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THE COLONIAL CHURCHMAN.

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

VOLUME III.

LUNENBURG, N. S. THURSDAY, OCTOBER 18, 1838.

NUMBER 24.

THE PRISONER OF THE LORD.

A Sabbath Hymn for a Sick Chamber.

Thousands, O Lord of hosts, this day,
 Around thine altar meet ;
 And tens of thousands throng to pay
 Their homage at thy feet.

They see thy power and glory there,
 As I have seen them too ;
 They read, they hear, they join in prayer,
 As I was wont to do.

They sing thy deeds as I have sung,
 In sweet and solemn lays ;
 Were I among them my glad tongue
 Might learn new themes of praise.

For thou art in their midst to teach,
 When on thy name they call ;
 And thou hast blessings, Lord for each ;
 Hast blessings, Lord, for all.

I, of such fellowship bereft,
 In spirit turn to Thee,
 Oh! hast thou not a blessing left?
 A blessing, Lord, for me?

The dew lies thick on all the ground,
 Shall my poor fleece be dry?
 The manna rains from Heaven around,
 Shall I of hunger die?

Behold thy prisoner;—loose my bands,
 If 'tis thy gracious will ;
 Not—contented in thine hands,
 Behold thy prisoner still!

I may not to thy courts repair,
 Yet bore thou surely art ;
 Word consecrate a house of prayer,
 In my surrendered heart.

To faith reveal the things unseen ;
 To hope the joys unfold ;
 Let love, without a veil between,
 Thy glory now behold.

O make thy face on me to shine,
 That doubt and fear may cease ;
 Let up thy countenance benign
 On me—and give me peace.

Montgomery.

Selected for the Colonial Churchman.

THE CHRISTIAN'S DIARY OF PRAYERS AND PROMISES.*

11. *Prayer*—O Lord, I beseech Thee, send now prosperity. Ps. cxviii. 25.
- Promise*—The Lord hath pleasure in the prosperity of his servants. Ps. xxxv. 27.
12. *Prayer*—Wilt thou not deliver my feet from sinking? Ps. lvi. 13.
- Promise*—He will keep the feet of his saints. 1 Sam. ii. 9.
13. *Prayer*—Open thou mine eyes, that I may behold wondrous things out of thy law. Ps. cxix. 18.
- Promise*—The eyes of the blind shall see out of obscurity, and out of darkness. Isa. xxix. 18.
14. *Prayer*—Now, therefore I pray thee pardon my sin. 1 Sam. xv. 25.

*Continued from our last number.

Promise—I have pardoned according to thy word. Numb. xiv. 20.

15. *Prayer*—Do not abhor us for thy name's sake. Jer. xiv. 21.

Promise—My soul shall not abhor you. Lev. xxvi. 11.

16. *Prayer*—Arise for our help, and redeem us for thy mercies' sake. Ps. xlv. 26.

Promise—Fear not, for I have redeemed thee, thou art mine. Isa. xliii. 1.

17. *Prayer*—Save thy people, and bless thine inheritance. Ps. xxviii. 9.

Promise—Thus saith the Lord, behold I will save my people. Zech. viii. 7.

18. *Prayer*—Lord, evermore give us this bread. John vi. 34.

Promise—I will satisfy her poor with bread. Ps. cxxxii. 15.

19. *Prayer*—Forsake me not, O Lord ; O my God, be not far from me. Ps. xxxviii. 21.

Promise—The Lord forsaketh not his saints, they are preserved for ever. Ps. xxxvii. 28.

20. *Prayer*—Rejoice the soul of thy servant. Ps. lxxxvi. 4.

Promise—Your heart shall rejoice, and your joy no man taketh from you. John xvi. 22.

AN EASTERN DESERT.*

"A land of deserts and pits—a land of drought, and of the shadow of death."—Jer. ii. 6.

It is difficult to form a correct idea of a desert without having been in one ; it is an endless plain of sand and stones, sometimes intermixed with mountains of all sizes and heights, without roads or shelter, without any sort of produce for food. The few scattered trees and shrubs of thorns, that only appear when the rainy season leaves some moisture, barely serve to feed wild animals and a few birds. Every thing is left to nature ; the wandering inhabitants do not care to cultivate even these few plants ; and when there is no more of them in one place, they go to another. When these trees become old, and lose their vegetation, the sun, which constantly beams upon them, burns and reduces them to ashes. I have seen many of them entirely burnt. The other smaller plants have no sooner risen out of the earth than they are dried up, and all take the colour of straw, with the exception of the plant *harack* : this falls off before it is dry.

Generally speaking, in a desert there are few springs of water ; some of them at the distance of four, six, and eight days' journey from one another, and not all of sweet water : on the contrary, it is generally salt or bitter : so that if the thirsty traveller drinks of it, it increases his thirst, and he suffers more than before. But when the calamity happens that the next well, which is so anxiously sought for, is found dry, the misery of such a situation cannot be well described. The camels, which afford the only means of escape, are so thirsty that they cannot proceed to another well ; and if the travellers kill them, to extract the little liquid which remains in their stomachs, themselves cannot advance any farther. The situation must be dreadful, and admits of no resource. Many perish, victims of the most horrible thirst. It is then that the value of a cup of water is really felt. He that has a *zenzabia* of it is the richest of all. In such a case there is no distinction. If the master has none, the servant will not give it to him ; for very few are the instances where a man will voluntarily lose his life to save that of another, par-

* From Belzoni's Travels.

ticularly in a caravan in the desert, where people are strangers to each other. What a situation for a man, though a rich one, perhaps the owner of all the caravan ! He is dying for a cup of water—no one gives it to him ; he offers all he possesses—no one hears him ; they are all dying, though by walking a few hours farther they might be saved. If the camels are lying down, and cannot be made to rise, no one has strength to walk ; only he that has a glass of that precious liquor lives to walk a mile farther, and perhaps dies too. If the voyages on seas are dangerous, so are those in the deserts. At sea, the provisions very often fail ; in the desert, it is worse : at sea, storms are met with ; in the desert, there cannot be a greater storm than to find a dry well ;—at sea, one meets with pirates—we escape—we surrender—we die ; in the desert, they rob the traveller of all his property and water ; they let him live perhaps—but what a life ! to die the most barbarous and agonising death. In short, to be thirsty in a desert without water, exposed to the burning sun without shelter, and no hopes of finding either, is the most terrible situation that a man can be placed in, and one of the greatest sufferings that a human being can sustain :—the eyes grow inflamed ; the tongue and lips swell ; a hollow sound is heard in the ears, which brings on deafness ; and the brains appear to grow thick and inflamed : all these feelings arise from the want of a little water. In the midst of all this misery, the deceitful morasses appear before the traveller at no great distance, something like a lake or river of clear fresh water. If, perchance, a traveller is not undeceived, he hastens his pace to reach it sooner : the more he advances towards it, the more it goes from him, till at last it vanishes entirely, and the deluded passenger often asks, Where is the water he saw at no great distance ? He can scarcely believe that he was so deceived ; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water.

If, unfortunately, any one falls sick on the road, there is no alternative—he must endure the fatigue of travelling on a camel, which is troublesome even to healthy people ; or he must be left behind on the sand without any assistance, and remain so till a slow death come to relieve him. What horror ! What a brutal proceeding to an unfortunate sick man !—No one remains with him, not even his old and faithful servant ; no one will stay and die with him, all pity his fate ; but no one will be his companion.

THE WORLDLING IN AFFLICTION.

The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, for they are spiritually discerned : (1 Cor. ii. 14.) and to such, all that passes here must appear folly. Christians, when suffering affliction, are so different from the people of this world, that they must appear to them either hard-hearted or beside themselves. When the worldling breaks into fruitless exclamations of sorrow, the Christian is silent, and prays : when the worldling is angry and blasphemes, the Christian is resigned and adores. When both are shedding tears, with the former they are tears of bitterness against the Lord ; while from the latter, they fall upon a bosom where he finds consolation. What agreement can there be between the affliction of these widely differing characters ? The one is from earth ; the other is from heaven. The latter cannot be appreciated by the former ; and the Christian must not be surprised if the world accuse him of insensibility.—*3non.*

BIOGRAPHY.

THE LIFE OF THE REV. JOHN NEWTON.*

During the year 1743, his habits became more and more depraved, until he received another remarkable check by a dream, which made a strong but not very abiding impression on his mind. The anxiety he endured in his waking hours seemed to give a colouring to his night-visions. He felt himself in great perplexity and horror. While musing on the wretchedness of his condition, there appeared suddenly a figure who presented him with a ring, which, if preserved with care, would prove his safeguard, and extricate him from all trouble. He was overjoyed at the reception of it. Shortly after another personage made his appearance; and, making many artful insinuations prevailed on him to part with the ring. Upon this terrific flames burst forth from a range of mountains which appeared behind the city of Venice; and he was taunted, and threatened with instant destruction. At this moment of horror, his former friend again appeared, and with a frown of mingled love and reproof, upbraided him for listening to the voice of the tempter. He descended into the water, and returned, bearing the ring, and thus addressed him,—‘As thou art unable to retain this treasure, I will preserve it continually for you.’ Even an outline of this beautiful vision will exhibit to us the spiritual instruction with which it is replete. If left for one moment to our own strength how soon do we all abandon ‘the ring,’ even at the first suggestion of the tempter! Then the soul is affrighted, but Jesus, our guardian, is able and willing to restore ‘the ring,’ and last we should lose it he, in condescension to our infirmities, deigns to keep it. ‘I will never leave thee nor forsake thee,’ is ever his language.

Soon after his return to England, Mr. N. was impressed, and sent on board the Harwich man-of-war; here he met with companions, who completed the ruin of his principles, by imbuing him with infidel notions, and he renounced the hopes and comforts of Christianity at the very time when every other comfort seemed about to fail him. He deserted the service; but, being captured, was sent back, and reduced to great misery; so much so, that his attachment at home alone kept him on several occasions from attempting his own life. Having at last received permission to exchange, he landed in Guinea, and there remained several years, in close connexion with the slave-trade; his habits of dissipation and vice being confirmed by the brutalising employment.

In 1747, he again came to England; and it was during the voyage home, by way of America, that the thoughts which led to the lasting change in his character, were first whispered to his soul by the Spirit of God. Amid a series of great hardships from severe weather, he was led to Jesus as a mighty deliverer, whom he felt he needed; and he received strength to effect a thorough reformation of his conduct: from an infidel he became a sincere believer; and from a most inveterate swearer, a man whose words were modest and subdued. He made another voyage to the African coast; and was then married, in February 1750

After this union with the object of his early choice, he still continued in the slave-trade, at that time carried on with no idea of its heinous criminality, making no less than three voyages to the African coast as commander of a fine ship. During the first of these voyages, he thus describes his manner of passing his time:

‘I had now the command and care of many persons; I endeavoured to treat them with humanity, and to set them a good example. I likewise established public worship, according to the Liturgy, twice every Lord’s day, officiating myself. Having now much leisure, I prosecuted the study of Latin with good success. I had heard Livy highly commended, and was resolved to understand him. I began with the first page; and laid down a rule, which I seldom departed from, not to proceed to a second period till I understood the first, and so on. I was often at a stand but seldom discouraged; here and there I found a few lines quite obstinate, and was forced to break in upon my rule, and give them up, especially as my edition had only the text, without any notes to assist me. But there were not many such; for, before the close

of that voyage, I could (with a few exceptions) read Livy from end to end almost as readily as an English author.’

During these voyages his growth in spiritual things was steady and decided, in despite of the disgusting nature of his occupation. He was very regular in the management of his time, allotting about eight hours to sleep and meals, eight to exercise and devotions, and the remaining eight to his books. He describes himself never to have known sweeter or more frequent hours of divine communion than in his two last voyages to Guinea, when he was either almost secluded from society on shipboard, or when on shore with none but natives; reflecting continually on the singular goodness of the Lord to him in a place where, perhaps, there was not a person who knew him for thousands of miles around.

In the year 1755, Mr. N.’s compunctious visitings of conscience having increased upon him, relinquished the slave-trade, and settled at Liverpool, having obtained the situation of tide-waiter. Here, being possessed of considerable leisure, he prosecuted his studies, commencing Greek and Hebrew, for the sake of the Holy Scriptures, with a distant hope of being able to enter the ministry. Upon this point he remarks:—‘My first desire arose years ago, from reflecting on Gal. i 23, 24. I could not but wish for such an opportunity to testify the riches of divine grace. I thought I was, above most living, a fit person to proclaim that faithful saying, ‘Jesus Christ came into the world to save even the chief of sinners;’ and as my life had been full of remarkable turns, and I seemed selected to show what the Lord could do, I was in hopes that perhaps, sooner or later, he might call me into his service. My first thought was to join the Dissenters, from a presumption that I could not honestly make the required subscriptions to the canons. &c.; but my scruples being moderated, and preferring the Established Church in other respects, I accepted a title for orders in 1758, but met with a refusal from the Archbishop of York.’

From that period to the year 1764, he employed his time in expounding wherever a door was opened to him. He preached occasionally among the Dissenters, and published a volume of sermons; but on the 29th of April in the last-named year, he became a clergyman, being ordained by the Bishop of Lincoln to the curacy of Olney, Bucks. He entered immediately upon those duties, which, for fifteen years, he unremittingly discharged: he was a blessing not only to the parish, but to the whole neighbourhood for miles around. While here, he became acquainted with, and was made largely useful to, the pious, amiable, but afflicted poet, Cowper; and, jointly with him, composed the delightful collection of poetry, called the ‘Olney Hymns.’ He also published his ‘Narrative,’ some volumes of letters, and some other works. It was also during his residence at Olney, in 1774, that his friendship was formed with the excellent Scott the commentator, at that time in a state of mind somewhat resembling that of St. Paul before his journey to Damascus, but who, being brought to the knowledge of the truth as it is in Jesus, in a great measure by Mr. Newton’s instrumentality, was afterwards so ‘mighty in the Scriptures’ to the conviction of others.

In the year 1779, the rectory of St. Mary, Woolnoth, in London, was presented to him, which, after considerable hesitation, he accepted, and came to the resolution of leaving Olney; and now (observes Mr. Cecil) ‘a new and very distinct sphere of action and usefulness was set before him. Placed in the centre of London, in an opulent neighbourhood, with connexions daily increasing, he had now a course of service to pursue in several respects different from his former at Olney. Being, however, well acquainted with the word of God, and the heart of man, he proposed to himself no new weapons of warfare for putting down the strongholds of sin and Satan around him. He perceived, indeed, most of his parishioners too intent upon their wealth and merchandise to pay much regard to their new minister; but since they would not come to him, he was determined to go, as far as he could, to them; and therefore soon after his institution, he sent a printed address to his parishioners on the usual prejudices that are taken up against the Gospel.’ Mr. Newton often spoke with great feeling on the circumstances of the important

station in which we now view him. ‘That one of the most ignorant, the most miserable, and the abandoned of slaves, should be plucked from the long state of exile on the coast of Africa, and length be appointed minister of the parish, and first magistrate of the first city in the world, he should there not only testify of such grand stand up as a singular instance and monument that he should be enabled to record it in his preaching, and writings, to the world at large, a fact (he said) he could contemplate with admiration but never sufficiently estimate.—To be continued

EXTRACTS FROM THE LIFE OF WILLIAM WILBERFORCE BY HIS SONS.

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MINISTERING TO THE POOR NOT UNWORTHY OF THE HIGHEST INTELLECT.

There was no part of Mrs. H. More’s character which he regarded with greater admiration than her active usefulness in the retirement of the country. ‘I was once,’ he said, ‘applied to by a Yorkshire gentleman, who desired me to assist him in obtaining a dispensation for a non-residence upon his cure had been used, he said, to live in London with the first literary circles, and now he was banished to the country far from all intellectual society. I told him that I really could not in conscience use my influence I possessed to help him; and then I alluded to him the case of Mrs. H. More, who in her manner had lived with Johnson, Garrick, Burke, Reynolds, &c., and was so courted by them all, and had a great taste for such society; and yet had been taken away from its attractions, and shut herself up in the country to devote her talents to the instruction of a set of wretched people sunk in heathenish ignorance, amongst whom she was spending her time and fortune in schools and institutions for their benefit, going in all weathers a considerable distance to visit over them, until at last she had many villages, some thousands of children under her care. Truly magnificent, the really sublime in character, delight to think of it, and of the estimation in which the sacrifice she made will be held in another world. ‘There is no class of persons,’ he would say, ‘whose condition has been more improved with the recollection than that of unmarried women. Fully they there seemed to be nothing useful in which they could be naturally busy, but now they may find an object in attending to the poor.’

UNPROFITABLENESS OF LARGE RELIGIOUS PARTIES. ‘Dined at T.’s with Robinson of Leicester, and others; yet nothing truly serious: a crowd of crowd be it of whatever sort.’

PUBLICATION OF HIS WORK ON PRACTICAL CHRISTIANITY. Upon the 12th of April his work was published. ‘My book out to-day.’ Many were these who anxiously watched the issue. Dr. Milner had been dissuaded his attempt. ‘A person who so high for talent,’ wrote David Scott, ‘must rise in point of fame at least, by publishing upon a subject on which there have been the greatest efforts of the greatest genius. His publisher was not of apprehensions as to the safety of his own publication. There was then little demand for such publications, and he evidently regarded me as a zealous enthusiast.’ ‘You mean to put your work? Then I think we may venture upon a few copies,’ was Mr. Cadell’s conclusion. Within a few days it was out of print, and within half a year editions (7500 copies) had been called for. ‘My friends were delighted with the execution of it, as well as with its reception. ‘I heartily thank you for your book,’ wrote Lord Muncaster. ‘As I thank you for it, as a man I doubly thank you, but as a member of the Christian world, I receive all gratitude and acknowledgment. I like to know you well, but I know you better now, and I think you are a most excellent minister.’ ‘I see no reason,’ said friend James Gordon, ‘why you should withdraw given it another year’s consideration; it would only have been so much the worse for you.’ ‘I send you herewith,’ Mr. Henry writes to Mr. Macaulay, ‘the book on lately published by Mr. Wilberforce; it excites more attention than you would have supposed all the graver and better disposed people. The

A STORM ON MOUNT LEBANON.*

The snow began to fall in large flakes, obliterating all traces of the path, which our guides sought in vain; and we had some difficulty in supporting our weary horses, whose iron shoes caused them to slip on the steep ledge which we were obliged to follow. The magnificent prospect of the valley of Balbec beneath us, and the summits of Anti-Lebanon, with the noble ruins of the temples of Bka (lying in the full blaze of day), we could only catch glimpses of at short intervals through the flying clouds: we appeared to be sailing in the heavens; and our resting-place, from which we were viewing the earth, seemed not to belong to it.

And now the murmuring winds, that had slept in the deep and lofty defiles of the mountains, began to utter mournful, and, as it were, subterranean sounds, like the roaring of a heavy sea after a storm. The gusts passed like thunder-bolts,—sometimes over our heads, and sometimes in the lower regions beneath our feet,—driving before them, as dead leaves, masses of snow, quantities of stones, and even large pieces of rock, with the same violence wherewith they would have been thrown from the cannon's mouth. Two of our horses were struck by them, and rolled over the precipice: not one of us, however, was touched. My young Arabian stallions, that were being led, seemed petrified with terror: they stopped short and raised their nostrils; they did not neigh, but uttered a guttural cry, similar to the rattling in a man's throat. We marched on close together, both for the sake of mutual protection, and that we might the more easily afford each other assistance in the event of an accident. The night grew darker and darker; and the snow which beat in our eyes deprived us of the little light which might still have directed us. The whirlwind filled all the defile in which we were with snow, which, turning rapidly round, rose in columns to the sky, and fell again in immense sheets, like the foam of a huge wave, upon the rocks beneath. There were times when it was impossible to breathe; our guides stopped every instant, hesitated, and discharged their muskets as signals to us; but the furious wind would allow nothing to be heard, and the sound of our arms resembled the light crack of a whip.

"In proportion, however, as we advanced farther into this lofty defile of the highest regions of Lebanon, we heard, with considerable alarm, a deep, continued, low roar, which increased from time to time, and formed as it were the bass of a horrible concert of warring elements—we knew not what to imagine. It seemed as if a part of the mountain had fallen, and was rolling down like a torrent of rocks. The thick cloud, touching the very ground, hid every thing from us, and we therefore knew not where we were: we saw pass suddenly by us, horses without riders, mules without burdens, and several camels, that were flying towards the snowy side of the mountain. These were quickly followed by some Arabs, who, calling out to us, directed us to stop, shewing us at the same time with their hands, at forty or fifty paces beneath us, a ruinous cottage built against a rock, which the clouds had hitherto concealed from us. A column of smoke and the glimmer of a fire were to be seen through the door of this cabin, the roof of which of enormous branches of cedar, had just been half carried away by the hurricane, and was now hanging against the wall. This, the khan of Murat-Bey, was the only asylum that we could procure on this part of Lebanon. A poor Arab inhabits it during the summer, to offer barley and a shelter to the caravans of Damascus which pass by this route into Syria.

We descended thither with some difficulty, by means of a step cut in the rock, but now covered a foot

deep with snow. The torrent, which flowed a hundred paces beneath the cottage, and which we had to cross, in order to ascend to the higher region of the mountains, had become all at once an immense river, hurrying along with its huge masses of stone, and the wrecks of the tempest. Surprised on its banks by the whirlwind, and half buried in snow, the Arabs whom we met had taken the burdens from their camels and mules, and had left them on the spot, to save themselves at the cottage of Murat. We found it, indeed, filled with these men and their beasts; no space was left either for us or our horses: nevertheless, sheltered by the projection of rock, which was larger than a house, we felt the wind less; while the clouds of snow, hurried from the summit of Lebanon, and passing over our heads in their progress to the plain, began to fall less heavily, and allowed us to perceive, at intervals, a small portion of the sky, where the stars were already glittering. The wind soon after altogether fell: we dismounted, and endeavoured to construct a shelter, in which we might pass, not only the night but many days, if the torrent, which we heard without seeing it, should continue to obstruct the passage.

Beneath the walls of the cabin and under shelter of a part of the branches of cedar which had formed the roof, there was a space of ten feet square covered with snow and mud. We swept away the snow, but there still remained a foot of soft mire, on which we could not place our carpets; we therefore drew from the roof some branches of trees, which we laid like a hurdle upon the saturated ground, and which thus prevented our mats from becoming soaked in the water; our mattresses, our carpets, and our cloaks, formed a second flooring. We lighted a fire in one corner of our retreat; and thus we passed the long night between the 7th and 8th of April, 1833. From time to time the hurricane, which had been hushed, again rose; the mountain seemed about to tremble in pieces; the enormous rock against which the cottage had been built trembled like the trunk of a tree shaken by a gust of wind; and the torrent seemed to fill all space with its continued roar. We contrived, however, to get to sleep at last; and were awakened at a late hour the following day by the dazzling rays of an unclouded sun upon the snow. The Arabs, our companions, had departed: they had made the passage of the torrent in safety, and we perceived them at a distance climbing the hills over which we had to follow them. We now set ourselves, and walked for four hours through a lofty valley, where, as on the summit of Mont Blanc, we saw nothing but the snow beneath our feet, and the sky above our heads. The dazzling effect upon our eyes, the dead silence, and the danger that attended each step as we advanced over these deserts of newly-formed snow (where not a trace of path was to be found), induced a solemn and religious train of thought as we traversed these lofty pillars of the earth—the spine, as it were, of a continent. We looked, involuntarily, towards each point of the horizon and of the heavens, and every phenomenon of nature attracted our attention; one, indeed, presented an appearance which I had never before observed. Suddenly, at the summit of Lebanon, against the side of a projection half shaded from the morning sun, I beheld a magnificent rainbow, not thrown up like an airy bridge, uniting the mountain-top with the heavens, but lying upon the snow in concentric circles, like a serpent of most dazzling colours: it was like a rainbow-rest surprised on the most inaccessible ridge of Lebanon. As the sun rose and fell upon the white projection, the circles of the rainbow, of a thousand mingling hues, appeared to be disturbed and to rise. The extremity of these luminous volutes springing, in effect, from the earth, mounted some fathoms toward heaven, as if it essayed to lance itself towards the sun, and descended again in light-coloured vapour and liquid pearls, which fell thick around us. In two hours we descended to the village of Humana, situated at the head of the magnificent valley of that name.

DEFILEMENT is inseparable from the world. A man can no where set his foot on it without sinning.

A haughty spirit is a symptom of extreme danger—'A haughty spirit goeth before a fall.'

*From De Lamarline's Pilgrimage to the Holy Land.

in general much approve of it, though some more warmly, some more coolly. Many of his gay and political friends admire and approve of it; though some do but dip into it. Several have recognised the likeness of themselves. The better part of the religious world, and more especially the Church of England, prize it most highly, and consider it as producing an era in the history of the church. Gilbert Wakefield has already scribbled something against it. I myself am amongst those who contemplate it as a most important work.

This was the universal feeling amongst those who looked seriously around them on the face of things. 'I am truly thankful to Providence,' wrote Bishop Porteus, 'that a work of this nature has made its appearance at this tremendous moment. I shall offer up my fervent prayers to God, that it may have a powerful and extensive influence on the hearts of men, and in the first place on my own, which is already awakened, and will I trust in time be sufficiently awakened by it.' 'I deem it,' Mr. Newton told him, 'the most valuable and important publication of the present age, especially as it is yours;' and to Mr. Grant he wrote, 'What a phenomenon has Mr. Wilberforce sent abroad! Such a book by such a man, and at such a time! A book which must and will be read by persons in the higher circles, who are quite inaccessible to us little folk, who will neither hear what we can say, nor read what we may write. I am taken with wonder and with hope. I accept it as a token for good; yea, as the brightest token I can discern in this dark and perilous day. Yes I trust the Lord, by raising up such an incontestible witness to the truth and power of the Gospel, has a glorious purpose to honour him as an instrument of rearing and strengthening the sense of real religion where it already is, and of communicating it where it is not.'

The aspect of the times, in which, says Mr. Hey, 'all seems broke loose in the most pestiferous doctrines and abominable practices which set the Almighty at defiance, and break the bonds of civil society, led even the less thoughtful to look to its end with some anxiety. I sincerely hope,' wrote Lord Chancellor, (Loughborough,) 'that your book will be read by many, with that just and proper temper which the awful circumstances in which we stand invite to produce.' Its tone was well calculated to revive these hopes. There was an air of entire reality pervading its addresses, which brought them close to the heart and conscience of the reader. It was not the fine-spun theory of some speculative declaimer, but the plain address of one who had lived amongst and watched those to whom he spoke. 'Let me recommend you to open the last section of the fourth chapter,' was his advice to Mr. Pitt; and will see wherein the religion which I espouse differs practically from the common system. Also the sixth chapter has almost a right to a perusal, being the basis of all politics, and particularly addressed to you.' 'I desired my bookseller,' he tells Mr. Newton, 'to leave at your house a copy of my publication; and though I scarcely suppose that your name will be sufficient to enable you to fight through the whole of it, you may perhaps look into it occasionally. If so, let me advise you to dip into the fourth or fifth chapters, and perhaps the concluding ones. I cannot help saying it is a great relief to my mind to have published what I may call my manifesto; plainly told my worldly acquaintance what I think of their system and conduct, and where it should end. I own I shall act in my parliamentary situation with more comfort and satisfaction than hitherto. You will perceive that I have laboured to make my book as acceptable to men of the world as it could be made without a dereliction of principle; and I have reason to believe not without effect. I hope that it may be useful to young persons who with general dispositions to seriousness are very ignorant of religion, and know not where to imply for instruction. It is the grace of God, however, only that can reach, and I shall at least feel a solid satisfaction from having openly declared myself as it were on the side of Christ, and having avowed on what my hopes for the well-being of the country bottom.'

For the Colonial Churchman.

DISSENT OPPOSED TO SCRIPTURE.

Messrs. Editors, (No. 10.)

In my preceding letters, I have endeavoured to shew your readers the unscriptural foundation of all dissent, and I trust every unprejudiced mind who has read and considered all the arguments I have brought forward against this popular sin, is now convinced of its anti-scriptural, and therefore anti-christian nature. I have shewn how it is opposed to the will of God as revealed in the whole of the sacred volume; the precepts of the Lord Jesus Christ are all against it; his words and commandments are all such as become the PRINCE OF PEACE, and not of confusion, disorder, and dissent; and his Apostles followed him very closely in this respect; their writings declare an eternal war against the least shade of division, or disunion among christians, and they required the strictest uniformity, obedience, and submission, from all the members of the church. To the passages of Scripture which I have adduced in support of my reasoning, I might have added many more, all equally expressive and plain, in denouncing dissent as a thing highly displeasing in the sight of God, and directly contrary to the language and spirit of christianity. I might also have mentioned an infinite number of instances which have come under my own observation in which the evil effects of sectarianism were plainly seen. I have shewn how it disturbs the peace of the church, how it stops the progress of the gospel, how it cools the love of christians, how it discourages the ministers of God, how it splits families and neighbourhoods into sects and parties, producing variance and the most bitter envy, hatred, and malice, in the hearts of those who ought to shew to the world that they "love one another." I have also shewn that true religion is fallen into disrespect, and looked upon as a mere trade in the hands of crafty men who like to make a living by preaching, and as some of my neighbours have often told me, "they go to no place of worship, for there are so many that they cannot distinguish between them, and they cannot but doubt, on this account, the truth of all religion." Now these things, of course, no one will deny. They are facts, and they speak of themselves. Indeed I dare say that very few, even among dissenters themselves, will not agree with me, and with Scripture, that dissent is an evil, and that it is a pity that we be thus divided. But in what manner do they confess this? Is it with a true and sincere desire to drop all their private views and interests, for the sake of love and unity? Oh! no! They will take good care to condemn dissent in others, but they are not prepared to include themselves in the censure. This is the surprising delusion! This is the fruitful parent of the many sects in existence! The selfishness of men will not allow them to see their own faults, while they zealously reprove the same in others; and the same principle makes a man think that his opinion is the best, and that it is of such importance, and of such value, that it is worth the division of the whole christian world!! Thus, the members of one sect, if they be consistent, must look upon all others as being in the wrong, and they must have a very strong assurance that their peculiar tenets are the best, and of such importance as to take away the sin of schism of which they, otherwise, would be guilty. Yet, not-

withstanding the strong delusion which is abroad, and the many deep-rooted prejudices of men, I am resolved to make a general appeal to all christians, of whatever name they may be, to leave the monster dissent, and its manifold evils, and to oppose it by the beautiful virtues of LOVE, CHARITY, PEACE, and all their accompanying fruits. Yes, and I am so confident, (notwithstanding my many deficiencies,) of the goodness of my cause, and of my arguments, that I only ask a patient hearing, or the attentive reading of my letters, and no man of sense, or of an unbiased mind, will be able to resist the force of the truth which they will contain.

"Yes! yes!" I may be told, "but what do you mean to do? Do you mean to recommend your sect above all the rest? Should you not rather begin yourself to seek unity by laying by all your peculiar views for the sake of peace?"—I answer: this is the language of every dissenter when called upon to renounce the sin of schism; and this reasoning would be very good indeed, if it were true, that the church is a sect, but this I must prove to be false. For the Church to be a sect, it must have been cut off from the primitive Catholic and Apostolic Communion; but how is any man to prove that the Church of England has ever been thus cut off? We are sometimes told that we separated from the Church of Rome, but this is a silly, if not a dishonest, way of reasoning. The Church of England was never at Rome, and therefore could not be Roman, except through some great mistake, or error, which she has rejected. Neither was the Church of England established by popish priests, but it was in existence centuries before the Pope sent any of his missionaries into Great Britain. Neither was the Church of England the mother of those monstrous abuses which she so nobly shook off at her Reformation, but they had been imposed upon her by force, and through all kinds of fraud and Romish superstitions. She has been, therefore, as it could be more fully proved from the beginning, the Church of England—a branch of that true Catholic and Apostolic Church which Christ and his Apostles organized upon earth, and a section of which was to be found in different parts of the earth, as at Jerusalem, at Antioch, at Corinth, at Ephesus, at Constantinople, at Smyrna, at Rome, at Carthage, &c., &c.—In these very days, several churches of the East are to be found which would never acknowledge the authority of the Pope as chief bishop of the whole church, and which, though sadly fallen from primitive purity, can, like us, trace the source of their foundation to the very Apostles. But even supposing for one moment that we had separated from the Church of Rome, this would in no way excuse dissenters for their schism. If the Romish Church be sound in the faith, and any man is convinced that it is the only church, and that dissent is an evil, then it is his duty to return to that church at once. But, strange to say, those persons who would reproach us with our glorious Reformation by calling it a separation, are themselves convinced that the popish communion is absolutely fallen from the faith, and that no sincere and enlightened christian can hold its dangerous dogmas without great danger to his soul! And these very persons would use our rejection of those abominable fabrications of popery, as a handle to palliate their inexcusable guilt in leaving our pure and Apostolic Church. Can any thing better demonstrate the

badness or poverty of their arguments? Should they not be satisfied with this plain truth, that the Church of England is acknowledged by all the learned to be a branch of the Holy Catholic and Apostolic Church of Christ, and that as such, we owe her submission, obedience, and reverence? Do they want to be more fully convinced of this? let them search all the most approved and authorised records of antiquity, let them consider attentively and impartially, all the doctrines of the Primitive Fathers, comparing them with their own, and with the Sacred Volume, and then let them tell me whether they find any thing in the church which is taught as necessary to salvation, which was not taught by the primitive church, or which is plainly repugnant to Scripture. If they can do this, if it can be proved that the Church of England is fallen from the faith in any of the essentials of religion; or, in other words, teaches any thing as necessary to salvation which is contrary to the plain language and meaning of the Word of God, then I would at once declare against her errors, and set about her reformation by all the means in my power. But until this be done, and while the word of God is preached, and the Sacraments duly administered within her doors, it seems to me that we may boldly assert our rights, and claim our pre-eminence among all the different communions, all calling themselves christian churches, but which are in fact nothing else but sects, or persons cut off from the main body. My present assumption may expose me to the charge of bigotry, and particularly to my own, but I thank God who knows and judges me, that I am partial to the church only so far as I firmly believe her to be agreeable to His own word and institutions. Shew me a more ancient church with a more perfect creed, and more scriptural doctrines, and I promise to join that communion at once. Is not this fair? I therefore call upon all sensible dissenters to consider this. They must confess, that division is a great evil. Well then, is it not best for them to give up what they themselves call non-essentials for the sake of what we consider some of the essentials, i. e., for the sake of unity and peace? I fear I have already trespassed upon your time and paper, and I must conclude this letter, in the hope of considering in my next the principal objections to the church, shewing that they are all groundless, or the mere fruits of misunderstanding, selfishness, or the wicked principle of dissent which is real rebellion against God and his church.

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

THE FREEDOM OF THE GOSPEL.

There is no truth more plainly taught in Scripture than this, that while man's salvation is entirely of God's grace and mercy, his ruin is altogether of his self. If he perish, it will be his own fault, and he will have no one but himself to blame. Whenever the Gospel of Christ comes, it freely invites all to accept the blessings which it brings. Whether more will be the better for the invitation, depends on the reception which they give to it. If they are willing to receive it, and consent to the terms proposed, the blessing will be theirs; but if they refuse and are disobedient, it will be justly withheld from them.—
Rev. E. Cooper.

Falsehood.—A lie is a breach of promise; for whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows the truth is expected.—Paley.

TIME MISIMPROVED.

—o—

As o'er the past my memory strays,
 Why heaves the secret sigh?
 'Tis that I mourn departed days,
 Still unprepared to die.
 The world, and worldly things beloved,
 My anxious thoughts employed;
 While time unhallow'd, unimproved,
 Presents a fearful void.
 Yet, holy Father, wild despair
 Chase from this labouring breast:
 Thy grace it is which prompts the prayer;
 That grace can do the rest.
 My life's best remnant all be thine;
 And when thy sure decree
 Bids me this fleeting breath resign,
 O speed my soul to Thee!

Bishop Middleton.

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

By John Williams, of the London Missionary Society.

—o—

THE ISLANDS.—This extensive and populous group is situated in the South Pacific Ocean, and extends four degrees east and west. It was discovered on the third of May, 1678, by the French circumnavigator Bougainville, who gave it the designation it now bears, most probably on account of the superior dexterity of the natives, and their skill in the use of the canoes, and consists of eight principal islands:—Manua, Orosenga, Ofu, Tutuila, Upolu, Apolima, Aborima, and Savaii. In addition to these are several small islands off the coast of Tutuila.

In the year 1788, this group was visited by the unfortunate La Perouse, whose colleague M. de Langlet, and a number of his men, were barbarously murdered by the natives. This tragical act conveyed an impression of their treachery and ferocity, which deterred subsequent voyagers from venturing among them. And for many years they appear not to have been visited by a vessel from any part of the civilized world.

The names given by the French navigators, are so confused and incorrect, that it is utterly impossible to distinguish the islands which they intended to designate. They call Oyolava, and the large island of Savaii. Manua they call Opou, Orosenga and Apolima, and Leone. Now Leone is the name of Tutuila, which island they called Mauna.

As there is not one island named correctly, and it is quite unable to divine where Bougainville and La Perouse obtained the names under which they designate them.

In this respect, as well as in every other, Captain Cook's superiority is strikingly displayed. The accuracy of his directions is such, that you may follow him with as much confidence as you travel the high roads of England; and the excellent sense of this great navigator is manifested in his retaining the names of the places at which he touched, instead of the singular advantage to persons visiting the islands of the Pacific.

In the most popular nautical works, especially in the *Epitome*, it will be seen that the names there given differ from those attached to the same islands in the charts of the Pacific, but neither of them are

The Russian prodigy, Kotzebue, says, that he visited this group; but, with all his skill in misrepresentation and vituperating the missionaries, he has failed to correct one error or to supply a single deficiency of his French predecessors. But while he has done this, he takes great credit to himself for introducing yams among this people, and thereby pre-

venting them from being driven to the dire necessity of eating human flesh; whereas the Samoa islanders were never addicted to that horrid practice, and as for yams, they had them before Kotzebue was born.

As I may not have occasion to refer to this individual again, I shall embrace the present opportunity of saying, that his "New Voyage round the World," so far as it relates to Tahiti, is *one tissue of falsehoods*, containing accounts of persons who never existed, and lengthened histories of events which never occurred.—Pp. 478—480.

The Navigators' group is, with the exception of the Sandwich Islands, the largest and most populous in the Pacific at which Missions have been commenced, and in a few years they will, no doubt, rise into considerable importance. As they lie in the vicinity of the Friendly Islands, the extensive Fiji group, the New Hebrides, New Caledonia, and numerous other solitary islands, intercourse between them could be easily maintained, and thus a civilizing and religious influence might be exerted upon the countless thousands of benighted heathen, who dwell between the Samoas and the coast of New Holland; and whether we view this group as a mart for commercial enterprise, a field for scientific research, or a sphere for the exercise of christian benevolence, we must regard it with feelings of the liveliest interest.

A few years ago, it was much wished by the inhabitants of New South Wales, that the British Government would form a settlement at one of the South Sea Islands, where ships might refresh and refit, without being exposed to danger. The fate of the unfortunate Oldham whaler, and the numerous tragical events which were constantly occurring at these islands, gave rise to this suggestion. Although the danger has ceased where Christianity has been introduced, yet, should such an establishment be determined upon, the Navigator's group is a most eligible place for its formation. Its central situation, the excellence of the harbours, the abundant supply of water and provision, the amazing extent of rich and arable land, and the quantity and variety of the timber, are important prerequisites for an establishment of this description, and such as must ensure its prosperity.—Pp. 485, 486.

We have now to consider in what way the gospel was first introduced into some of these islands. The whole of the particulars are too long for insertion; but they may be partly condensed. In the end of 1821, Mr. Williams went on a voyage to New South Wales, for the benefit of his wife's health, and departing from Raiatea, determined to place two native Christians, Papeiha and Vahapata, in the island of Aitutaki. Rurutu, about 350 miles south of Raiatea, had just been visited by an epidemic, which was extremely fatal.

As the natives regard every such calamity to be the infliction of some angry deity, two chiefs of enterprising spirit, determined to build each a large canoe, and, with as many of their people as could be conveyed, to launch upon the mighty deep, committing themselves to the wind and the waves, in search of some happier isle. They felt convinced, that, if they remained, they would certainly be "devoured by the gods," whose anger they had in vain endeavoured to appease; and that should they not succeed in reaching any other land, they could but perish in the billows of the ocean.

Every thing prepared, Auura and his party launched their canoe, unfurled their sails, and were soon out of sight of their lovely but devoted island, and, as they supposed, out of the reach of their infuriated deities. They arrived at the island of Tubuai; and, after having recruited their strength and spirits, determined on returning to their native isle, hoping that the plague was stayed. They launched their vessels, and committed themselves again to the ways of the ocean, little anticipating the perils that awaited them. Scarcely had they lost sight of the mountains of Tubuai, when they were overtaken with a violent storm, which drove them out of their course. Of the crew of one of the canoes the greater part perished at sea. The chief Auura, to whom the other belonged, and his party, were driven about they knew not whi-

ther, and for three weeks did they traverse the trackless deep, during which time they suffered exceedingly from the want of food and water. At length, He, who holds the winds in his fists, and the waters in the hollow of his hands, to whose merciful designs the elements are subservient, guided them to the Society Islands. They were driven on the coral reef which surrounds the island of Maurua, the furthest west of the group. Had they not reached this island they must have perished.

The hospitable attentions of the inhabitants of this little isle, soon restored the strength of the exhausted voyagers, who related the dreadful calamities which had befallen their country and themselves. The Mauruans informed them that they formerly worshipped the same deities, and attributed every evil that befel them to the anger of their "evil spirits;" but that now they were worshippers of Jehovah the one living and true God; giving them a detailed account of the manner in which Christianity had been introduced among themselves, and pointing to the demolished maraes and mutilated idols in confirmation of their statements.

The astonished strangers, on hearing that white men, who had come in ships from a distant country to bring them good tidings, were living in islands, the summits of whose mountains were in sight, determined to proceed there immediately. A westerly breeze setting in, Auura and his friends again launched on the deep, not to fly from the anger of their gods, but in search of those who could explain more fully to them the nature of the astonishing news they had heard. Not being acquainted with the coast of Porapora they missed the entrance, and were driven to Raiatea. There their astonishment was again excited; the Missionaries, their wives and families, the natives in European dresses, with hats and bonnets, their neat white cottages, together with the various useful arts which had been introduced amongst the people, filled the strangers with admiration and surprise. They were conducted to public worship on the Sabbath; beheld with astonishment the assembled multitude; heard them sing the praises of the One living and true God, and listened with the deepest interest to the message of mercy. They were convinced at once of the superiority of the christian religion, and concluded that God had graciously conducted them there for the purpose of making them acquainted with its inestimable blessings. They placed themselves immediately under our instruction, when we gave them in special charge to our deacons, and supplied them with elementary books. Auura was exceedingly diligent in learning, and made most rapid progress. In a short time he completely mastered the spelling book, could repeat the greater part of our catechism, and read in the gospel of Matthew. They were only with us a little more than three months, and, before they left, he and several others could read, spell, and write correctly; although they were previously ignorant of the formation of a letter, or a figure.

Auura expressed to us very frequently his anxious desire to revisit his own island, to carry to his relatives and countrymen the knowledge he had obtained of the true God and his Son Jesus Christ; expressing, at the same time, in the most affectionate manner, his fears, that on his return he should find very few of his relatives and friends alive, as "the evil spirit was devouring the people so fast when he fled from the island."—Pp. 38—41.—*To be continued.*

SHORT SERMON.

THE FIRST ADVENT.—St John.

The eternal Son of God, when he descended upon earth, chose a state of poverty, to teach us that riches and honors are not valued in the sight of God, nor necessary to true felicity. His birth was, in the first instance, announced, not to the haughty Herod, or to the proud Pharisees and scribes, who would have contemned the humility of his appearance, but to the simple and innocent shepherds of Bethlehem. The important lesson is hereby taught us, that none but the poor in spirit, none but those who cherish meekness and humility of temper, are prepared to receive the blessings of salvation.—Nelson.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, OCTOBER 18, 1838.

REV. JOHN PACKER.—We insert with much pleasure, the following address presented to this clergyman a few days previous to his departure from Halifax for Barbadoes, his native place,—by the members of St. Paul's and St. George's congregations, together with his Reply.—Every friend of the Church and of religion cannot but rejoice at the gratitude evinced, in something more than words, by the members of the Established Church at Halifax, in return for the ministerial services of Mr. PACKER, during his short residence among them; the value of which must have been greatly increased by the absence of the worthy Rector of St. George's. We cannot but express our sorrow that our Reverend brother, who, we understand, came to this country with the intention of remaining, found the climate too severe for his constitution, since we are thus deprived of his zealous exertions in the cause of "Christ and his Church,"—more especially as the demand for pious and active missionaries is now rapidly increasing in these provinces. With the address the sum of sixty five pounds was presented as a slight testimony of regard, to bear the expenses of himself and family from Halifax to his native land. We wish them a speedy and pleasant passage.

TO THE REV. JOHN PACKER.

Rev. and dear Sir,

We have just heard that the intention you have lately expressed of returning to your native country, is about to be speedily carried into effect. Believing that a strong sense of duty has led you to this decision, and that all your steps are ordered of the Lord, we feel that we cannot properly express regret at any ordering of His good Providence concerning you.

Yet we should not only deprive ourselves of a pleasure, but fail also in our duty to you, and shew little gratitude to the Lord who guided your steps to a short residence among us,—did we not express to you in a few words, the high gratification we have derived from the ministerial and social intercourse we have enjoyed with you, and our lively hope that your visit has, through the Lord's blessing, been instrumental in producing edification to many souls, increase to the kingdom of Christ, and glory to His holy name. The praise of this we would ascribe where we know it is due, and where you would prefer it should be given,—to the glory of the grace of God, whose influences are so visible in bestowing upon His servants in whatever quarter of the world their lot is cast, the light of the same glorious gospel, and in enabling those who preach Christ crucified, to strengthen the hands of their fellow servants, by exhibiting in its simplicity the truth as it is in Jesus. May the Good Shepherd long continue you among the number of His servants upon earth, and give you many souls for your hire, wherever He may be graciously pleased to open a door for your labours.

The feelings which we entertain towards you, Rev. and dear Sir, are not to be expressed by any outward testimony, nor is our sense of gratitude to you, to be conveyed by any gifts of this world's substance; but we beg that you will permit us, as a slight testimony of our regard, to take upon ourselves the expenses of your removal from among us, and believe that the pleasure we have had in contributing the amount, would only have been greater if the object proposed had been any plan for the

continuance of your stay among us, if such had been the Lord's will.

We remain,

Rev. and dear Sir,
Most affectionately and gratefully,
Your obedient servants.

Halifax, October 9th, 1838.

Halifax, Nova Scotia, 9th October, 1838.

Gentlemen,

I desire to attribute all the kindnesses I experience at the hands of the Lord's servants, in the first instance to my gracious Father, who disposes the hearts of all men according to His own will; but this does not in the least lessen the obligations I receive; it only causes me, I trust, to appreciate them the more highly. It is thus that I esteem the many proofs of regard which you have heaped upon me since I came among you.

Though the Lord does not always condescend to unfold the purposes of His grace in the dispensations of His Providence by which He is pleased to effect them; yet, I think I can trace His hand and counsel in bringing me to this part of His creation.—For though a feeble and most unworthy instrument, it would be ungrateful in me not to confess with thankfulness, but at the same time with deep humiliation before Him, that while He has blessed me with temporal comfort in the society of many agreeable acquaintances in this place, He has also honoured me as His servant, by making me acceptable in preaching His Word; and has afforded me many opportunities of taking sweet counsel in private with His chosen, as well as of walking in His house with the congregation.—If any soul has been edified by the services which I have endeavored to perform to the praise of God the Father in the name of our Lord Jesus Christ, it could only have been effected through the mighty working of the Holy Ghost. Let us therefore adore the Lord who manifests Himself to His people often by the most apparently insufficient and unsuitable instruments, to the end that the glory may be altogether His own "who worketh all things after the counsel of His own will."

I have always esteemed it an honor and a privilege to be permitted to minister in the sanctuary; "for though I preach the gospel I have nothing to glory of, for necessity is laid upon me, nay, woe is unto me if I preach not the gospel," since our Lord Jesus Christ has put me into the ministry.

Gentlemen, you have overwhelmed me, not only with personal attentions, and with what is most encouraging to the ministers of God's Word, addicting yourselves unto the ministry, but will you so largely, so liberally minister unto me of your worldly things also? I accept your liberality as bestowed in the name of the Lord, who I am persuaded will not forget this and all your other marks of kindness to one whom you esteem for His sake who gave Himself for us.—"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that you may approve things that are excellent, that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."—Finally, Brethren, pray for us.

I remain, Gentlemen, your obliged friend,

and Servant in Gospel bonds,

JOHN PACKER.

THE BISHOP.—It is truly pleasing and cheering to every member of the Colonial Church, to hear from time to time, that our beloved Diocesan, (though we cannot but regret his continued absence from among us,) is actively engaged in pleading the cause and shewing the wants of this infant church, to the friends of order and religion in England. From private letters received by the *Colonial Churchman*, we learn that his Lordship delivered a most excellent and eloquent Speech at a meeting of a Branch of the Society for the Propagation of the Gospel in Foreign Parts in Bristol, which called forth the admiration and applause of the friends of our Zion, and which, it is hoped and believed, will not fail to produce corresponding good effects. In our opinion, fervent prayers should proceed from the of heart of every sincere Churchman in these provinces, both for his early return to the clergy and people of his charge, as also for the blessing of heaven upon the labours and exertions of their Diocesan while in the mother country. We hope in our next to be able to lay his Lordship's speech before our readers.

LORD DURHAM.—The Earl of Durham, we are informed, will leave Quebec, on the 23d inst. :—he will visit the United States, and embark at Norfolk for England in one of her Majesty's ships. Sir John Colborne has received a very flattering address from her Majesty's Government, requesting him to remain in Canada as Commander in Chief.

Having understood that an unwillingness on the part of the noble Earl to attend the faithful preaching of the Minister of God in His Sanctuary, was the cause which led to the appointment mentioned in our last number, of the Captain of the Forces to perform Divine service to his Excellency and his family, at Government house,—the friends of true religion will have no cause to regret the change.

DALHOUSIE COLLEGE.—Much dissatisfaction seems to prevail among the members of the Baptist denomination, with respect to the appointments lately made in this ill-fated Seminary. But we cannot understand the Rev. Mr. Crawley's logic, when he would wish to draw the general conclusion, that the whole population of Nova Scotia were dissatisfied. Nor do we believe that the intemperate manner in which he complains of the failure of his application for education,—to increase the respect so justly due to those in authority,—or in any way advance the interests of religion. We are sorry to find him alluding to the exclusiveness of one College in Nova Scotia, when he well knows, that the restrictions of King's College, Windsor, have been long since removed—although the removal of them has not had the effect which the friends of liberality imagined—that of uniting all parties in the cordial support of one University.

A GENEROUS BEQUEST FORGOTTEN.—We understand that John Wiggins, Esq., who died at the Cape in 1824, left his property to be divided as follows :—half towards the support of a Minister of the Established Church, and half towards the support of a Schoolmaster, in that place. It is rather strange that his bequest has been forgotten; and we are glad to hear that something is now doing by the Rector of Guysborough, to ascertain the cause of this extraordinary neglect.

CANADA.—A Despatch from Quebec, to his Excellency Sir Colin Campbell, arrived yesterday, contained a requisition for one of the Regiments of garrison, to strengthen the troops in Upper Canada. Suspicious movements on the Frontier, are said to be the immediate cause.

The 93d have been placed under orders accordingly, and are to be conveyed in the Medea to Pictou, thence in the Inconstant and Andromache to Quebec.—*Novascotian* 11th October.

Whatever cause these movements may proceed from, or in what they are likely to end, we cannot but be interested and concerned in them, since we are upon all political occurrences to be of greater or less importance, as they are likely to have an effect upon religion and the cause of sound principles.

MARLBORO' HOTEL, BOSTON.—We take pleasure in copying the following from the Episcopal Recorder of the 18th August, as well worthy of intimation everywhere:—

"This house goes beyond any thing of the kind we ever witnessed. It has now been in successful operation for one year. The following are the regulations of the house which have been adhered to, to the letter.

REGULATIONS OF THE HOUSE.

'Family worship to be attended in the gentlemen's parlor at half past 9 o'clock in the evening, and half an hour before breakfast in the morning; the time to be announced by the ringing of the gong.

'No intoxicating liquor to be sold or used in the house. Smoking of segars not allowed on any part of the premises. The food used on the Sabbath will be prepared, as far as possible, the evening previous, that all the members of the family may have an opportunity of attending public worship.

'No money to be received at the office on the Sabbath; nor will any company be received on that day, except in cases of necessity.'

Cases of 'necessity' are real ones, occasioned by sickness or unavoidable calamity. On the sabbath, the register and account books of the office, and all the political papers are laid aside, and there is all the retirement and order of a private religious family. If the bell is rung, the porter goes to the door; and if company is in waiting, his only reply is, 'We do not receive company on the Sabbath.' If the individuals are not satisfied, and think theirs is a peculiar case, the agent is called, and usually learns that the supposed necessity is mere interest or convenience, and the carriage is dismissed.

The family devotions, which consist of reading the Bible, singing and prayer, are attended by nearly all the inmates of the house; and the religious exercises of the table are uniformly attended to. To show the general religious influence of the house, it is sufficient to say, that a large portion of the domestics have become hopefully pious during their residence in the family.

The character of the boarders, both permanent and transient, is such, that a seriously disposed stranger at once feels himself at home. All is free and social. Every one reads in the countenance of each guest, a brother and friend, to whom he can at once confide himself. In fact, there is more familiarity among the guests, without any of the formality of what is technically termed an 'introduction,' than there is between the members of the same church in our large cities, and all this without being regarded as impertinent.

In the rear of the Hotel, is the Marlboro' Chapel, a spacious and well-constructed Hall, capable of containing 2500 people. It is the place of worship of the Free church—an establishment, which we pray may bring home many who are now wandering from God."

PASTORAL VISITS.—A frequent and solemn recurrence to the great responsibilities of the ministers of God, cannot fail to be profitable both to Pastors and people; since the duties and obligations of the one, will suggest themselves on a consideration of the pastoral rights and privileges of the other. It is the right and privilege of the pastor to visit every family within his cure, and to be received as its best and dearest friend; and if he does not avail himself of this, he not only relinquishes the most grateful

part of his employment, but he neglects the most efficient means of evangelizing those committed to his care. He may be the most eminent of preachers, and his discourses may convince the understanding, and even inspire a respect for his talents; but he can do more than this, if by friendly intercourse, he excites a real interest in himself—he will be heard with peculiar affection and love—his doctrine will require new force, and will reach the heart—his exhortation will gain consequence, as good advice, in minds conscious of its being given by one who knows their individual wants, and who has the kindest and best possible motives to do it in sincerity and truth. Nor is this all. He who does not make his daily observations among his people, the means of aiding him in the composition of his sermons, will preach, as it regards his whole charge, very much at random. Human nature, it is true, is everywhere much the same, and requires very much the same treatment; but there are so many peculiar circumstances to be found in every congregation, especially where they are compounded originally of many different and distracted sects, that without personal observation, the minister may fail of producing the full conviction of the truths which he preaches, and the firm attachment to them, which are necessary to the prosperity of the church, and the salvation of souls. Some unexplored prejudice, (and we are quite liable to be met by these) may have been unhappily undoing the good work commenced and occasionally aided by his powerful public appeals, and he may find the desired result, after all, removed as far as ever, from his hopes and prayers.

It is not intended that a divine ought to pry into domestic secrets, for the purpose of making public homilies with a private application. But there are, in the habits, feelings, dispositions, and characters of a people, a thousand peculiarities, which he who would teach with the greatest success must know, or he must make much of his instruction imaginary, and unsuited to the case.

It is perhaps impossible to point out one particular manner of doing this duty, with equal advantages, in all places, and under all circumstances. The happiest and most convenient seasons will suggest themselves to every pastor who studies the subject faithfully; and if he feels a suitable sense of the obligation, his own discretion will never fail to be a successful guide. Familiar visits, under such circumstances as will permit numbers to assemble, from the vicinities where they are made, will lead at once to social worship, and to the free discussion of such religious subjects as are best suited to diffuse a correct knowledge and an ardent love of our most holy faith. Labours like these seem nearest to resemble those of the Apostles, who taught publicly, and from house to house; and they promise most effectually to promote, upon the heart, the operations of the Holy Spirit, without whose influences, Paul will plant, and Apollos will water, but in vain.—*Com.*

OBITUARY.

DIED.—At the Village of Shediac, N. Brunswick, on the 14th September, WILLIAM HANNINGTON, sen. Esqr. in the 80th year of his age. Mr. H. has left a widow and nearly fifty descendants to lament his loss. He left England for America about fifty four years since, and was for a long time the only proprietor and sole occupant of what now constitutes the village of Shediac. He was, till the time of his death, one of the most extensive land-holders in the County of Westmoreland:—he also, for many years, was engaged in business on a very extensive scale, as a timber merchant, and held the various offices of Justice of the Quorum, Collector of H. M. Customs for the Port of Shediac, and Church Warden of his Parish. About seven years since he was visited with a paralytic affection, and his health has gradually declined from that period. As long as his faculties remained unimpaired, his services as a member of civil and religious society were invaluable.—He was ever foremost in the promotion of every work of utility, a liberal benefactor to the poor, an affectionate hus-

band, a generous parent, and zealous supporter of the Established Church. Ardently attached from principle and deliberate conviction to the church of his forefathers, he considered no exertions too great, no pecuniary benefactions too liberal, in the promotion of its sacred cause. The erection of the Parish Church, the gift of the Rectory, the purchase of the various glebe and church lands, and the establishment of the Parish, as a mission of the Venerable Society for the P. G. F. Parts must be attributed, under God, to his exertions and generous contributions more than to those of any other single individual. Indeed the services of the sanctuary were to him unspeakably precious. As long, and even longer than his bodily strength would seem to warrant, he regularly resorted to the place where prayer was wont to be made, and joined with fervor in its solemn offices:—he was also as uniform in his attendance at the holy Altar, as he was in the discharge of his other religious duties. That such attention to outward duties when performed under the influence of proper motives, should produce its corresponding effects upon the heart and inward affections, we humbly trust our lamented christian brother has fully experienced. In conversing with his spiritual pastor upon religious subjects, his expressions would seem to justify such a conclusion. He invariably, on such occasions, professed his conviction that he should never grow weary in well doing; but that when he had done all, he must confess his sinfulness and imperfections, and hope not for acceptance from his own merits, but only through the atoning blood of his Saviour Jesus Christ. The conclusions which our worthy Diocesan drew from his conversation, when on his late official visitation of this Parish, were similar. In his Report to the Venerable Society, his Lordship states his belief, that Mr. H. was "feelingly grateful for the blessings and the mercies which he has received during his pilgrimage, and with undeviating resignation and cheerfulness appears to be gently declining to his end, free from all sufferings, and full of faith, and hope, and charity." The Bishop stated that he was visiting this aged person for the last time, and his apprehensions have now been realized. He was buried on the eighteenth day of the month. His remains were carried to the church whose sacred courts he had so long delighted to tread, and his funeral oration delivered (so universally was he respected) to as large a concourse of people, as the building was capable of containing. Peace be to his memory. May his virtues long be remembered, and his example followed.—*Communicated.*

At Halifax, October 5, in the 60th year of his age, JOHN CLARK, Esq. an old and respectable merchant of that town.

Oct. 7, aged 26 years, Mr. GEORGE McAGY, late of Lunenburg.

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

THE EARTH IS BEAUTIFUL.

By Caroline Gilman.

The whole broad earth is beautiful
To minds attuned aright,
And wheresoe'er my feet are turned,
A smile has met my sight.

The city with its bustling walk,
Its splendor, wealth, and power,
A ramble by the river side,
A passing summer flower.

The meadow green, the ocean swell,
The forest waving free,
Are gifts of God, and speak in tones
Of kindness to me.

And oh! where'er my lot is cast,
Where'er my footsteps roam,
If those I love are near to me,
That spot is still my home.

POETRY.

From the *British Magazine*.

HYMN FROM BUNSEN'S COLLECTION.

God spake, Let there be light, and there was light.

Come, my soul! thou must be waking,
Now is breaking
O'er the earth another day;
Come, to Him who spread th' adorning
Of the morning,
Thy poor homages to pay.

Mark the stars,—they tell thy duty,
For their beauty
Shrinks before the sun away;
What in darkness thou didst cherish
So let perish;
Seek what shineth in God's day.

See all things that breathe adoring
The outpouring
Of the sun's fresh genial light,
All that feels the merest growing
With joy o'erflowing
That his beams have burst the night.

Thou be ready then to raise,
With humble praise,
Thy sweet incense thankfully!
Thee, 'mid storms securely sleeping,
God was keeping—
God hath blessed this night to thee.

Pray, that he may give his blessing
With increasing
When thou askest what is good,
Yet not grant whate'er may hurt thee,
But convert thee
When thou art of evil mood.

Think that he his eye doth raise
On all thy ways;
He knows all thy load of sin,
Yea, the foul spots veiled over
Can uncover,
And tell forth the thoughts within.

On Time's course, ever journeying round,
We are fast bound,
Which beareth what is vain away,
And which, O soul, to the hollow cave,
The vaulted grave,
Hurrieth off thy frame of clay.

Therefore pray that my departure
Be no torture,
But a sleep of peacefulness;
And that I, death's night being gone,
May look upon
The Sun in heavenly joyfulness.

Meanwhile quench not God's grace in thee;
Let it win thee,
Be ever thirsting to receive,—
For such a crown, whose brightness shames
The sun's bright flames,
Is giv'n, e'en while on earth they live.

Let, if aught this morning grieve thee,
Him relieve thee
Who doth like the blessed sun,
Which to light high summits careth,
Nor yet spareth
The low vales to smile upon.

To guard his gifts from foes without them,
Round about them
He will a flaming wall uprear;
'Mid angel legions shalt thou dwell,
From which all hell
And Satan's self shall turn in fear.

PURGATORY.

Extract from a book published in Dublin, (Ireland) in 1836, by the Rev. James Godkin, for many years a Popish clergyman, but who eventually renounced that faith and became a Protestant preacher.

"It has often occurred to me that the doctrine of purgatory, whatever temporal advantages it may bring to the clergy, strikingly demonstrates the weakness of those foundations on which the Latin church teaches the sinner to build and the delusiveness of the hope which she sets before him. What sort of refuge is that which cannot shelter the sinner from ages of 'wrath to come?' 'What 'consolation' can there be 'in Christ,' when almost every dying believer is agitated with 'a fearful expectation of judgment and fiery indignation?' How can a Roman Priest consistently administer comfort to a dying sinner? How can he appeal to his sorrowing survivors to pay for masses at the funeral, at the 'month's mind,' the 'twelve month's mind,' and contribute annually to the 'pious list.'

"May not the poor dying sinner argue thus:—Sir, you claim the power of remitting sin at the confessional: I have disclosed to you all my offences, I have performed the penance enjoined: and if the sacrament of Penance be worth any thing, should not proceeding have freed my soul from guilt? But, in addition to this you have given me what you call the body and blood, soul and divinity of Jesus Christ my Creator and redeemer. I have him at this moment in my stomach. Will not his presence remove any guilt or defilement that may remain after your absolution? May I ask, will he leave me at the hour of death? If the Saviour forsake me on the brink of eternity where is the advantage of the Eucharist to a dying man? But if this sacrament has contributed to the sanctification of the soul, what need of anointing? And if all these together—absolution, the consecrated host, the extreme unction—if all have been of any avail to fit me for heaven, why am I yet doomed to spend years or ages, or centuries, in the unutterable agonies, the excruciating torments of purgatory? Alas! those things which you call 'rites of the Church' can bring no one substantial comfort. According to your own account, they can but convert a hell which is eternal into one of limited duration. The duration of Purgatory, though limited, may be vast: for you teach us to pray for the souls of our great grand-fathers, and you would take money for dead-masses to the third and fourth generation.

"And, my friend, may not I ask, what is the use of those masses? You say that the sacrifice of the mass is equal in atoning efficacy to the sacrifice on the cross—that its merit is infinite. If so it requires only one offering of it to atone for all your sins, and not only to liberate your soul, but all that ever entered purgatory! Must not priests therefore, if sincere on this point, be possessed of hearts exceedingly hard! A benevolent man could not see a beast enduring protracted agony, without seeking to relieve it; and yet a priest can stand unmoved on the borders of the burning lake, and behold the souls of his neighbours—of his own flock, tossed upon the weltering surges of divine wrath?—can he listen to the groaning and wailing, and shrieking of men, and women and children—cries of misery that have continued for years, and may last for years to come—though he could terminate all in half an hour—could translate myriads of souls from torment to glory by saying a *single mass*, and yet he refuses to do it till he is paid! Like the fabled Charon, he stands untroubled by the importunity of tortured ghosts, and will not stir till he gets the *ferry money*. Verily if these gentlemen have any faith in their own system, they are the most obdurate of the sons of men."

Purposes of Affliction.—The end of all God's dispensations towards his people is to promote their advancement in righteousness and true holiness. The Lord Jesus Christ himself "was made perfect through sufferings;" and the afflictions which his people suffer, from whatsoever quarter they arise, are intended for "their profit, to make them partakers of God's

holiness." The Lord's people are ordained to suffer in conformity with their Divine Master; and great concern should be, not so much to get rid of their trials, as to make a due improvement of them by "ceasing from sin," and living more entirely for God and for God—*Rev. C. Simeon.*

C. H. BELCHER,

Has recently received the following Books:—
CHURCH OF ENGLAND MAGAZINE, Vols. 13 & 14, and part 26—being the first of Vol. 5.

Saturday Magazine,
Penny Magazine,
Penny Cyclopædia,
Domestic Chaplain,
Child's Own Bible,
Chambers' Edinburgh Journal.

Any of the above works can be had from the commonment, in no's., parts, or volumes.

William's Missionary Enterprises in the South Sea Islands
Medhurst's China: its state and prospects
Wesley's Sermons, 2 vols
Rollin's Ancient History, 6 vols
Dwight's Theology, 6 small vols
Brown's Self-Interpreting Bible, 1 vol
Dictionary of the Bible, 1 vol.

Calmet's Ditto 1 vol
Scott's Bible, 6 vols
Doddridge's Family Expositor, 1 vol
Hannah More's Works, 7 vols
Drawing Room Scrap Book, 1832 to 1838
Christian Keepsake and Missionary Annual, 1835
Juvenile Scrap Book, by Bernard Barton, 1838
The Pilgrim's Progress, beautifully illustrated
Maunder's Treasury of Knowledge
Young Wife's Book
Young Husband's Book
The Bride's Book
Language of Flowers
Baxter's Call

----- Dying Thoughts
----- Saint's Rest
Bogatsky's Golden Treasury
Walker's Exercises for Ladies
----- Manly Exercises
----- Games and Sports
The Boy's Own Book
Beveridge's Private Thoughts
Cecil's Visit to the House of Mourning
Cook's Voyages
Montgomery's Poetical Works, 3 vols
Keble's Christian Year
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Halifax, Sept. 24, 1838.

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