentle rains, succeeded by genial sunshine, have caused the grass to shoot up in favourable situations, and we have every prospect of being blessed with a seed time agreeable to the desires of the husbandman.

St. GEORGE'S.—We learn that Mr. Storrs, a graduate of Trinity College, Dublin, was to be ordained on Easter Sunday as Curate of the parish of St George's, Halifax, and is expected with the Rector in the course of this month.

WHAT THE LADIES CAN DO IN THE UNITED STATES.—We are not over fond of looking to that quarter for a pattern, certainly not at all for one in Politics or Religion in the general; but there are instances in the Episcopal Church there, of zeal for its support, which are deserving of honourable mention and of more general imitation.—A friend in that country writes us respecting the Episcopal Congregation in Lancaster, Pennsylvania. "It is not large but is firmly attached to the principles of the Church, as they have evidenced by the exertions they have made when there was but a handful of them, to build a church and support a clergyman, which was chiefly effected by tailors and spinners, some of whom had the means, and all the will, to aid the good cause. Two ladies gave the organ—another a handsome marble font—a third pulpit hangings, which cost about 600 dollars, and the same lady has also lately given \$5,000 as a fund towards the Minister's support. They built a school house for their Sunday school which they get something handsome for by letting it out on week days for a common school—nor are they forgetful of the missionary cause, for which they contribute about \$100 annually—and twelve ladies (some of whom are dependant for their daily bread on their own exertions) have for several years supported a missionary in a destitute place." Our friend mentions that some of these good folks who are so rich in good works, and such pillars of the Church, are among the fruits of the Venerable Society in England for the Propagation of the Gospel, by whose missionaries their fathers were trained up in the good old paths, leaving behind them as it appears a generation worthy of the "rock from whence they were hewn."—This is but one of ten thousand instances that might be adduced to show how the good seed sowed by that excellent Society in the neighbouring States is now producing an abundant harvest, an earnest of what will appear to its praise in the great and final Day.

CLERGY RESERVES IN CANADA.—The following are Resolutions which lately passed the Assembly of Upper Canada, on this important question:—

- 1. Resolved, That the lands set apart from time to time, as reserves for the support and maintenance of a Protestant Clergy, be sold in the same manner as other Crown lands in this Province.
2. Resolved, That the proceeds of past and future sales of any such lands be loaned to the Province at an interest of six per cent per annum, to be invested in debentures which may be authorised by the Legislature for the making and improving the Queen's public highways throughout this province; the interest on such debentures to be secured by tolls on such high ways, by a tax on the districts within which the outlay shall take place, and by such other means as the Legislature may deem fitting and proper.
3. Resolved, That the annual interest arising from such debentures be appropriated and divided under the authority and direction of the Lieut. Governor, in Council, in manner following:—
Not more than one fourth to the Church of England,

- Not more than one fourth to the Church of Scotland.
The residue to such other religious denominations as the Lieut. Governor in Council shall see fit, to be by them expended for the following purposes:—
The maintenance of public worship.
The erection of Churches or Chapels.
The education of persons for the ministry.
4. Resolved, That accounts of the expenditure of all sums granted, duly verified shall be, when required, rendered by the churches or bodies of Christians receiving the same, and that the Lieut. Governor be authorised to withhold further aid from any church or body of Christians until previous grants have been duly accounted for.
5. Resolved, That annual accounts of the receipts and expenditure be laid before each branch of the Legislature.
6. Resolved, That an humble address be presented to her Majesty, praying that her Majesty will be graciously pleased to recommend to the Imperial Parliament the passing such enactments as may be necessary for carrying the foregoing resolutions into full effect.

To shew the erroneous estimate of the above proportions, the Editor of the Church in a subsequent number, gives the following statements:—

The township of Hamilton, for example, in the Newcastle District, contains 4610 souls, and is peopled in a great degree by emigrants from various parts of the United Kingdom. Its religious statistics are found to stand as follows:—
Church of England,.....2015
Presbyterians, including Church of Scotland,
Seceders, American Presbyterians, &c. . . . .1111
Methodists, Wesleyan, Episcopal, Primitive,
&c. .... 910
Roman Catholics, ..... 205
Independents, Baptists, Quakers, &c. .... 339

Although it is probable that many other townships in the Province will not exhibit so favourable an aggregate result for the Church of England as these there are others, we are aware, in which the members of the Established Church will be proportionably much more numerous. For example, in the township of Cavan which contains 2,703 souls, 1500 are found to the Church of England: so that we have good reason to believe that the statistical table of the religious state of the township of Hamilton will, as far as the Church of England is concerned, be found to represent a fair estimate of its average strength throughout the Province. Our Legislature therefore, should pause before they are betrayed into any hasty proceeding upon this question, grounded upon the respective strength of parties.

The following Address of the Bishop and Clergy of Upper Canada, has been presented to the Assembly of the Province:—

To the Honourable the Commons House of Assembly, Provincial Parliament assembled.

The petition of the Clergy of the Established Church assembled under the authority of the Lord Bishop of the diocese.

Most Humbly Sheweth,—

That by the Act of 31st George Third, Chapter 31, one-seventh of the lands of this Province have been set apart for the support of a Protestant Clergy therein. that your petitioners, after a careful and patient investigation of all the arguments which have been advanced on the subject of this reservation, continue not only unchanged, but more confirmed, in opinion that the Clergy Reserves were, by that Act, designed solely and exclusively for the Church of England:

\* \* \* \* \*
That whereas doubts have been raised as to the legality of the exclusive claim of your petitioners to the Clergy Reserves they have uniformly expressed a willingness to submit the question to a judicial tribunal, competent to pronounce a decision, and respectfully to yield to the judgment which, in any case, should be awarded.—That against any proposal for the settlement of this question, which should alienate the Clergy Reserves from the original object of their appropriation, the religious interests of the people of this Province, your petitioners

bound, by a most solemn sense of duty, to record their decided protest:

That with a view to the settlement of this question, any plan for the division of this property amongst various sects and denominations, which would directly compromise the principles as well as interests of the established Church, endanger the cause of Protestantism, and lead to a religious discord, which must prove the fruitful and permanent source of evil dissension, your petitioners are constrained from an equal sense of duty to oppose:

That your petitioners feel bound to express it as their decided conviction, that the agitation which has ensued from the discussion of this question, and the excitement of which it has been rendered the instrument, are not to be ascribed to the simple merits of the question itself, but to the misrepresentation and abuse of the public mind, which, in many cases, for interested and unhallowed purposes, have been industriously made:

That although, in the opinion of your petitioners, the operation of the act for the appropriation of the Clergy Reserves, as understood by themselves, could not possibly prove a grievance, but a blessing of the highest order to the community, they do not view without pain and anxiety the political disquiet and religious animosity to which the agitation of this question has unhappily given rise, and that they are most desirous of its adjustment, upon some basis which may secure the peace as well as promote the religious interests of the country:

That from the influence of conflicting prejudices and interests, your petitioners are firmly of opinion that an impartial, equitable and satisfactory adjustment of the question of the Clergy Reserves cannot be expected from the Provincial Legislature:

That your petitioners not deeming themselves competent to make concession which may compromise, or appear to compromise, in any degree, the interests of the Church and their successors in the ministry, earnestly pray, for the sake of peace, a judicial decision of the question before a competent tribunal, either the Judges of England or the Judicial Bench of her Majesty's most honourable Privy Council, or should this their honest prayer be found, after every effort unavailing, that then an Act be passed by the Provincial Legislature, reinvesting the Clergy Reserves in the Queen, in Parliament, to be appropriated for the support of a Protestant Clergy, according to the spirit and intention of the Constitutional Act.

Your petitioners therefore most earnestly entreat your Hon. House to use your influence to procure such a legal decision—And your petitioners, as in duty bound, will ever pray.

In the name and on behalf of the Clergy of Upper Canada.

G. J. MONTREAL,  
 GEO. OKILL STUART, L.L.D.  
 Archdeacon of Kingston.  
 JOHN STRACHAN, D.D.L.L.D.  
 Archdeacon of York.

Toronto, October 11, 1838.

DR. D<sup>r</sup> LANCEY'S CONSECRATION.—From a notice in the Gospel Messenger, we learn that the Consecration of the bishop elect of Western New York, will take place on the 8th of May next, at a special convention of the diocese, to be held at Auburn, for that purpose.—*Chris. Wit.*

Office of Clerk of the Peace,  
 Lunenburg, 12th April, 1839.

IT IS ORDERED, by the General Sessions of the Peace, on the recommendation of the Grand Jury, that Tavern keepers be directed not to sell any Spirituous Liquors whatsoever, to any person whomsoever on any part of the Lord's Day.

It is further ordered, That should any tavern keeper disobey or evade this order, or allow persons to loiter about or mispend their time in or about their taverns, either such offences will be strongly considered against him hereon any future application for a license.

By order in open Court,  
 CHARLES B. OWEN,  
 Clerk Peace,

LETTERS LATELY RECEIVED.—Rev. G. Jarvis, (with remit.) Rev. J. Stannage; Rev. T. C. Leaver, (2); Rev. C. Shreve, (with remit.) Rev. C. Elliot; Rev. J. Stirling, Rev. N. A. Coster, (with remit.) Rev. H. L. Owen, Rev. Jas. Robertson, Chas. S. Theal, Esq. W. B. Phair, Esq.

Several communications are received.

DIED.

At Aylesford, January 15th, Mrs. Rachel Wheelock, relict of the late Captain Obadiah Wheelock, formerly of Annapolis, in the 96th year of her age. She was one amongst the earliest settlers of this Province.

At the same place, March 1st, Walter H. only son of Captain Walter Willet, in the 21st year of his age. This excellent young man had gone to rest on the evening previous to his death, and rose the next morning, without any symptom of sickness. After having called the man servant and knelt down, as his habit was, to prayer, he returned to his bed for a short time, when an unusual noise was heard in his throat; and on his father's raising him, he looked in his parent's face, and expired without a groan.—Many excellent things might be said of this young man, whose loss is severely felt by many friends, did the limits of a paper permit: two at least of his habits must not be passed over in silence: he "continued instant in prayer;" and "he esteemed the words of God's mouth more than his necessary food."—On opening the Bible in which he had been reading the evening, before his death, his marker rested on this verse, Prov. 8. 17, "I love them that love Me: and those that seek Me early shall find Me."

Reader! If the messenger of death should be sent to call you into God's presence early in the morning, would he find you *praying or sleeping*? The last act of this young man the evening before his death, was to read two Chapters in the Scriptures; his first act the next morning, after calling the man-servant, was to *pray*. Thus he walked with God: and then, "he was not, for God took him."—May we, like him, "watch unto prayer," and "meditate in the law of the LORD day and night." "Blessed is that servant, whom his Lord when He cometh, shall find so doing."—*Communicated.*

DROWNED.—At Pleasant Field, on the 15th April, in the 23d year of his age, Mr. Simeon Perkins Freeman, of Pleasant River, (Q. C.)—a respectable and intelligent young man, and highly esteemed in the community in which he resided. His loss will be long and deeply deplored by a large circle of relations and friends.

DEFERRED ARTICLES.

A CHRISTIAN'S CONTEMPLATION OF THE GRAVE.

Genesis xlvii, 30.—"I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place."

At the time when his Majesty George the Third, desirous that himself and family should repose in a less public sepulchre than that of Westminster Abbey, had ordered a royal tomb to be constructed at Windsor, Mr. Wyatt, his architect, waited upon him with a detailed report and plan of the building, and of the manner in which he proposed to arrange its various recesses. The King minutely examined the whole, and when finished, Mr. Wyatt, in thanking his Majesty, said, "he had ventured to occupy so much of his Majesty's time and attention with these details, in order that it might not be necessary to bring so painful a subject again under his notice." To this the good King replied, "Mr. Wyatt, I request that you will bring the subject before me whenever you please. I shall attend with as much pleasure to the building of a tomb to receive me when I am dead, as I would to the decoration of a drawing-room to hold me while living; for Mr. Wyatt, if it please God that I shall live to be ninety, or an hundred years old, I am willing to stay; but if it please God to take me this night, I am ready to obey the summons.

Singular Incident.—A fisherman lately found on the rock of St. Malo a closed casket enveloped in linen. It contained a rosary, a scapulary, and a writing in the form of a will signed "Pere Alexis Rocollet, missionary among the infidels, 1776." In this writing, Pere Alexis recommended the countries which have not yet been visited by the Lord to Louis XV. This prayer was made just before the ship Sainte Marie, or Sainte Marine, perished. The casket has been tossed about upon the ocean for 62 years.—*Ibid.*

EXTEMPORAL READINESS.

There is a passage in Richard Hooker's sermon 'Of the Nature of Pride,' that deserves attention.—I think I can affirm, with confidence, that it is the only instance, in all his writings, of his apparent consciousness that he was a man of 'capacity and judgment' superior to his fellows. Indeed, the almost unexampled modesty of Hooker makes the passage the more remarkable.

The text of this sermon is from Habakkuk ii. 4: 'His mind swelleth, and is not right in him; but the just by faith shall live,' or, in our version, 'Behold his soul, which is lifted up, is not upright in him, but the just shall live by his faith. And this is a part of the introductory paragraph:

'Neither is it a small thing which we derogate, as well from the honor of HIS truth, as from the comfort, joy, and delight, which we ourselves should take by it, when we loosely slide over HIS speech, as though it were, as our own is, commonly vulgar and trivial. Whereas, HE uttereth nothing but it hath, besides the substance of doctrine delivered a depth of wisdom in the very choice and frame of words to deliver it in. The reason whereof being not perceived, but by greater intention of brain than our nice minds for the most parts can well away with, fain would we bring the world, if we might, to think it but a needless curiosity, to rip up any thing further than extemporal readiness of wit doth serve to reach unto. Which of course, if here we did list to follow, we might tell you, that, in the first branch of this sentence, God doth condemn the Babylonian's pride; and in the second, teach what happiness of state shall grow to the righteous by the constancy of their faith, notwithstanding the troubles which now they suffer:—and after certain notes of wholesome instruction hereupon collected, pass over without detaining your minds in any further removed speculation. But, as I take it, there is a difference between the talk that besometh nurses among children, and that which men of capacity and judgment do, or should, receive instruction by.'

The foregoing passage is commended to all whom it concerns, and especially to such (if there be any such) as address to their fellow-men, out of mere extemporal readiness, such talk as besometh nurses among children, and which not only fails to instruct, but cannot fail to disaffect. men of capacity and judgment.—*Chr. Wit.*

VAN DIEMAN'S LAND.—*Religious Census of the free inhabitants of the Colony.*—The following government notice, dated March 15th, has been published:—"The lieutenant governor having had reason to understand that the religious census, published in October last, was not considered so correctly taken as was desirable, his Excellency directs the publication of the following numerical return of the free inhabitants of the colony:—Church of England, 16,094; Church of Scotland, 2551; Church of Rome, 2288; Wesleyans, 1289; Baptists, 175; Independents, 635; Quakers, 30; Jews, 132. Total, 23,244.—*Brit. Mag.*

The Poor Man's Coat.—"If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin; wherein shall he sleep? And it shall come to pass when he crieth unto me, that I will hear: for I am gracious." (Ex. xxii. 26, 27.) 'This truly humane law receives illustration from what Mr. Lane says of the servants in C. S. I. O. "They sleep in the clothes which they wear during the day, each upon a small mat; and in winter, they cover themselves with a cloak or blanket." (Vol. i. p. 211, 212.)

We are happy to confirm, from an authentic source, favourable account given in Thursday's Times as to the Crown Prince of Hanover. On rising from dinner lately his Royal Highness gladdened his parents with the declaration that he could see the flame of a candle, and we confidently hope that the result will be a restoration of sight. All who know the amiable and excellent disposition of the Prince will rejoice unfeignedly at this intelligence.—*Brighton Gazette.*



POETRY.

THE DRUNKARD'S DEATH.

By W. B. Tappan.

I stood beside the dying bed,  
His clammy hand was clasped in mine,  
"And if there's hope, look up," I said:  
He dropt a tear, but made no sign.

I asked him of his mispent years,  
He had but reached to manhood's prime,  
And oh, what griefs, and guilt, and fears  
Dropped, where he stood on shores of time

For he to drink had yielded up  
His intellect and noble strength;  
And now the demon of the cup,  
Exulting, claimed his prey at length.

I spoke then of the broken law,  
Of ONE who had the forfeit paid;  
And that his faith might strongly draw  
On Him, the merciful, for aid.

Renounce thy sins, and loathe thy life,  
So wearily to folly given:  
And He will calm thy bosom's strife,  
And He will lift thy soul to heaven.

He cried, "what shall a sinner do?"  
He greatly wept—"what doom is mine?"  
His face was changed; despair I knew,  
Prevailed, and still he made no sign.

MISCELLANEOUS

RULES FOR DOMESTIC HAPPINESS.

By the Rev. Basil Wood, M. A.

1. Every day let your eye be fixed on God through the Lord Jesus Christ, that by the influence of his Holy Spirit you may receive your mercies as coming from him, and that you may use them to his glory.
2. Always remember, if you are happy in each other, it is the favour and blessing of God that makes you so: if you are tried and disappointed, God does thereby invite you to seek your happiness more in him.
3. In every duty act from a regard to God, because it is his will and your duty. "Do all in the name of the Lord Jesus," and look to him to bless you and your partner, and that you may abide in his love.
4. Never suffer your regard for each other's society to rob God of your heart, or of the time which you owe to God and your own soul.
5. Recollect often, that the state of marriage was designed to be an emblem of the love of Christ and his church, a state of mutual guardianship for God, and a nursery for the Church and skies.
6. Remember that your solemn covenant with each other was made in the temple of the Lord, in the presence of his Church, and that the most high God was called upon as a witness.
7. Be careful that custom and habit do not lessen your attentions to each other, or the pleasing satisfaction with which they were once both shewn and received.
8. Whenever you perceive a languor in your affections, always make it a rule to suspect yourself. The object which once inspired regard, may, perhaps, be still the same, and the blame only attaches to you.
9. Be sure to avoid unkind and irritating language. Always conciliate. It is your interest and your duty. Recollect this very day what God has borne with in you.
10. Study your partner's character and disposition. Many little nice adjustments are requisite for happiness. You must both accomodate, or you will both be unhappy.
11. Do not expect too much. You are not always the same, no more is your partner. Sensibili-

ty must be watched over, or it will soon become its own tormentor.

12. When you discover failings which you did not suspect, and this you may be assured will be the case think on the opposite excellence, and make it your prayer that your regard may not be diminished. If you are heirs of the grace of life, your failings will shortly be over: you will hereafter both be perfect in the Divine image. Esteem and love each other now, as you certainly will then. Forbearance is the trial and grace of his life only.

13. Time is short, the way of life is too short to fall out in, and the comfort of life too uncertain to be ensnared by. Pray for the wisdom of the serpent and the harmlessness of the dove.

14. Forget not that one of you must die first—one of you must feel the pang and the chasm of separation. A thousand little errors may then wound the survivor's heart. It is policy to anticipate it. O that when you meet again, the deceased may say, in heaven, "I am, under God, indebted to you that I am here."

15. Pray constantly. You need much prayer.—Prayer will engage God on your behalf. His blessing only can make you happy in the midst of your mercies. His blessing can make even the bitterness of life wonderfully sweet. He can suspend all our joys.—Blessed be his holy name! he can, and often does, suspend all our sorrows. Never pass a day without praising him for all that is past; glorify him for your mercies, and trust him for all that is to come.—*Ulster Missionary.*

THE HARSH JUDGMENT.

The Christian pastor was stretched upon his bed, as his neighbor entered the room. He was tossing to and fro in an agony of pain—sighing and groaning at intervals, with almost heart-rending vehemence, at times lifting his eyes to heaven with a glare as if he would make them penetrate to the very throne of God, and bring down some relief to his bodily anguish.

Advancing to his bed side, and imagining he saw in all this the distressing evidence of an impatient spirit, the hasty judge, exclaims in a tone of harshness—"Very sorry, very sorry am I, Mr. P. to see a Christian, thus giving vent to impatience in the hour of trial—you should remember Job—"

The sick man started upright in his bed, and intercepted the conclusion of the sentence with a suddenness that made the rebuker start back from the couch—

"And have you, has any one, heard me utter one breath of murmuring against the gracious Saviour who puts me to this trial? Have these lips been stained with a word of ungrateful rebellion? Have I ventured to take the Almighty to task for his dispensations to this poor worm? Has this mouth uttered a single charge against God? Have I said that this affliction, if meant for trial, is too severe—if meant for punishment is unjust?" "Blessed Saviour," clasping his hands he exclaimed—"Thou knowest no such thoughts are in my heart, whatever lying words Satan has made this feeble tongue to utter." "I have sighed indeed—the penitent sigh over the deep and aggravated sins they have committed—are their sighs any proof of murmuring? Lord, make me such a murmurer."

"I have groaned—the righteous groan over the power of indwelling sin, and in vehement solicitude for their release from its defiling, nauseous influence. Are their groans any evidence of rebellion against the will of heaven—Lord make me always while in the flesh such a groaner as this—"

"No sir—you wholly misjudge me"—"Blessed Saviour, support me under the hasty judgments of sinful men like myself, a little longer and then—he ceased, and sank down upon his pillow—exhausted—dead."—*Banner of the Cross.*

OUR FOREFATHERS.

Happy and innocent were our forefathers, who ate herbs and parched corn, and drank the pure stream, and broke their fast with nuts and roots; and when they were permitted flesh, ate it only dressed with vinegar and fire; and the first sauce they had was butter herbs, and sometimes bread dipped in vinegar.—*Jeremy Taylor.*

Dr. Southwell observes, men are atheistical because they are first vicious, and question the truth of Christianity because they hate the practice. A revolting example of this, as well as of the reward which infidelity holds out to its followers, recently occurred in New York. An old man, eighty-three years of age, was found begging, in the streets in a state of utter destitution, and sent to the Alms-House. It was William Carver, the bosom friend of Paine, and whose house the great infidel breathed his last. A leader under the banner of Fanny Wright, he was a firm believer in the Agrarian doctrine of the division of property, and yet his associates had well nigh suffered him to perish like a dog in the streets. When about to be carried to the Alms-House, he begged hard to be permitted to remain at liberty, for a few days only, that he might celebrate the birthday of his friend Paine, but being refused, he attempted to kill the person who had him in charge, and also endeavoured to cut his own throat. Fortunately he was secured, and is now where his bodily wants will be well provided for. Such is the near closing scene in the life of one of the greatest infidels of the age. It is fortunate for such wretches that the religion which they abjure, has covered the land with charitable institutions, where they may find an asylum when age, disease, and poverty overtake them.

*Unsanctified Affliction.*—Upon many men trouble after trouble is poured forth, and yet they are like the stones of the street. These are trodden under foot—the showers fall—the sun comes out again—and they ever continue as they were—stones.—*Tholuck.*

ADVERTISEMENT.

THE MISSES WISWALL, will reopen their School on the first of May, 1839. They teach as formerly, Reading, Writing, Arithmetic, English Grammar and Composition; Geography with the use of the Globes, History, Chronology, and other branches of useful knowledge, with plain and ornamental Needlework.

They will receive Boarders not exceeding twelve in number, either for the year or single quarter, commencing at the beginning of either of the summer months, upon their former terms, which are—

Board, - - - - £7 per quarter.  
Tuition, - - - - 15s. "

A quarter's notice before the removal of a pupil, or the quarter paid. For further particulars inquire by letter addressed (post paid) to Miss Wiswall.

Wilmot, N. S. March, 1839. 4 no's.

JUST PUBLISHED,

BELCHER'S FARMER'S ALMANACK,  
For 1839.

Containing every thing requisite and necessary for an Almanack—Farmer's Calender—Table of the Equinoxes—Time—Eclipses, &c.—Members of the Executive and Legislative Councils—and House of Assembly. Officers of the Army, Navy, and Staff of the Militia—Officers of the different Counties, (including the New County of Digby), Sittings of the different Courts, &c. arranged under their respective Divisions and Counties—Roll of Barristers and Attornies with dates of admission—Charitable and other Societies—Insurance Companies—Clergy of the different denominations throughout the Province—Colleges, Academies, Clergy, &c.—Roads and distances to the principal Towns, with the Route to St. John and Fredericton, N. S. with a variety of other matter.

October 27, 1838. C. H. BELCHER.

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Agents in the country are requested to remit the funds in their possession as soon as possible.