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# THE COLONIAL CHURCHMAN.

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

VOLUME II.

LUNENBURG, N. S. THURSDAY, SEPTEMBER 7, 1837.

NUMBER 21.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

ROV. J. S. CLARKE'S Sermon concluded.

### THE CHURCH'S HOPE.

But still we will not be discouraged. The God of Israel, though sometimes a God that hideth himself, is never absent from his people,—though clouds and thick darkness arise between ourselves and our Great Benefactor, and conceal his merciful intentions from our narrow and finite understandings, yet we may rest assured He is never far from us;—unchangeable in His goodness and full of compassion, His ears are ever open to our supplications, and our tears shall not be shed in vain. Here then is our hope when all things else fail us:—though vain is the aid of man, He who is greater than man has promised to abide with his confiding children and to send them His accompanying Spirit. "Lo! I am with you always," is His encouraging declaration, and upon this they place their trust, and build by His grace their church; much need have they in truth of this rock whercon to rest, particularly in those pestilential regions to which we have alluded. What, I would ask, what in those remote spiritual deserts could support and animate "the teachers," but unhesitating reliance on those everlasting arms which are always outstretched to assist them? What beside could have enabled them voluntarily to forego all that is tender and endearing in human nature—to snap asunder the bonds of filial and paternal affection—to bid a long farewell to the associates of early life, in many instances to part with the means of subsistence; and alas! very often even with life itself? Nothing, you will doubtless reply, nothing save this could have taught them to exhibit so sublime a specimen of the power of faith and christian love—nothing else could have prevented them from staggering at the command to "go" from their country to their kindred and their friends, and "teach" the pagan tribes. Oh! my brethren, how faintly we can form an idea of the extreme exhaustion of both body and soul which some of these missionaries endure when the whole head is sick and the heart faint! yet in the hour of their most afflictive sufferings, and amid their most oppressive calamities, the consciousness of the Divine presence invigorates and enlivens them;—an interest in a heavenly blessing compensates most fully for a thousand privations, and stands in the stead of all they have abandoned. In all these things they are more than conquerors, and it is enough for them to know that He who is with them here, is the same God who will be with them hereafter in that better country "where they shall no more be smitten by day; where they shall linger no more neither thirst any more, and where no heat shall light upon them."

Such, my brethren, such is but a feint picture of those excellent characters who, under the fostering care of the Society for the Propagation of the Gospel, "go forth" to aid in "teaching" or christianizing "all nations." We have recorded their zeal in Africa and the East, and if we turn to the

### CONTINENT OF BRITISH AMERICA

we shall find, that here too a missionary spirit prevails under the kind auspices of the same Society—the ever active vigilance and unwearied exertions of the amiable prelates who preside over our best interests, afford an exemplary pattern of it, too exemplary perhaps for the very near imitation of their superordinates in the ministry; but even among these a portion of it may be discovered which is not altogether worthless. They are not, it may be, subject to as many severe corporal privations as some of the missionaries just referred to, yet they have mental ordeals as difficult to pass through.

### THE MISSIONARY'S TRIALS AND SUPPORT.

They experience emotions anxious and painful,

and trials hard to be borne; and while they reflect with fond uneasiness on the situation of the flocks fed within their respective folds, they have thoughts and feelings known only to themselves and that God who has called them to labour in his vineyard. St. Paul says, with a strength of expression which forcibly marks how he would have felt the lapse of any of his sons in the faith. "Now we live if ye stand fast in the Lord,"—and every faithful herald of Christ, my brethren, has sentiments of the same kind; his mind dwells incessantly on the spiritual progress and increase of those entrusted to his care; his affections are so bound up and identified with their welfare, that they may be considered as hanging on their steadfastness and piety of soul. Do they waver in their faith? He sees cause for questioning his own explicitness in setting forth the truth; he doubts his own fervency of prayer for a more abundant effusion of the spirit of grace, his own fidelity in warning, his own boldness in declaring the free invitations of the Gospel. Are they inconsistent in practice? He is inclined to attribute it to defects in his mode of "teaching" them to observe all things whatsoever Christ has commanded. Do they finally fall away? He reviews in much fear the course of his ministry, lest he should have placed himself the stumbling-block over which his brother's feet have fallen, to the dishonour of the name of Jesus, the ruin of an imperishable soul, and the injury of the cause he desired to serve. But though disappointed, he is not cast down; though perplexed, he is not dismayed; for his Lord's words are deeply engraven on his heart.—"in the world ye shall have tribulation, but be of good cheer, I have overcome the world." Thus, in the day of despondency as well as in that of hope; in the day of humiliation, desertion and rebuke, as well as in that of exultation and triumph, he finds Him to be his Comforter, the anchor of his soul both sure and steadfast.

We might here, my brethren, take a more particular review of the Society's history, its past and present proceedings; but it would be much beyond the compass of a single discourse, to recount its laudable endeavours and the blessed effects which have followed them. The general circumstances which have been mentioned relative to the wide sphere of its operations are sufficient to shew how desirous it has been of fulfilling the command in the text—to "teach all nations;"—they are sufficient also to render it a most deserving object of universal admiration; and if you properly appreciate its goodness, if you prize aright the great boon which emanates to you from its bounty, you cannot withhold your assistance in upholding and strengthening its hands. To it you are indebted, (for I think you will consider it a debt) for the introduction and continuance here of the admirable doctrines, the beautiful and impressive services of that Church which, without casting the least reflection on those who adopt a different sentiment, I truly believe approaches the nearest to the primitive and apostolic model, otherwise I should not now stand here a feeble advocate of her sacred cause. Blemishes there may be on her purity, (and what institution on earth is free from them?) but she herself if better known, would perhaps be better loved.

It is in perfect accordance with the discipline and ordinances of this church, that the Society prosecutes its charitable design of "teaching all nations;" and God forbid that it should in any measure be kept back by the cold unconcern of those to whom He has not only vouchsafed the means of grace but the power of imparting those means to others. The possibility of such a disheartening case will not, cannot, surely be contemplated either in the highly favoured nation of England, or in these her equally favoured colonies; but we will rely with hope, under the blessing of Heaven, on the strenuous cooperation of the friends and well-wishers of the Society.

Such friends, my brethren, may it always find amongst you! But in evincing your friendship for it, remember that you are evincing it for yourselves, for you are aiding in securing to these provinces that matchless system of worship which, without its generosity, you would not perhaps now enjoy, and which if the Society should fail (but Heaven avert it) would probably fail too.—Let us unite then, my Brethren, and with all others interested in its welfare unfeignedly implore the grace of the Most High to rest upon this noble Institution. Let us summon together our best energies in furtherance of its holy cause; and, well knowing how utterly fruitless and unavailing our most powerful efforts must prove, undirected by the Holy Spirit, let us fervently supplicate its constant guidance in our future undertakings. As for ourselves, the missionaries of this Society, and your servants in the Lord, we earnestly entreat your remembrance in your every devotion. We beseech you to bid us God speed from your inmost breast, not certain how long our feeble offices may be continued amongst you: but whether long or short, may they prove in the end effectual in fixing your affections there where alone true joys are to be found through Jesus Christ our Lord; to whom, in unity with the Father and Holy Ghost, be ascribed all honor and glory, dominion and power, henceforth and forever! Amen.

### ENGLISH NAVAL AND MILITARY BIBLE SOCIETY.

The Fifty-seventh Anniversary Meeting of this Society was held in the Great Room of the Freemason's Tavern, on Tuesday the 9th May;—the most noble the Marquis of Cholmondeley in the chair.

The total distribution of Bibles by the Society last year, had been 10,874, making a general total of 207,912 since the formation of the institution. The funds received last year amounted to £3009 15s. 9d. and the expenditure to £3038 5s. 6d. The committee hoped, therefore, that an appeal on their part for an increased pecuniary aid, would not be disregarded.

The meeting was addressed by Admiral Hillayar, Gen. Tolley, Capt. Sir Edward Parry, Col. Hawkshaw, Capt. the Hon. Wm. Wellesley, Rev. J. Cumming, Col. Phipps, &c. The following interesting facts are taken from the Report of the addresses in the Record:—

Capt. Sir Edward Parry, R. N. said, that he had been requested by the committee, to propose the following resolution:—"That whilst this meeting feels deeply impressed that it is to Almighty God alone to give efficacy or success to the humble labour of His servants in the distribution of His holy Word, they desire to tender their respectful acknowledgments to his Grace the Vice Patron; the most noble the President, and the Vice Presidents, for the continuance of their countenance and their support to this Society; that the Treasurers and Secretaries be requested to continue in their respective offices, and that the gentlemen named in the annexed list be the Committee for the ensuing year."—It was now eight years since he (Captain Parry) had stood on the platform of that Society, and had been present at a meeting for the promotion of its objects; in the interval he had been once round the globe, and spent some years at the antipodes of London. He had met with many trials during that period, but he had been blessed with ten thousand times as many mercies. The gallant officer then reviewed his connexion with those classes of men who were the peculiar objects of the Society's labors, and bore his testimony to their effects, and to the results they were likely to produce. He concluded by hoping that the exertions of those who themselves knew the value of the Bible would

be contributed to extend it to those whose interests they had met to advocate to-day; he asked not only the money of those assembled, but their prayers also, and that they would implore the Almighty God that his Spirit might accompany his word amongst them, and thus tend to the salvation of their souls, through the merits of our Saviour Jesus Christ.

Capt. Brenton, R. N. proposed the fourth Resolution, which was to the effect, that, while the Meeting recorded its gratitude to Almighty God for his blessing on the labors of the past year, it lamented that the exertions of the Committee were still impeded by a want of adequate funds, and pledged itself, therefore, with renewed dependence on the Divine aid, to render further assistance to the Society. As a sailor, he could say, that among the people of his profession there was a greater demand for the Scriptures than he had ever known or anticipated. When he entered the service, forty-nine years ago, a man who read the Bible, would have been laughed at. He first went out, in a sixty-four gun ship, to the East Indies, and a more profligate and abominable ship he never knew—the reason was, that the word of God was not known on board of it. The Rev. John Newton, who began life as a sailor, but afterwards became one of the greatest ornaments of the Church, had related a story of a passenger on board of a ship he sailed in, an officer in the army who was always laughing at the captain, because he read the Bible; but, when a storm came on, and they were placed in imminent peril, and every one was at his wits' end, the captain with remarkable coolness, directed the ship to be steered in such a manner as to bring her safely through all the rocks and quicksands that surrounded her, and saved the whole crew. The passenger expressed his astonishment at the calmness of the captain, and asked him the reason of it? "Why," said he, "I owe it to reading that book which you have so often made fun of." The officer from that moment became a Bible Christian. (Hear.) He called on them to exercise their liberality in this cause. He had before offered 500*l.* to any man who could prove that he had been ruined by charity, and he repeated the challenge. (Hear.) If he were again honored with the command of a ship for active service, and were asked which he would take with him—the Bible or the cat-o'-nine-tails—he would answer, the Bible, because he was convinced that by the moral influence of the Bible and a sufficient number of Bible-reading sailors among the crew, he should be able to maintain a proper discipline among all on board, even though the greater number consisted of convicts. In the Society, the Anniversary of which was to be held on the following Monday, he had seen the very worst children of both sexes soon brought to behave with propriety by a calm and kind, but firm mode of proceeding without having recourse at all to coercive measures. (Hear.) The Bible was the book to make a man really brave in the hour of danger, and he hoped the day was at hand when every soldier and sailor would possess a copy of it. One thing was much required, and that was, that every boy, before he was introduced into either service, should be well instructed in the contents of the Bible. The best men, during the war, were the Bible-reading men. They were called the sheet-anchor men, because when it blew hard, they were the men to reef the topsails in the night, and to perform every arduous and hazardous duty. Those men were never disgraced by the cat-o'-nine-tails. (Hear.)

#### THE SAILOR'S ELEGY.

He sleeps in peace,—and o'er the seaman's grave  
A joyful requiem sounds the rolling wave,  
And seems to say, "From this dark stormy main  
The good and brave shall rise to light again!"

O rest in peace! though dark, though deep thy grave,  
An eye can see thee there, an arm can save;  
A voice shall reach thee in thy ocean bed,—  
That voice will say, "O sea, give up thy dead!"  
*Chr. Obs.*

EXTRACTS from a Sermon on 10th chap. St. Mark, 21 v.  
By a Nova Scotia Missionary.

"Then Jesus beholding him, loved him and said unto him, one thing thou lackest," &c.

The short account which is given in the chapter of which my text is a part, of this young ruler who came to Jesus, and the circumstances connected with it, are truly interesting to the christian; but they give a solemn warning to the ungodly—the careless and indifferent. They strike at the root of all worldliness, and lay the worldling's hopes of future happiness prostrate in the dust. The whole account is worthy of the closest attention—may the spirit of the Lord God convey it to our hearts and make it to be abundantly productive of good to our souls. This young ruler came running to Jesus—here he shewed his anxiety and earnestness, and that he was convinced that the inquiry he was about to make was an important one. When persons are in earnest about any business, they will shew it in their look and in their manner, and in their whole deportment. There is no business in which we should more earnestly be engaged than in that which God has given us to perform. We should seek His honor and glory, and our souls' salvation, with all diligence,—for the work is truly important, and our stay here in this world is altogether uncertain. This young ruler kneeled to Christ, shewing his humility; his desire to be instructed; his anxiety to be mercifully and favorably received;—to have an answer given to the important question which he was about to propose. It would appear that his conscience was troubled; that he was not satisfied with his condition; that he saw and felt that by the deeds of the law he could not be justified in the sight of that God who is of purer eyes than to behold the least iniquity. Troubled and distressed then, he came running and kneeled to Jesus, and asked Him—"good Master what shall I do that I may inherit eternal life?" Here is a question which every immortal being should be anxious to have answered, and having learned what is required of him that he may attain eternal life, should be diligent and zealous, imploring the aid and assistance of the Spirit of God to help him onward in the way of duty. In answer to the question of the young man Christ bids him keep the commandments, and he replied "all these have I observed from my youth." From this we may gather that he was a moral man, that he avoided the sins and follies of many around him; that his outward conduct was commendable, and that the law being kept in view was taken by him as his guide. Our Lord considering these favorable qualities, is said to have looked upon him in love. Then Jesus beholding him, loved him—He loved that earnestness which induced the young man to come running to Him—He loved that humility which brought him on his knees desiring salvation—He loved that thoughtfulness in him which induced him to seek with some degree of earnestness his best and truest interests—He loved that disposition in him which induced him, though a rich man, to come to Him who was known to be poor possessing none of the good things of life—not having a place where to lay His head;—He loved that disposition in him which led him from the company of the rich, the great, and the gay, to seek the company of Him who was despised and rejected,—to fall at His feet and seek for instruction. But Christ loved him also, and perhaps chiefly because that as a young man he came inquiring the way to heaven. It is lovely indeed in the sight of the Redeemer to see the young shunning betimes the road to vice—seeking the path of salvation—inquiring the way to eternal life.

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There are some who are all eagerness for this world's gain; they grasp at earth's possessions and take pleasure and delight in the pursuit;—they fondly engage in the work, and call in avarice and extortion to their aid; and their consciences, if they upbraid them, are silenced and appeased. Such as these, the Saviour bids, if they would come after Him, to take up their cross and to deny themselves. He does not bid them now as He did the young ruler in the gospel, to sell all that they possess and give to the poor; but He directs them to exercise the strictest justice amongst all with whom they have to deal, in every, even the smallest matter—He commands them not to

overreach—to go beyond or defraud their neighbor. He requires them not to yield in the slightest degree to dishonesty—to be losers rather than to possess anything unlawfully. He commands not to grind the face of the poor; not to take advantage of their necessities. Now, they who are so anxious to gain the riches of the world, that they will not regard these commands of their Redeemer and God—that they will not deny themselves—that they will not study to have a clear conscience in the sight of God—these cannot enter the kingdom of Heaven. They may, like the man in the gospel, perform the external duties of religion, but like him, the Saviour will pronounce them deficient, and more deficient than him, for he appears to be free from the charge of dishonesty and oppression.—Remember, my Brethren, that the all-seeing eye of God is upon you, and that His ear is open;—He hears your words—He knows your thoughts—He views your actions—He understands your motives, and will judge you accordingly:—and be assured, that if any of you love the perishable riches of this world more than you love God, you will have your portion in the world, and the end will be everlasting death.

If pleasures allure you and the vanities of the world draw you aside and ye will not deny yourselves, be assured you will have no taste for the pure pleasures of heaven, and you will consequently not be admitted there. We must all deny ourselves daily, take up our cross and follow the Lamb whithersoever He goeth, if we wish to inherit eternal life. This young man was an outward observer of the law; he came to Jesus in humility—with earnestness; and with apparent anxiety: he sought to know what he must do to inherit eternal life. His conduct throughout was such that Jesus beholding him, loved him; yet He declared that he was deficient in one point; his heart was not right with God—he was more desirous of retaining his earthly possessions than anxious to gain a never-failing treasure—a heavenly inheritance. And Jesus, though He is said to have loved him because of his earnestness, his youth, ardor and humility, yet speaks to His disciples of the difficulties which lay in the way of the rich, and prevent all those who trust in them from entering into the kingdom of heaven. Riches prove a curse to many, because they sometimes use improper means to acquire them—because they love them more than God, and make them their idol. Search and examine your hearts, my Brethren, displace every idol—give yourselves up to God and His service—follow Christ Jesus in lowliness of mind and in meekness and sincerity; learn and rely upon Him—take up your cross and learn of Him, and you shall have treasure in heaven—a treasure invaluable, which shall never fail, which will a thousand times repay you for all your self-denial, for all your watchings, your tears, your sorrows and trials through life. The riches of this world must perish and come to nought; they often make to themselves wings and fly away; they often disturb the peace of the possessor, and render him unhappy;—they cannot save their possessors from death and judgment and hell—they cannot purchase heaven; they who have them know not how soon they may be called away from them and be obliged to leave them. Thou fool, this night thy soul may be required of thee; then whose shall those things be which thou hast provided? He that hasteth to be rich is not wise. He that loveth and trusteth in his riches—behold it is easier for a camel to go through the eye of a needle, than for such an one to enter into the kingdom of Heaven. Let us learn to live above the world; our stay here is uncertain; at best it is of short duration. The fashion of this world is passing away—friends and relations are borne to the tomb—the judgments of the Lord are abroad in the world. His messengers of vengeance—the sword, the pestilence, and famine, are walking through the earth.

\* \* \* \* \*

Seek ye the Lord then, while He may be found. Now is the accepted time—now the day of salvation. Christ is waiting to be gracious, but He will soon come in judgment;—see unto Him before he be too late—see unto Him that He may clothe you in the robes of His righteousness—wash you in His blood—sanctify you with His Spirit—hide you under His wings—reconcile you to the Father.

From the Christian Witness.

LETTER FROM BISHOP CHASE.

Our readers will peruse with deep interest the following letter from the aged and venerable Bishop Chase, the pioneer bishop of the west.

Robin's Nest, April 10, 1837.

I write you by an amanuensis, my bodily frame is too weak to have it otherwise. I am on a couch before the fire in my Robin's Nest, musing on the past, and anxious for the future welfare of the Church. My present sickness commenced last Sunday night a week ago, about midnight; I was then at a friend's house at Monmouth, Warren county, about sixty miles from my present residence. I had preached twice, performing the full service morning and evening. After spending with my friend and his Christian neighbors several hours in pious conversation, I retired to rest, in seeming health. The air was chill, and the room cold; and I awoke in great agony. A physician being called in the morning, and another at noon, I obtained a partial relief. Tuesday was spent in great weakness, and on Wednesday I obtained a conveyance in an open wagon to Knoxville, twenty miles to the east. Here I was invited to preach, but found myself unable. It cheered me to see my son whom I had sent for; but I was sorry to find that, on account of the swollen state of Spoon River, he had left my covered wagon behind, and come on with the horses only. As I was too ill to ride on horseback, a friend readily sent me forward in his wagon. It both snowed and rained, but when we arrived at the river, we drove our horses through, and having first passed the baggage over the rapid stream, I had an opportunity of seeing the frailty of the vessel, the only one destined to take me across. This was a log of black walnut with the bark still on, hollowed out in the middle; the whole about twelve feet long, and just wide enough to admit myself with difficulty amidst a wisp of hay: as the man at the stern pushed off the little ark from the shore, she sunk with my weight to within an inch or two of the gunwales. "Can you swim?" said he—"Like a duck," said I. "All I fear is, if she turn over, I cannot extricate myself from my squeezed position in the log." It was now that I experienced the great benefit of being acquainted in my early years with canoe navigation. How often, when a child, on the banks of Connecticut river, a description of which Barlow gives us in these beautiful words,

"Nor drinks the sea,  
A lovelier wave than thine."

have I swam and sported with a canoe similar to that in which I was here placed; and how little did I then think that the hand of Providence was training me to surmount dangers at the advanced age of sixty-two! God, who ordereth all things in mercy, was as much the Author of the teaching in the former case, as he was of my preservation in the latter. With grateful hearts we reached the shore, and mounted the muddy bank. Few things could be more acceptable to my thirsty palate, (for I was indeed in a fever,) than the overflowings of the clean troughs, filled with the fast droppings of the delicious sugar water. Here my horses were attached to my covered wagon, and we rode to French Grove. I staid in a cabin which sheltered us from a storm accompanied by thunder and lightning, during most of the night. Knowing that I had to pass the waters of the Kickapoo before I should see my loved family, the acuteness of my anxiety was tempered only by an humble trust in that Providence that had sustained me through so many difficulties. When we arose in the morning, the whole surface was, as you imagine, after the flood, more aqueous than terrestrial. Every rivulet was a bold and rapid stream; and every slough was now a rivulet.

The day on which I set off from French Grove was most uncomfortable to me, though in a covered wagon. The snow blew horizontally nearly all the time, a passing the prairie, which by reason of the deepness of the mud, (the frost just going out of the ground saturated by the last night's rain,) was done, at a slow walk. I became chilled, and suffered much in this condition, the two lone houses constituting all that is called the town of Charleston, were extremely welcome; that of Mr. Houghton's had a comfortable fire in it, which warmed my benumbed limbs till I felt courage to go on further, and reach the house of Mr. Powell. Here we learned by the return of a

traveller, that the Kickapoo Creek was overflowing its banks, and could not be crossed, either by swimming or with a canoe. "But is there no way of surmounting this difficulty," said I—"I must see my family, and be ministered to by the hand of skillful kindness, or I perish." "There is a skeleton of a bridge about a quarter of a mile above the fording place, raised since you left home, and the string pieces are on; but it is ten or twelve feet from the bent which supports the farther end of the string pieces to the opposite bank, and the water on each side of the bridge, I suppose, is in great depth." "But can I get upon the string pieces?" "You can ride with your wagon through the water and see what you can do," said Powell, "and I will send my brother on my pony to assist your son in taking care of you; but I fear it is too hazardous."

The distance between Mr. Powell's and the Kickapoo is nearly three miles. We passed it tardily, and not without feelings of terror at the sight of the wide-spreading waters as we looked off the high to the low lands and bottom of this now swollen stream. "Direct us, O Lord, in all our ways, and further us with thy continual help," was the petition graciously heard in this our great extremity.

We left the fording road when first we met with the deep waters, and kept round to the left on the highest meadow lands, having to cross but a few deep places, till we came in sight of the new skeleton bridge of which Mr. Powell spoke. It towered above the rapid stream below, and was supported by three bents or frames, across which lay two courses of string pieces, the one about twelve and the other twenty-five feet long, and the whole kept from giving way to the current by a large oak tree, against which, on the leeward side, one of the frames rested. As there was great depth of water before we could reach the bridge, we had to leave our horses and wagon and seek a way amid the high grass further up the stream—this we found; and we came down the bank that hung over the main stream till we could touch the timbers.—I felt relieved when this was achieved, and sprung upon them as if renewed in strength. My dear son Henry was by my side, and Mr. Powell's brother followed after me as far as the first tier of string pieces reached; but here he stopped, holding to the great oak tree, and saw my son walking on one of the long string pieces, holding a staff at one end, while I walked on another string piece having hold of the other.

Blessed be God, my head did not swim, nor was my strength abated till I reached the farther bent or frame, still ten or twelve feet from the opposite shore. Here I found the cap-plate of the frame had not a level but an inclined surface like the roof of a house—this being narrow, also, I feared it would suffer my foot to slip, and if it did so, all would be in vain to save me from plunging into the rapid stream below. I was on the middle string piece equally distant from either corner of the frame. While standing here I turned round, and though in great danger myself, could not but smile at the sight of my friend Mr. Powell, still clinging to the great oak tree. Filial tenderness banished fear from the bosom of my son, from whom now I received the most essential assistance. He sprang from one timber to another as on wings to obey my orders. From the up stream corner of the frame on which I stood, there was a small pole extended to the bank or shore, and underneath it another from the brace to the shore; these poles were about three feet apart, perpendicularly, and what added the security of my getting to shore by this means, was the fortunate circumstance of the upper pole being pinned to the end of the long string piece on which it lay. In view of this unexpected facility, I made out to summon courage to walk on the narrow and slicing cap frame to the corner; when there, alas! how was I puzzled to put my knees in the exact place which my feet occupied! Had I been young, light and supple, this might have been done easily. But with me it was far otherwise. Besides my age and corpulency, there were the paralyzing effects of broken limbs and ribs, occasioned by my being so often thrown from my horse on frozen grounds, and up-turned in coaches in Cumberland. How did I feel when now my body refused to bend, when not to bend and yet attempt to throw myself from my feet to my knees would have plunged me headlong

into the chilling stream, which, in my present sickly state, might prove my death, even if I should by swimming, save myself from drowning. Never had I more reason for the blessing of a clear head and a firm faith in God's supporting hand than at this moment. "Go!"—said I to my son who was on the small poles above described—"Go and get a firm rail, which resting transversely on the string pieces, may catch my body as I throw my feet from the place on which I stand." He did so, and I found myself by these means with my feet on the lower and my hands holding the upper pole, and thus praising God, I got safe to land. I was then two miles from my dear family.

How I got home—and how happy my dear wife and family were in receiving me safe from so many dangers of five weeks absence, may be easily imagined.

April 12.—I am a little better to day: and, by the additional strength of a few grains of quinine, think I can give you under my own hand a short account of the whole of my Episcopal tour; also answer your kind letter of the 10th of February.

I set off from the Robin's Nest the last of February; and the next day proceeded down the Illinois river in a steam boat. The first field of duty was at Alton—where is placed the worthy and Rev. Mr. De Pui. By the blessing of God upon his pious and unremitting endeavors, I found here a great door opened, for a bishop's usefulness. Would that one more able and worthy than myself had been present to improve this favorable opportunity of doing good to the perishing souls of men. I preached three times and confirmed, and administered the Holy Communion. The Episcopalians are laying the foundation of a large church in a conveniently conspicuous place in this fast rising city. I should have gone over land to Collinsville and Edwardsville, where is the Rev. Mr. Darrow, but it rained almost incessantly; and even when at St. Louis, which city I visited in hope of seeing good Bishop Kemper, I found it impossible to cross over what is called the "American Bottoms" without great hazard of my life.—I repassed the Illinois river, as far as opposite to Rushville, and with much difficulty through the worst of roads, reached that interesting village. Here I consecrated their sweet little church—and listened to their sighs for a clergyman, confirmed, baptized, administered the holy communion, and preached morning and evening—all alone! Alas, how unlike an Episcopal visitation in primitive days!

On Friday, I went as far as Quincy, one of the most beautifully situated as well as fast improving and healthy cities of the far west.

For an opportunity of paying this lovely place an Episcopal visit at this time, I shall always be grateful to divine goodness. It was here I found 13 communicants of our Apostolic Church, who, with their families and others, friendly to our means of grace, were formed into a parish called henceforth the parish of St. John's Church, Quincy, Adams county, Illinois. I baptized adults and infants, and administered confirmation, and the holy communion, and preached twice on Sunday, besides solemnizing a marriage after all was over—and this also all alone. By-the-by, this speaking, more than four hours, without the least intermission, does not look like longevity in an old man of 62 years!—A few more such tours as this will bring down what strength I have left in my journey, and shorten my days. With a heart full of gratitude to God, and love for his dear people in Quincy, I proceeded on Monday up the "Father of Rivers" in a steamboat with Captain Holcomb, of the Olive Branch. I love to write this man's name and that of his boat in full, because of his christian character and gentle manners. In passing up the Rapids, he was the means of saving a poor boy, aged 13 years, who fell overboard, and of bringing him to his fond parents, who saw him sinking far astern of the steam-boat as they thought for the last time. But Captain H. was at that moment alone in the yawl by his side, and caught him!—when the little fellow was leaving the boat to go into the country at the "Yellow Bank," the Christian hearted Holcomb gave him a Bible, and bade him learn in that book through whose mercy he had been saved from a watery grave. All who witnessed this modest but true acknowledgment of our holy faith wept tears of sacred joy.

P. Chase, Bp. of Illinois.

From the Christian Remembrancer.

## BISHOP CORRIE.

We are indebted to the Editor of the Madras Miscellany for the following melancholy intelligence, which it is our painful duty to lay before our readers:—

The reverend and beloved Bishop Corrie is no more. He was removed on Sunday morning, Feb. 5th, at half-past three o'clock, to his rest among purified and happy spirits, leaving us in our imperfections and sorrows.

The stroke which cut him off, and prostrated so many hopes, was an attack on the brain terminating in paralysis. For some months past he had suffered severely from acute pain in the right temple, and headaches; but so patiently did he bear all, that few knew how much he suffered, and little thought of the extent of disease gaining upon him. When at Hyderabad on his Visitation, the disease seems to have been formed and partially developed; and on the morning of Tuesday, the last day of January, he was suddenly seized in the vestry room of St. Mary's Church, and in the course of an hour was in a state of insensibility and torpor, from which he had but few intervals of relief during the five remaining days of his life; yet on Wednesday he was able to attend to letters read to him, and converse on their contents:—so again for a short time on Thursday and Friday; and even on Saturday morning, on Miss Corrie's repeating Isaiah xii. 1, he quoted the first line of Cowper's paraphrase of it, and afterwards corrected a mistake of a single word which she made in repeating the fourth line. For twelve hours before this, however, he seemed wholly unconscious of any thing said or done, and was insensible of pain.

Unworthy as every sketch must be of an original so preeminent in the meekness of wisdom and the beauty of holiness, it is yet fitting that our feeble endeavours should be made, to impress ourselves and others with those christian graces and virtues which the Lord's own Spirit wrought in our dear departed father in the gospel. His constant faithfulness to his Lord and Master, Jesus Christ, and his unwearied labours of love and works of faith, rendered him the fittest and the best to rule over us in the Lord; and now when he is in glory, how can we better show what effect the mingled fidelity, love, and humility of our Bishop had upon us, than by following him as he followed Christ?—His was a bright example; but it was bright because he was illuminated by the Spirit of God and of holiness—he shone as a light; but it was because the Spirit of glory and of God rested on him. Let us be followers of those who through faith and patience inherit the promises.

The name of Corrie is associated with the best benefactors of India. Buchanan, who laboured till he made the woes and wants of India pierce the ear of England, was his friend. The humble, laborious, and spiritual minded Brown, loved him tenderly. Henry Martyn, who laid all his splendid talents at the foot of the cross, devoting them to the Lord who redeemed him with his own most precious blood, loved Corrie as an only brother. And Thomason, amiable, talented, and pure in heart, the friend, companion, and fellow-labourer of these devoted men, felt a holy joy in the success of Corrie's labours—and entertained for him a brother's tenderness and regard.

Bishop Heber, whose name will live, loved Corrie, and thought he promoted his Saviour's cause in promoting his faithful servant. Bishop Turner, a profound theologian, an elegant scholar, of enlarged mind and most spiritual in his affections, and possessing in a high degree discrimination of character, entertained for Archdeacon Corrie a warm attachment, and a brother's love, which was most cordially returned by Corrie's tender heart, and devoted spirit. Brown and Turner were his first and last and most beloved friends.

The Rev. Daniel Corrie, having been nominated a Chaplain on the Bengal establishment, came to India towards the close of the year 1806, in the 29th year of his age, full of love to his Saviour, and of devotedness to his ministerial duties, as an ambassador of the Lord Jesus, to beseech men to be reconciled to God through Christ, the son of his love.

His college friend, Henry Martyn, was then in Cal-

cutta, burning with zeal, and bright with sanctified knowledge and christian love. By Brown and Martyn he was warmly welcomed; and most affectionately did these friends regard each other, and earnestly seek India's real welfare, from the sole "Giver of every good and perfect gift."

For a few months after Mr. Corrie's arrival in India, he continued in Calcutta, rejoicing many hearts by the evangelical plainness and purity of his sermons, and by the fervour of his zeal and holiness. His first station up the country, was at Chunar, where he soon was able to speak to the natives in Hindoostani, of which he had acquired the rudiments in his voyage out, and told them of the wonderful works of God—salvation through a crucified Redeemer, and sanctification through the eternal Spirit; he engaged a native christian to teach and catechize, and established schools to instruct native children in the truths of the gospel. Benares had also benefit of his visits and ministrations. He loved his Saviour, and for his Saviour's sake he loved the people among whom the Lord had placed him. This love he manifested by preaching Christ, establishing schools, and erecting churches. By the assistance of friends, of whom one of the foremost was Dr. J. Robinson, brother of our late Archdeacon, he raised a small church at Secrole, soon after another at Benares, and in 1818 the beautiful church at Chunar, together with a small chapel at Buxar, to the poor invalids and native Christians of which place he extended his compassion and his labours of love.

At Chunar the faithful Chaplain remained (having paid one visit to Calcutta meanwhile, to meet his sister on her arrival from England) until 1810, when he was removed to Cawnpore to labour with his dear friend Martyn. Here he continued not much more than one year, being forced, by a severe attack on the liver, to abandon his duties for a season, and proceed to Calcutta, and as soon as possible to sea. David Brown went in the same ship in a dying state. Tempestuous weather drove the ship back almost a wreck, and about a fortnight after Brown's spirit was relieved from the troubles of life, and entered into glory. Mr. Corrie soon after embarked on a ship bound to the Mauritius, but again a storm arose, and the vessel was obliged to put in at Vizagapatam. His health having improved, he prosecuted his voyage no farther, but returned to Calcutta, before the close of the year. This was an important period in his life; in November 1812 he married Miss Myers, daughter of Mrs. Ellerton, who proved to him a helpmeet from the Lord. Her mind was strong, her judgment excellent, her natural talents cultivated with great care, and her affections purified and regulated by the word and Spirit of God. After 24 years of happy union, Mrs. Corrie died in December 1836, to be followed, alas! in six short weeks, by him whose removal we now deplore.

"Mr. Corrie being appointed to Agra in the beginning of 1813, took with him that venerable and faithful servant of Christ, Abdool Messee, who had been brought to the knowledge of Jesus by Henry Martyn, and baptized the year before by David Brown. Abdool Messee was indeed a convert; and being converted, he strengthened his brethren, and brought souls to the saviour. A native congregation was soon formed at Agra, and soon counted fifty members. The word of the Lord grew and prospered, but within two years a dangerous attack on the liver drove Mr. Corrie from India for a season, to visit his native land. During a stay of about two years in England he was much engaged in preaching for the Church Missionary Society, and in turning the hearts of British Christians to the spiritual destitution of their fellow-men in Hindoostan.

On his return from England, along with Mrs. Corrie and an infant daughter, in the middle of 1817, Benares became the scene of his ministrations and devoted labours. It was while here that he raised, through the help of dear friends, the fine church at Chunar (his first station), and the chapel at Buxar. At this time he devoted much of his care and thoughts to the Church Missionary Society, by establishing schools in connexion with the Society, for the christian education of Hindoos and Mahomedans.

In 1819 he became Presidency Chaplain. While filling this important office he pursued his plans and exertions in the cause of education—and with great

cordiality welcomed and aided that excellent and indefatigable lady, Mrs. Wilson, in her arduous efforts to promote native female education—an effort in which God has blessed her with great success.

The gifted Bishop Heber conferred on Mr. Corrie the appointment of Archdeacon of Calcutta in 1823, on the death of Dr. Loring; an appointment which reflected high credit on that amiable prelate's judgment, and associated the weight of responsibility and high office with the meekness, humility, experience, fervent piety, and talent of Corrie—thus making them all more influential for the promotion of pure religion, and the good of the Church.

His appointment to the archdeaconry did not entirely prevent him from doing something personally for the native congregations, so dear to him. Besides the addresses which he never failed to deliver to them on a fit opportunity, he translated Sellon's Abridgment of Scripture, the Prayer Book, and many of the Homilies, into Hindoostani. He likewise drew up "Outlines of Ancient History" in English, for the benefit of Hindoostani youth. The third edition of that simple and excellent work is now issuing from the Madras Press, and will soon be in the hands of hundreds of the rising generation. Its great value consists in the tone of pure christian principle which pervades it,—making all history prove that "sin is a reproach to any people," and that "righteousness," and righteousness alone, "exalteth a nation;"—that all good cometh of God, and all evil from our own corrupt hearts.

It is to be hoped and wished that a Tamil translation of these "Outlines" may soon be in use in all the mission schools in this wide diocese.

The interest which Archdeacon Corrie took in the cause of sound education may be seen in the establishment of the Calcutta High School, which valuable institution was organized and established by the judicious and holy Bishop Turner, mainly through the advice and counsel of the Archdeacon.

In 1834, after a sojourn of nearly 28 years in India, Archdeacon Corrie was called to England to be raised to that high station in the Church for which the grace of God had so eminently qualified him. His natural powers and qualifications, a humble view of himself, simplicity of heart and purpose, unbounded benevolence, and a calm sound judgment being so sanctified by the Divine Spirit, and so turned into the channel of holiness, rendered him the object on which all eyes looked, and many hopes rested, when Madras was erected into a bishopric. His striking humility, his eminent zeal, his devoted fidelity to the cause of simple evangelical truth, his transparent purity of character, and spirituality of mind; his calm judgment, his firmness in essentials, and his liberal views, were the religious and intellectual endowments which raised high hopes of his being a truly eminent bishop. Nor did his exceeding urbanity and gentleness, his condescension to all, his affectionate attention to the young, and his extraordinarily winning voice and look, fail to be reckoned up amongst those characteristics which drew towards him the hearts and hopes of thousands.

On Trinity Sunday, 14 June, 1835, Archdeacon Corrie was consecrated Bishop of Madras, by the Archbishop of Canterbury, and the Bishops of Litchfield, Carlisle and Bangor. The University of Cambridge conferred upon him the degree of L. L. D. On the 24th October, his Lordship landed at Madras, and on the 28th of the same month was installed at St. George's Cathedral. He preached his first sermon on the following Sunday, from the Epistle to the Galatians vi. 14.—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

"He has been heard to speak of this sermon as the first he ever preached in India. His views of divine truth had been obtained from the Bible, and had not varied for thirty years. He did indeed glory in the cross of Christ;—all else to him was as nothing, or a loss. Jesus was his portion and his all.

"The choice to be the first Bishop of Madras fell on this venerable servant of the Lord; and never was choice wiser, and never were fond hopes more fully realized. Every Chaplain and Missionary rejoiced, thanked God and took courage. Time was daily ripening and mellowing every christian grace, and developing every talent. Our venerated Bishop

brought the christian experience and the fruits of a thirty years' ministry in India to bear upon all that came before him. Never did kindness and gentleness, patience and forbearance, and consideration for the opinions of others, shine more conspicuously than in Bishop Corrie. And never were the necessary qualifications of firmness, dignity, and wisdom more entirely separated and purified from every base alloy than in the beloved subject of this imperfect and unworthy tribute.

A blow has been struck, and many hopes have been laid low, and buried in the grave of Bishop Corrie. The State has lost a noble pillar; a glorious light has been extinguished in the Church; the grace and the ornament of christian society has been snatched away; the councilor, the father, the friend, the guide, the prompter, and pattern, is removed.

The Madras Grammar School, Vepery School, and Vepery Seminary, all of which he fostered, mourn his death, and well may they join in the burst of grief; for a firmer and a more affectionate friend they had not on earth. Only one week before our Bishop was laid on his death-bed, he had examined the students in Vepery Seminary in the Greek New Testament, and on the Evidences of Christianity, and addressed them in a strain of wisdom, piety, and affection, which it is to be hoped they will never forget while memory retains its powers. Vepery Seminary was his care and his hope. May God raise up friends to carry on and perfect what he delighted in, and looked forward to with hope!

The native christians, from Agra to Cape Comorin, have lost in Bishop Corrie the mild ruler, the affectionate pastor, and the friend who with the fullest christian sympathy acknowledged them as brethren, and loved them as such. In him they have lost the friend who could fully enter into all their difficulties, sympathize with all their sorrows, make allowance for all their weaknesses, and appreciate their real faith and real christian character. Let us, and let all the Church look, as he did, unto Christ, the author and finisher of our faith,—on Him let us rely—by His Spirit let us be sanctified, that we may at last join the general assembly of the church in heaven and the spirits of just men made perfect.

The following official notice has appeared in the Fort. St. George Gazette:—

Fort St. George, February 7th, 1837.

“With feelings of unfeigned sorrow, the Right Honourable the Governor in Council records the demise of the Right Reverend the Lord Bishop of Madras. The venerable Prelate expired at half-past three o'clock on the morning of Sunday last. As a tribute of respect to his memory, the flag of the garrison was hoisted half staff high during the day, and on the funeral procession leaving his Lordship's late residence, 59 minute guns, corresponding with the age of the deceased, were fired from the fort battery.

“His Lordship's remains were attended to the grave by the Right Honourable the Governor, the Judges of the Supreme Court, his Excellency the Commander in Chief, the Members of Council, all the principal Civil and Military Functionaries at the Presidency, and an immense concourse of all classes of the community desirous of manifesting the feeling of respect which the unaffected piety, benevolence, and exemplary life of the Bishop had universally inspired.

“Published by order of the Right Honourable the Governor in Council.

“H. CHAMBER, Chief Secretary.”

The following, with a few necessary alterations, is taken from the Madras Herald:—

“The Bishop during his late Visitation Tour was taken ill at Hyderabad, and suffered much from a fixed pain in the right side of his head, near its centre, which obliged him to apply for medical assistance, but was not sufficient to induce him to discontinue his arduous duties. On completing his projected tour, he returned to the Presidency about the 16th November. Since his return he frequently complained of pain in his head, and was constantly obliged to consult his medical attendant, and to submit to medical treatment.

“On Tuesday last, while going to the Fort, to attend a public meeting of the Gospel Society, accom-

panied by the Archdeacon in his carriage, he complained of headache and impaired vision. He took the Chair, but immediately became so seriously indisposed as to feel compelled to return home. The Archdeacon accompanied him, and he was immediately visited by Dr. Lane, his Lordship's medical attendant. In the course of the day, and the whole of the day following, he was sensible, as he was also afterward at intervals until 3 p. m. on Saturday, from which hour he showed no sign of consciousness, and could scarcely be supposed to suffer pain.

“He complained of fixed and unremitting pain in the right side of the head all through his illness, accompanied with some distortion of the muscles of the face. The feebleness of the arm increased gradually, and for some time before his death he had confirmed Hemiplegia of the left side.

“The post mortem examination exhibited a solid, coagulum of blood, of the size of a turkey's egg, situate in the right side of the brain in its substance. The sac containing this coagulum occupied the whole of the centre, and nearly the whole of the interior and posterior lobes of the cerebrum—its walls were thickly coated with coagulable lymph, and the brain itself reduced to a substance resembling pus. The left ventricle was distended with serum—the right containing less than is usually met with. Some deposit of bony matter was found along the Falx—every other part was perfectly healthy.

“The situation and appearance of the coagulum, together with the pain being always felt in the same spot, clearly shows the disease to have been of long standing, and no doubt originated in his illness at Hyderabad.”

THE FUNERAL.

At six o'clock on Sunday morning, Feb. 12th, and again at eight, the melancholy tidings were intimated by the tolling of the minute bell 59 times, the age of the deceased, instead of the matins bell as usual. The funeral (which was at the public expense) took place at the usual hour on Sunday afternoon, his remains being followed from his late residence to the Cathedral by the Right Honourable the Governor, the Honourable the Chief Justice, the Honourable Mr. Sullivan, Sir E. Gambier, His Excellency the Commander in Chief, the Heads of Departments, and nearly all the Clerical, Civil, Medical, and Military Services at the Presidency.

During the procession minute guns to the number of 59, the age of the deceased, were fired from the fort battery.

The Burial Service was performed by the Archdeacon and junior Chaplain, and the same order was observed in proceeding to the place of interment as was followed on entering the Cathedral. The concluding portion of the sublime service of the Church of England appointed for the occasion was read by the Venerable the Archdeacon, who, but a few weeks before, had officiated in the same spot whilst he, who was then committed to the silent tomb, knelt at the grave of his wife. Those who witnessed the funeral of Mrs. Corrie can never forget the chastened sorrow which characterized the Bishop's demeanour on that occasion. He was indeed chief mourner, but he appeared rather to strive with his feeling than to yield fully to their influence; and it is to be feared that his exertions to subdue his grief for his departed wife, both then and for some time afterwards, tended to accelerate, if it was not the cause of, the mournful event which we all deplore.

PUBLIC MEETING.

At a general meeting, very numerously attended, of the community of Madras, held at the College for the purpose of considering the fittest mode of testifying the regard and respect entertained for the character of the late Bishop Corrie, the Right Honourable the Governor in the Chair: the following Resolutions were proposed and carried unanimously—

“1. That a subscription be entered into for the purpose of erecting a monument in the Cathedral, Madras, to the memory of The Right Reverend the late Lord Bishop of the Diocese.

“Proposed by Sir F. Adam, seconded by Sir R. Comyn.

“2. That, after setting aside a sum sufficient to defray the expenses of the monument, the residue from a fund for the endowments of Scholarships, to

be called ‘Bishop Corrie's Scholarships,’ in Bishop Corrie's Grammar School.

“Proposed by Sir P. Maitland, seconded by Mr. Sullivan.

“3. That a Committee be formed for the purpose of carrying the above Resolutions into effect, and that it be composed of the following gentlemen—Sir P. Maitland, Mr. Sullivan, the Archdeacon, and Colonel Cadell.

“Proposed by Sir E. Gambier, seconded by—  
“4. That Messrs. Arbuthnot and Co. be requested to undertake the office of Treasurers.

“Proposed by the Archdeacon, seconded by Captain Dalrymple.

“5. Thanks to the Chairman, (for his kindness in taking the Chair, and for his able conduct in it,) having been proposed by Brigadier General Doughton, and seconded by Colonel Waugh, the meeting was dissolved.

“A sum amounting to about 12,000 rupees has been subscribed.

“The Committee entered upon its appointed duties as soon as the meeting was over, and resolved that measures be at once taken to secure the services of an eminent artist in England, and that a Committee be formed in London, of which the late Bishop's brother, the Rev. G. Corrie, his brother-in-law, J. W. Sherer, Esq. and his intimate friend the Rev. Josiah Pratt, senior, are to be requested to be members. A most striking likeness of the lamented prelate is, we are told, in the possession of his brother.

“The Committee also resolved to write to the principal authorities, civil and military, at the outstations, and we suppose also to Bengal, Agra, Bombay, and Ceylon.

“The funeral expenses are to be borne as a public charge.

“The family has complied with the request of some particular friends to permit a selection of his Lordship's sermons, &c. to be published by subscription. They are to be edited by the Rev. H. Cotterill, his Lordship's Domestic Chaplain.”

YOUTH'S DEPARTMENT.

DIALOGUE BETWEEN A MOTHER AND CHILD ABOUT BELIEVING IN JESUS CHRIST.

Child.

I want to know the reason why  
That we to Jesus Christ must fly,  
And what's the meaning when you say  
We must believe, for that's the way?

I often read and hear his name,  
And I believe that Jesus came,  
But can I get to Heaven's bliss  
For only just believing this?

Mother.

No dearest child! this is not all,  
Your very heart must hear his call,  
And when you feel you've naughty been,  
Believe that he can pardon sin.

He came to earth, came down from heaven,  
He died, that we might be forgiven,  
And this is what you must believe,  
Those who repent he will receive.

Be really sorry and rely  
On Jesus Christ, who came to die,  
And pray to have your sins forgiven,  
And he will help you on to heaven.

Child.

But how can Jesus help us on?  
You know that he to heaven is gone,  
And will he leave his throne on high,  
To help us children when we cry!

Mother.

No, he will still be shining there,  
But he, my love, is every where,

And well His tender heart doth know  
The little thoughts you think below.

And when you feel that sin is bad,  
And think you should be really glad  
To leave it off and serve him more  
Than ever you have done before;

And when you feel a wish to try,  
Oh! then believe that Christ is nigh,  
And that he listens to your prayer  
As well as if you saw him here.

He need not come, you know my dear,  
He is in heaven, and he is here,  
And this is what he wants to do,  
To put his Spirit into you.

Child.

That is a strange, surprising thing!  
Will Jesus Christ his spirit bring,  
And put a holy heart in me,  
I cannot think how that can be.

But if the Bible says he will,  
I hope I shall believe it still,  
And always ask him when I pray  
To take my stony heart away.

Lord, make me clean, put into me  
Such holy thoughts as are in Thee  
And let me love thee and depend  
With all my heart on such a friend.

It's true that I am poor and weak,  
But thou hast strength that I may seek,  
Lord, let me from thy grace receive,  
And help me, help me to believe.

Epis. Recorder.

From the Christian Mirror.

FACTS FOR CHILDREN TO THINK UPON.

My little friends, I am going to tell you some stories with regard to the Sabbath. And I will tell you nothing but what is true. God says, "Remember the Sabbath day to keep it holy." It is said also of Eli's children, that they made themselves vile, and their father restrained them not, therefore God determined to slay them. Now keep these two things in view as I proceed, and inquire whether it is not probable that God punished those of whom I am about to tell you, for their disregard of his command, and because they made themselves vile by breaking the Sabbath.

I once knew a boy who lived near me, and with whom I was well acquainted; we went to school together, and played together, and he appeared to be very kind and obliging to all of his mates. But he did not keep the Sabbath, but played about with other wicked boys. One Sabbath, late in the autumn, he went out on the ice, and played and skated all day. Just at night he came in and ate his supper in a great hurry, and went out again immediately. In a short time the alarm was given that poor George was in the pond. All endeavors to save him were fruitless. He was taken out a corpse.

Another boy with some other companions went out upon the Sabbath to shoot birds. After spending the greater part of the day in this way, they stopped to rest. While standing carelessly with the muzzle of his gun against his side, and leaning upon it, it went off, and lodged the whole charge in his body. It passed partly through his lungs; and a few shot passed quite through his body, and both of the wads were likewise lodged in his body. Badly as he was wounded God gave him space for repentance, for he lived, although in great distress, for nearly a week. He underwent several painful operations, and the doctor did all in his power to save him, but in vain. His parents refused to let serious people converse with him. And some who came with their hearts full of pity for him, were forced to go away without being allowed to say scarcely a word to him. The night before he died, he was heard to say several

times, "O mother, it is hard to die." But he died, and where is his soul? Now, had he spent the Sabbath serving God, and seeking salvation, it would not have been so hard to die. But he made himself vile, and was not restrained, and the Lord slew him.

A SABBATH-SCHOOL TEACHER.

We commend the following to the notice of those parents, so numerous everywhere, who are neglecting the proper care of their children:—

HOW TO HAVE GOOD CHILDREN.

I am not intending to write a book just at this time, Mossrs. Editors, which I should have to do if I said all that might be said under the head I have chosen: I will only ask a few moments' attention to one particular point—that of *keeping children at home*. "But why keep them at home." Because home is the best place for them: the best place to instruct them, to form their manners, mould their morals, cultivate tenderness and domestic affections. Because if they are much abroad, they will see and hear a thousand things they ought not; they will fall into bad company: their morals will be corrupted; and they will acquire idle and vicious habits. They will gradually escape from parental influence and control; and, from *bad company abroad*, they will learn to practice *in-subordination at home*. "But would you prison up a child always at home?" Not exactly so; for instead of making home a prison, I would make it as near as possible a *paradise*. I would make the word *home*, the sweetest in the ear of the child of any in the language. At home he should see smiling countenances, hear sweet sounds, and find instruction mingled with delight. He should have his black board and chalk, his slate and pencil, his little wagon, his nursery ball, his little books, and if somebody would only make them a set, or a number of sets, of alphabetical letters, neatly cut out of ivory or bone, with which he could learn to make monosyllables and words. This of course refers to the small child; when he grew larger he should have books adapted to his age and capacity; he should draw maps; he should, if possible, have a little garden to cultivate—at all events, some boxes filled with pretty flowers. He should have tools, and be taught to exercise himself in carpentry. To make home agreeable, I would have a little singing bird or two, whose sweet notes would soothe, calm, and induce cheerfulness. Yes, little instrumental music I would not object to, but I should not like to have so much time spent in attention to that as to lead to the neglect of more important studies. I would converse with my child, walk with him, spell, read, write, recite and parse with him. I would enter into a correspondence with him; I would sing with him, and pray with him. Thus I would endeavor to make him feel that there was no place like *home*. You may indulge children and spoil them; you may be unduly severe, and spoil them; you may be sour, and spoil them—or you may neglect them, and others will spoil them. But if you will yourself be what a parent should be, and strictly gain and retain the ascendancy which properly belongs to a parent, if you will be fruitful in expedients, and persevering in effort, you may succeed in "training up a child in the way he should go, and when he is old he will not depart from it." SINNER.

N. Y. W. Mess.

CLERGY AID SOCIETY.

It is with great satisfaction we are enabled to state that a Society has been formed in London for the purpose of providing additional Clergymen for our populous parishes, and is to be called the "Clergy Aid Society." His Majesty has signified his desire to become the Patron, and has declared himself an annual subscriber of 300*l*. The Archbishop of Canterbury and York, and Bishop of London, have each put down their names for annual subscriptions of 200*l*, and several other Clergymen and laymen for 100*l* per annum. We have no doubt of the support this only efficient mode of improving the condition of the people will receive.—*Chr. Remem.*

Sin—He that makes light of little sins, is in constant danger of falling into greater ones.

For the Colonial Churchman.

IMITATION OF THE HYMN OF M. DESBREAUX IN THE SPECTATOR, NO. DXXIII.

Awake thy vengeance, mighty Lord!  
Arouse the tempest, plague, or fire;  
These only wait the signal word  
To bid thy guilty worm expire:  
Let darkness shroud the trembling world  
Where horror stalks in dread career,  
Or vivid lightnings widely hurl'd  
With awful blaze illumine the sphere;  
Still 'mid the terrors of the scene  
My ransom'd soul may smile serene.

For, oh! there is no ray so bright,  
No veil of gloom so dark can be,  
To hide from Faith's unwar'ring sight  
The hallow'd cross of Calvary!  
While at its foot I humbly kneel  
And bathe in that empurpled fount,  
Offended Justice' self shall feel  
That mercy there reigns paramount;  
Shall feel its requisitions cease  
And leave my ransom'd soul in peace.

From the Christian Witness.

Mr. Editor,—The following lines were composed by the late Dr. Wilkins,\* of West Chester, N. Y., on the eve of his seventy-second birthday. If you think them worthy place in your columns, you would oblige by inserting them. I think there is something very sweet in these lines—coming from the pen of an aged man, with heaven and its glories just opening to his view. It really seems as if he caught a glimpse of its hallowed courts, while he finished the two last lines. Doubtless you know Dr. Wilkins. He was a highly respected and beloved minister of the Church. He died some years since full of years. Like a shock of corn fully ripe, he was gathered to his fathers, with a faith that always wrought righteousness.

SEVENTY-TWO.

"Thou busy world, at seventy-two,  
What more have I to do with you?  
My setting sun presages night,  
The grave already in my sight;  
Each dear associate gone before,  
My bosom friend, too, seen no more;  
Then what are all thy cares to me,  
Thy joys, thy pomp, thy vanity;  
Thou busy world at seventy-two  
What more concern have I with you?  
Vain mortal! pause—reflect again,  
Consider—lest thy hopes be vain—  
Thy warfare must be carried on;  
Thy Christian race is not yet run;  
In faith and fear thy course pursue,  
The world has great concerns for you:  
Still dangers press—still duty calls,  
Still pleasure tempts and pain appalls,  
Malignant spirits still annoy,  
To dash thy hope and blast thy joy  
Then, watchful press thy armor on,  
While ought remains, think nothing done.  
Gird up your loins—call forth your powers,  
As yet the prize may not be yours.  
The time is short, the goal is near,  
Then trembling—trembling persevere,  
Heaven opens wide its golden portal.  
See, see! thy Lord, and crown immortal."

A SABBATH DAY'S JOURNEY.

Short was a Sabbath's journey: emblem meet  
To tell its toils how few, its joys how sweet,  
And still each Sabbath shines so full of heat  
Though short all days, 'tis shortest of the seven.

\*Formerly residing in Nova Scotia and father of Wilkins, of Windsor.

## MILES COVERDALE.

The following is a copy of an inscription on the monument to the memory of this illustrious character, just completed by Mr. G. Sharp, of Gloucester:—"To the memory of Miles Coverdale, who, convinced that the pure Word of God ought to be the sole rule of our faith and guide of our practice, laboured earnestly for its diffusion; and with the view of affording the means of reading and hearing in their own tongue the wonderful works of God, not only to his own countrymen, but to the nations that sit in darkness, and to every creature wheresoever the English language might be spoken. He spent many years of his life in preparing a translation of the Scriptures. On the 17th of October, MDXXXV, the first complete English printed version of the Bible was published under his direction. The parishoners of St. Magnus the Martyr, London Bridge, desirous of acknowledging the mercy of God, and calling to mind that Miles Coverdale was once Rector of their parish, erected this monument to his memory, A. D. MDCCCXXXVII."

## LEARNED CHURCHMEN.

In the peaceful and ordinary season of the Church the services of her ecclesiastical champions may not be needed; but when danger threatens, and when an attack is feared from heresy or false doctrine, then the church does with her critics and her philologists, what the state does with her fleets that are going in ordinary—she puts them into commission, and to these learned and highly-gifted ecclesiastics, more than to any blind or hereditary veneration on the part of the people, does she owe it, that both the Arian and the Socinian heresies have been kept from her borders.—*Dr. Chalmers.*

## LIBERAL BEQUEST.

We understand that a new Episcopal Church is about to be erected in Northampton. A pious and benevolent lady, connected with the Establishment, lately deceased, has, by her will, left 100,000*l.* as a national legacy, for the express purpose of building churches; and Northampton, it appears, is one of the favoured towns destined to share her munificence.

## THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, SEPTEMBER 7, 1837.

THE BISHOP.—Our readers will have seen from the public papers, that his Lordship and family have sailed for England in H. M. S. Vestal, on the 23th ultimo. We are assured that the prayers of his clergy and people, which he has particularly requested in a very affectionate Circular addressed to the former, on the eve of his departure, will not fail to be offered to the great Head of the Church, that He would be pleased to protect him from all dangers, prosper his endeavours for the benefit of the Church, and grant him a safe and speedy return to his diocese, to which he has already rendered such important service, both before and since it was committed to his entire charge. The unwearied zeal and unceasing watchfulness, and laborious perseverance, with which he has devoted himself to the advancement of the interests of the church, and the comforts of his clergy, richly entitle our Bishop to the grateful regard of all who are placed under his superintendance. The Circular to which we have alluded, though addressed to the clergy, contains much in which the laity are concerned, and therefore we take the liberty of giving a few extracts from it.

After 'acknowledging with heartfelt gratitude to God, the very becoming and exemplary manner in which many of the clergy have endured severe trials and hardships; and bearing cheerful testimony to their unwearied zeal and distinguished diligence and devotion to the service of their Lord and Master, and after earnest exhortations to his Brethren to be diligent and persevering in seeking for help from the Holy Spirit,' his Lordship proceeds—

"I renew the entreaty, which many of the Clergy have already received from me, for zealous attention to the formation and immediate and active exertions of the

"CHURCH SOCIETY." It will be found, as we trust, under the heavenly blessing which we implore for it, a powerful instrument in uniting us, as members of one family, in holy christian love. I beg you to meet every objection that may be grounded on the existence of pecuniary difficulties, by showing plainly that money is but a secondary object at present, however useful and even necessary it may be in carrying forward all the designs of the Society. Let the poorest see and feel that he is gladly received and welcomed, as the richest, in this band of brotherhood; and let not one member of the Church fail to be enrolled in it. This Society may be best to the promotion of the happiest intercourse between pastor and people, as well as among all the members of the flock with each other; and when due attention is excited universally among those members, for the Church, and for all that pertains to her, their good will towards all who bear the christian name will be cherished without any compromise of principle; and the hearts and hands of those to whom God has given ability to do her service, will surely be opened, and their bountiful offerings for her prosperity, will be sanctified to her, and to themselves.

I rejoice in being able to inform you, that the University of King's College, at Windsor, which has hitherto been the chief nursery for the Colonial Clergy, as well as the Collegiate School there, are happily in a flourishing condition, which should call forth our gratitude.

Divinity Scholarships will in future be supported at that college by the benevolence of the Societies for *The Propagation of the Gospel*, and *For Promoting Christian Knowledge*. The amount of each Scholarship will, for the present, be £40 Sterling, per annum, although this sum will be liable to reduction, if it should be found necessary. The Scholarships will be held for five years, if the Scholar remain so long in college, and keep the necessary terms for the degree of A. M. In disposing of them, a preference will be given to the sons of missionaries, if they be well qualified.

The attention of yourself and of your flock will also be required for the encouragement of education generally; and you cannot be too earnestly engaged in securing the efficiency of your Sunday schools. These should be made particularly interesting to all of every age, who can derive benefit from their instruction. *The congregation should all assist you in giving warm encouragement to those excellent Institutions.*

Be assured that my daily thoughts will turn towards you: my daily prayers, imperfect as they may be, will be offered for your continual direction and blessing from above. I beg to be remembered in the prayers of the church, and in your private petitions to the heavenly throne. Fervently commending yourself, your flock, and your labours among them, to the Grace of our Lord and Saviour Jesus Christ, I am, Reverend and dear Sir, your affectionate Brother,  
JOHN NOVA SCOTIA.

CONFIRMATION.—We have received the short communication of our respected correspondent "U. T." on this subject, and especially dwelling on the importance of the due preparation of all who come forward for the reception of that apostolical rite, "a rite," our friend observes, "which I have ever considered of the utmost importance to the Church when administered and received according to the design of our pious Reformers. This rite should doubtless be attended by due preparation of heart and mind in the recipient, and strict examination, and circumspection on the part of the parochial minister who gives the requisite certificate, or presents the youthful candidate to his Bishop: assuredly no clergyman who has the true interests of his flock at heart, would miss so good an opportunity of directing the 'young in the way they should go.' But my experience has shewn me that young people are extremely averse to public religious examination, and scarcely less so to public religious instruction, and that they will avoid both the one and the other if they can obtain the Rite without them."

In reply to his inquiry as to the practice in other places, we can inform him that in the parishes along this western shore, much time and attention are bestowed by the parochial clergy, upon the instruction and preparation in heart and understanding of all whom they present to the Bishop. For several months before confirmation, the young people are required to attend their pastor; and not only to comply with the rubric so far as "to say the Creed, the Lord's prayer and the Ten Commandments, and also to answer to the other questions of the short Catechism," but they generally commit to memory besides, Lewis's or some other

exposition of the church catechism, together with a catechetical account of the nature of, and authority for, confirmation. Nor is it forgotten to address them particularly and constantly as to the importance of spiritual qualifications, above all others, for this holy ordinance—for obtaining which they are exhorted to use diligent prayer for the help of God's Spirit, in private; and are frequently called to unite with their minister in public, in addresses to the Throne of Grace in their behalf. And finally, when the chief earthly Shepherd "comes down" to lay his hands upon them, like Peter and John of old, to confirm those whom Philip the inferior minister had baptized and prepared for them, we conform to the rubric after the catechism, by "giving in writing with our hands subscribed thereto, the names of all such as we think fit to be presented to the Bishop to be confirmed."

GRATIFYING.—We have been favoured with the following extract of a late letter from England, giving a short but interesting notice of the state of our late King's mind during his last illness, as well as of the exemplary devotion to him and piety towards God, of his excellent consort.—The mention of our present Queen is such as to confirm the favourable impression which has already been made upon the public mind:—

## EXTRACT.

"The character and tone of mind of our young Queen, so far as it has had scope of development, is certainly full of good promise.—All that you can hear of the Queen Dowager, during the late King's illness, is in no degree overstated. The Archbishop spoke of it in the highest terms. Her devotion to her husband shewed itself in the minute and constant attentions of a common nurse; and her unfeigned piety towards God supported her own mind through all her trials, and no doubt greatly assisted to the elevation of the King's, whose whole deportment and apparent seriousness, repentance, faith, and resignation, his Grace also spoke of with much satisfaction."

BISHOP STEWART.—We sincerely regret to be obliged to record the death of this amiable and exemplary prelate, which occurred in the month of July in England, whither he had gone last year for the benefit of his health. He has not left behind him a more humble, devoted, single-minded, and pious servant of the Lord; and his loss will be deeply deplored by his diocese in which he was universally respected and beloved, as well he might, seeing that for the sake of that Diocese he turned his back upon the allurements of rank and wealth in his native land, and spent his means and shortened his days in building up the church in the wilds of Canada. No doubt we shall receive from the pen of some of his clergy, some farther notice of this estimable Bishop, which they are more qualified than ourselves to give, and in the mean time we refer our readers to a sketch of him which appeared in No. 7, vol. 1, of the Colonial Churchman.

ST. GEORGE'S, HALIFAX.—We omitted to notice the formation of a Committee of the "Church Society," in this parish; but we are unable to state any particulars of its organization. In every case we shall be glad to publish the names of officers, with an account of the meeting held, &c. We call particular attention to the earnest advice of our Bishop in this number, respecting the formation of these committees throughout the diocese; and we shall be happy to publish the proceedings of the General Committee at Halifax, whenever they are sent to us.

THE CLERICAL SOCIETY for this District purpose (DV) to meet in the parish of Trinity Church, Liverpool, on Wednesday and Thursday the 13th and 14th instant.

## DIED.

In this town, on the 31st ultimo, Mrs. Sarah Paine, aged 67 years.

## POETRY.

## THE FOUNTAIN OF MARAH.

By Mrs. Hemans.

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter.

And the people murmured against Moses, saying, what shall we drink?

And he cried unto the Lord, and the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet."—Ex. xv. 22—25.

Where is the tree the prophet threw  
Into the bitter wave?

Left in no scion where it grew,  
The thirsty soul to save?

Hadst nature lost the hidder power,  
Its precious foliage shed?  
Is there no distant eastern bower,  
With such sweet leaves o'erspread?

Say, wherefore ask, since gifts are ours,  
Which yet may well imbue  
Earth's many troubled founts with showers  
Of heaven's own balmly dew?

Oh! mingled with the cup of grief,  
Let faith's deep spirit be;  
And every prayer shall win a leaf  
From that blest healing tree.

From the Pastor's Testimony.\*

## THE GODLY FAMILY.

Mr. Conley lived upon an adjoining farm. He had the same number of children, but less pecuniary means than his neighbour. In one important particular, his character was in striking contrast with that of Mr. Kailer's. He was a pious man. He acknowledged God in all his ways. He worshipped him in his own dwelling. He honoured him by hallowing his Sabbaths, and visiting his temple. He and his partner were united in the service of the Redeemer. They gave up their children in infancy to the Lord. They trained them in his "nurture and admonition." And the result was, that their children chose the ways of religion, and in early life entered upon the service of the Redeemer.

Twenty years had brought about great changes in this family. Several of them had fallen beneath the strong hand of death. But I learned that every member of the family had lived respected and beloved, and that those who had passed from the present scene had left the brightest evidence that they had gone to their eternal rest. An eye-witness gave me the following account of Mrs. Conley's death:

"She had been an eminently pious woman, and had exerted all of a mother's influence to train her children in the way they should go. Her last illness was a violent attack of fever, which rendered her delirious and insensible till near the close of life. A few days before her decease the cloud passed from her mind, and her reason was fully restored. One of her sons at the time was in the room. She called him to her side, inquired how long she had been sick, what was her complaint, and what the prospect of her recovery. She then asked to be left alone for a few moments, which she spent in solemn prayer to God, that he would prepare her soul for an entrance into his blessed kingdom.

After this, she requested that her husband and all the family might be assembled. She then told them, with the utmost composure, that she was convinced that this was her last sickness, and that she wished to have all her thoughts henceforth in heaven. She remarked to Mr. Conley, "You have been to me a most kind and devoted husband: continue to put your trust in the Lord;" and then turning to the other

members of the family, she said, "I can never be sufficiently thankful to God that he has given me such affectionate children, and that his grace hath brought them into the way of life. I die with the blessed prospect of meeting my husband and all my children in the skies. My only hope of acceptance is through the blood of Christ. I have nothing else to look to or lean upon. I never before had such an humbling view of my own unworthiness, and the utter unprofitableness of my own life. But, blessed be my covenant-keeping God! in Christ my Redeemer, I see there is an infinite fullness. O the preciousness of Christ! tell it to all the world."

In this happy and composed state of mind she continued, till her spirit, loosed from its clay tenement, fled to the realms of celestial light.

This narrative shows you, my friends, the advantage of choosing the Lord for your portion, and choosing him at the commencement of life. I have not been painting from imagination, but rehearsing to you well-authenticated facts. And what is the conclusion to be drawn from all that we have heard? That if we enter at once upon the service of the Lord, ours will be a useful life and happy death. But if we put off the work of salvation, and "cast away the law of the Lord of Hosts," we shall live to no purpose, our death will be wretched, and ere long we shall lift up our eyes in hell, being in unceasing torments.

## GERMANY.

Sabbath-breaking is the crying sin of Germany; knitting, sewing, shoemaking, and store-keeping, and similar occupations are often continued on Sabbath as on other days. Parties of pleasure, halls, feasts, shows, and the like, distinguish this day; while the most pious only observe it by attending church at least once. Tholuck studies as much perhaps on Sunday, as on any other day in the week, excepting perhaps that sometimes he is prevented by having company. You will not then expect to hear of crowded churches, prayer meetings and revivals. There are here six churches for 25,000 persons. In each of these there are, on an average, three services on every Sabbath, and some one or two more during the week in some. Excepting however the occasions on which some gifted man officiates, the audiences are very thin. I have seen as few as fifty or sixty—I have heard of cases where there were only two or three, and Tholuck says in a sermon preached and published just before my arrival, that in places in Germany it has been sometimes necessary to delay public worship for want of an audience. Who mourns in secret places over these things? But few, though I hope some. I have made the acquaintance of one pastor who is an example to ministers any where, except with regard to his views on the Sabbaths.

These may be palliated, but not excused, by saying they are those of the Reformers,—and have come down as correct from the days of Luther. They result from the contempt, so to speak, thrown on the old Testament. Its religion was a mere preparation for the new church, not the same in substance. The Jews are an uncultivated, rude people, and the Sabbath but one of those ceremonial institutions, which the freedom of a better dispensation has laid aside. If the pentateuch, for instance, be inspired, which the rationalists boldly deny, its inspiration adds but little to its binding authority. Their views, it is hoped are giving away somewhat to better, under such men as Tholuck, but they are the views of many, who rank among the orthodox and evangelical.

Speculation and philosophy, falsely so called, that of man's mere reason, are the great efforts of German scholars. Here they entrench themselves and proudly set at defiance the force of all revealed truth, which does not tally with the results of their reasonings. The people generally are early and well instructed in the letter of the Bible, at least provision is made for it, but even that is not always done; they have however, but few spiritual instructions.

The young men come from the gymnasia to the universities, without any correct practical views of religion. They study now as a science, those who are theologians, and as the means for earning a livelihood, few look farther. The eye and hand of one of the most despotic and best administered governments in the world, is on them, and every nerve is strained to

possess the necessary literary qualifications—but as Professor T.—has told me, "I have come from an examination of a candidate, and gone to my room and wept as I reflected that I had been one to sustain a young man's examination, who had not a spark of piety; but the law asks a candidate no question except on his literary acquirements, and I could not." I believe he is a pious man, and his views of the Sabbath aside, most upright in his walk. Then I think he is uneasy, and he is evidently feeling and working his way to produce a change.

The philosophy and philology of Germany are not alone guilty of the low state of religion. The natural man is in the pulpit of her churches, and "as priests, so people." I know of nothing which would probably under God, so soon change the face of things, as the infusion of the missionary spirit. My dear sir, pray for Germany. Oh what a lever in the moral renovation of this world might the German church become, if imbued with piety!—*South. Religious Telegraph.*

**Covetousness.**—The vice of covetousness is so obviously at variance with the liberal, disinterested, and lovely spirit of the Gospel, that it requires no subtlety of argument to prove its utter inconsistency with the Christian profession and character; and, except in those instances which bespeak as great a perversion of the intellect as of the heart, there are few persons who would not indignantly repel the charge of covetousness, or eagerly endeavor to prove such a charge to be false and groundless; and it is to be feared that many are guilty of this vice, who disguise it with ingenious sophistry, under specious and plausible names.—*Mary Jane Mackenzie.*

**Holiness**—says Barrow, is not a mushroom that springeth up in a night, while we regard it not; but it is a plant that groweth slowly and tenderly. It needs much pains to cultivate it, much care to guard it, and much time to mature it. Neither is sin a spirit that may be conjured away by a charm, slain by a single blow, or despatched by a stab.

## THE CHRISTIAN KEEPSAKE

And MISSIONARY ANNUAL for 1836, and 1837; Doddridge's Family Expositor; Doddridge's Rise and Progress of Religion in the Soul; Cooke's General and Historical View of Christianity, 3 vols; Brown's Life of Hervey; Brown's Essay on the Existence of a Supreme Creator, 2 vols; Bickersteth's Scripture Help; Bickersteth on prayer; Bickersteth on the Lord's Supper; American Almanac, and Repository of Useful Knowledge for 1836, and 1837; New Brunswick Church Harmony Bibles and Common Prayer Books various sizes & bindings; Burkett on the New Testament, 2 vols; Stobbing's History of the Christian Church, 2 vols; Lardner's (Rev. Nat. D. D.) Works, with a life by Dr. Kippis, 10 vols; Mason on self-Knowledge; Murray's Historical Account of Discoveries and Travels in North America, including the United States, Canada, the Shores of the Polar Sea, and the Voyages in search of a North West Passage, with Observations on Emigration, illustrated by a Map of North America, 2 vols. for TEN SHILLINGS! the Republic Letters, 4 vols; Robertson's Works complete in one vol; Gibbons' Rome in one vol; Rollin's Ancient History, one vol; Saturday Magazine, in monthly parts, part 1 to 9, or in vols. vols 1 to 9; Scott's Bible, 6 vols; Trilott Evangelists, interlinear; Valpy's Greek Testament with English notes, 3 vols; Walker's Key to the Classical Pronunciation of Greek, Latin, and Scripture proper names. For sale by

C. H. BELCHER.

Halifax, May 7th, 1836.

PRINTED AND PUBLISHED ONCE A FORTNIGHT, BY E. A. MOODY, LUNENBURG, N. S.

By whom Subscriptions, Remittance, &amp;c. will be thankfully received.

Terms—10s. per annum:—when sent by mail, 11s. Half, at least, to be paid in ADVANCE, in every instance. No subscriptions received for less than six months. All Communications to be POST PAID.

General Agent—C. H. Belcher, Esq. Halifax.