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For the Colonial Churchman.

The following verses relating to two important events in the life of a young man in whom we take much interest, have been handed us for insertion.—It is often pleaded in excuse for blemishes in composition, that the piece was not intended for publication; but however untruly such a plea is often raised, we believe that in the present instance it may, if required, be advanced with propriety—These lines having been intended solely for the private and partial eyes of intimate friends.—Ed. C. C.

TO A YOUNG MAN ON HIS BEING CONFIRMED.

By his Aunt.

'Twas beautiful to see thee go,
In all the bloom of youth—
Enlist—a Soldier of the Cross,
A Champion for the Truth.
Gird on the armour of your God,
With zeal your foes defeat;
The prize is Heaven, whose bright reward
Your vict'ry shall complete.

Though thorns spring up around your path,
Afflictions o'er you roll,
And Satan's fiercest storms of wrath
Attempt to drown your soul.

Though friends forsake you one by one,
All earthly comforts fly—
There is prepared, by GOD'S dear SON,
A rest for you on high.

TO HER NEPHEW ON HIS FIRST GOING TO THE COMMUNION.

By his Aunt.

And wouldst thou like to join that ardent throng,
Whose hallow'd lips Immanuel's praise prolong?
Whose golden harps peal through the courts above,
And vibrate only with redeeming love!
How sweet the sound, seraphic floats,
Till Heaven reechoes their transported notes.
To souls redeemed the theme can never tire;
No—not when countless ages shall expire.
Pure, subtle, spirits—never need repose,
And holy zeal, there, no abatement knows—
Do not such thoughts enkindle a desire
To quit dull earth and join that radiant choir.
My soul, quite freed from sin and Satan's thrall,
I think, would sing the loudest of them all.
From earth detach'd, a union Death shall sever—
Triumphant sing—"Worthy the Lamb forever!"

For the Colonial Churchman.

Messrs. Editors, (No. 7.)
I have to prove that 'liberty of conscience,' or the liberty for every man to do as he likes, is nowhere to be found in the Bible.

I should think that the well-known fact that the word of God pronounces the conscience of man to be liable to err, and that we may be led, like St. Paul, to do things directly opposed to the will of God, "in all good conscience," or rather, without being approved by our conscience, it being "defiled," and ought to be sufficient to shew the folly of depending too much upon so unsafe a guide. The

following are some of the passages of Scripture in which conscience is mentioned as being evil, or unsound. Heb. x. 22. 1. Tim. iv. 2. Titus, 1. 15. Now if it be possible for the devil to disguise himself in such a manner, and to give such a colour to his plans, that they may appear, even to good and well-meaning men, quite religious and holy, is it right to lay no restriction upon the conscience of man? Can we unreservedly follow its dictates? Or rather, how comes it to be in such high reputation in our days? Alas! I fear it is a bad 'sign of the times!' It certainly does not shew a very general esteem, or love, or submission, to the written word of inspiration. But we can prove the unscriptural foundation of 'liberty of conscience' under another point of view. St. Paul commands christians to "obey them that have the rule over them, and to submit themselves." (Heb. xiii. 17.) What then, are we to understand by the obedience required in this text of Scripture? Does the apostle mean that we should "obey them" only so far as they pleased our fancy, or our taste, or answer our peculiar views? If so, then what is the use of the injunction? But if not so, if we are to pay them a strict and constant obedience, without consulting our own private opinion, which cannot be safely depended upon, then, where is 'liberty of conscience' to be found in the Bible? Here we are, by the revealed will of Heaven, bound to "obey them that have the rule over us, and to submit ourselves," and, behold! what is the fashion among those who profess to follow the apostles' precepts? How do they obey the apostles, and their successors? How do they "submit themselves" to the lawful and regularly ordained clergy,—to them who have, by a divine appointment, "the rule over them, and who watch for their souls?" I suppose there is no inhabitant of Europe, or America, who does not know that it is now the fashion for every one to select his own spiritual teacher, and, of course, to dismiss him at pleasure, or whenever he may dare to "rule" his employer in any way which may not happen to meet his approbation! This is a strange way to obey them that have the rule over us!—St. Paul could only speak to one church, and of one kind of rulers. He never acknowledged any christian minister who had not entered by the door into the Sheepfold, or who had not been regularly ordained and appointed to rule over the faithful; but since his time, ministers of various shades, of various opinions, and of various names, have sprung up, and have fought, and are still fighting, each for a share in the government of the christian world! So, men, having lost sight of a large portion of the Holy Scriptures, and forgotten what they owed to the true catholic and apostolic clergy, have been tempted by novelties; and at last, have found it a very convenient thing to hire a spiritual ruler, to be ruled by themselves as they might require, and to be exchanged for another at any time, or so soon as they are tired of his services. Thus, no doubt, few know who are the persons, or the church, to which the apostle speaks when he says:—"obey them that have the rule of you, and submit yourselves;" and the reason of this is, that St. Paul never thought of giving such a thing as 'liberty of conscience,' but that men have taken it themselves, in defiance of all authority, or without any precept. Liberty of conscience, therefore, is opposed to the word of God, opposed to reason, and opposed to the prosperity of true religion. It is only good for the unruly, the stubborn, the despiser of order, and the lover of confusion, and religious licentiousness.

But some may ask, does not the apostle say, that "where the spirit of the Lord is, there is liberty?" Yes, but he surely could not mean liberty for every man to do as he pleases, or to invent as many new creeds or forms of worship as we like, since he would then be at variance with himself. How could he forbid divisions in one place, enjoin perfect love and

unity in another, and obedience to spiritual rulers in the next, and then destroy the whole by giving full liberty to all men to do as they pleased? This is impossible. But the liberty of which he speaks in 2. Cor. iii. 17, is in reference to the understanding the spirituality of the Law of Moses, which was covered from the Jews, but which covering, or "vail," was taken away in Christ."—There is yet another passage, which a man quoted to me the other day to prove that liberty of conscience was a christian privilege. I mean the 5 ch. of Gal. and the first verse.—"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." This passage has a special reference to circumcision. Some were inclined to continue the observance of that ordinance, and the apostle is anxious to make them understand that it was done away with, and a more perfect dispensation, and a simpler or freer form of worship was to be substituted in its room. Christians do certainly enjoy many privileges which the Jews did not possess. The Jewish church was, as it were, encumbered with an infinite number of typical ceremonies and ordinances which could never be omitted without the greatest danger; but the christian church is quite different in her ceremonies, and external forms; the most painful or difficult parts of the Jewish worship being removed, our's becomes milder and more Gospel-like! But let us not suppose that we may abuse this liberty for the fulfilment of our own lusts, or of our own peculiar wishes. Christ has made us free from the curse of sin, but let us take care "not to use this liberty for an occasion to the flesh." The liberty which leads people to disregard "them that have the rule over them," disobeying their commands, and slighting their counsels, is indeed a most pernicious liberty. And this is, however, the very principle which has given birth to the numberless sects in existence. Let a man even imagine that he could also preach, and without any further consideration, without consulting whether he has the authority, or not, without caring whether he "enters by the door" or not, he immediately sets up as a minister, draws away disciples after him, and a sect is formed!! Another will find something to blame in his spiritual guide, or he may not understand some parts of the church services, or he may suppose that he could devise some better plan for the extension of the Gospel, or he may be too closely reproved by the minister over him, or he may find some of his enemies in the habit of attending the same place of worship,—any of these, and a thousand other motives, may lead a man in our days to form, or to join, a sect; and it may never happen to him to think of the evil which he must commit by his disregard for all apostolic rules and order! Is not such a conduct the fruit of the false liberalism, so prevalent in the world?—How different is the conduct of the true, humble, and unpresuming member of the church of Christ! How differently also does the Holy Spirit direct us in the whole of the sacred volume! The votaries of dissent excuse themselves, and their favourite principle, by their wish to do good, but a more consistent, a more scriptural course of conduct equally affords the means of being useful, without being guilty of tearing to pieces that seamless coat of Christ. Might not private christians be very useful, nay, much more useful in the church, than in leaving her communion for the sake of a few indifferent things which they may not understand. Yes, I am sure that whoever possesses grace enough to "obey them that have the rule over him, and to submit himself," though he should have to crucify his strongest will in order to do so, will behave more according to God's word, and be more beneficial to his fellow-creatures.

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

PUBLIC INSTRUCTION IN EUROPE.

We take from a late number of the Christian Witness, where it is credited as from "Professor Stowe's Report"—the following statements respecting education in Europe. With reference to Prussia, the author observes:—

"A despotic king of Protestant faith, dreading the evils of an ignorant and unbridled democracy, such as was witnessed in the French revolution, has for forty years been pursuing a course of instruction for his whole people, more complete, better adapted to develop every faculty of the soul, and to bring into action every capability of every kind that may exist, even in the poorest cottage of the most obscure corner of his kingdom, than has ever before been imagined. Men of the highest order of intellect and most extensive attainments are encouraged to devote themselves to the business of teaching; the best plans for the furtherance of this object are immediately received and generously rewarded; talent and industry, wherever they exist, are sought out and promoted, and nothing is left undone that can help forward this great design.

"Another European king of the Roman Catholic faith, Louis of Bavaria, who is connected by marriage with the royal house of Prussia, moved by this example, and excited by emulation in behalf both of his Church and kingdom, is now zealously pushing forward the same experiment among his own people, and already the Bavarian schools begin to rival the Prussian, and the University of Berlin finds its only equal in that of Munich.

"Even the autocrat, Nicholas of Russia, (married to a daughter of the Prussian monarch, who inherits much of her father's spirit,) has been induced to commence a similar system throughout his vast dominions; and from the reports to the emperor of M. d'Ouvaroff, the Russian minister of public instruction, it appears that already from Poland to Siberia, and from the White sea to the regions beyond the Caucasus, including the provinces so recently wrested from Persia, there are the beginnings of a complete system of common school instruction for the whole people, to be carried into full execution as fast as it is possible to provide the requisite number of qualified teachers.

"Nor is the spirit of education confined to these nations. The kingdom of Wirtemberg, and the grand duchy of Baden are not behind Prussia or Bavaria. The smaller States of Germany, and even old Austria, are pushing forward in the same career; France is all awake; Spain and Italy are beginning to open their eyes; the government of England, which has hitherto neglected the education of the common people more than other Protestant country of Europe, is beginning to bestir itself; and even the Sultan of Turkey, and the Pacha of Egypt are looking around for well qualified teachers to go among their people. In London and Paris I saw Turks, Arabs and Greeks, who had been sent by their respective governments to these cities for the express purpose of being educated for teachers in their native countries, if not for the whole people, at least for the favored few. At Constantinople a society has been formed for the promotion of useful knowledge, which publishes a monthly journal, edited by one of the Turks who studied in Paris; and the Sultan now employs a French teacher in his capital whom he especially invited from France.

"In short, the whole world seems to be awake and combining in one simultaneous effort for the spread of education; and sad indeed will be the condition of that community which lags behind in this universal march.

"I will here, however, take the liberty of stating some facts respecting the governmental efforts recently made in Russia, to establish a system of popular education throughout that vast empire. These cannot but be deeply interesting to us, since Russia has so many points of resemblance, and of striking contrast to our own country.

"The whole empire is divided into provinces, each of which has a university—these provinces, into academic districts, which are provided with their gymnasia for classical learning, and academies for the higher branches of a business education; and these

academic districts are again subdivided into school districts, each with its elementary school. As the heart of the whole system, there is at St. Petersburg a model school for the education of teachers of every grade for all parts of the empire. Of the universities, six had already gone into operation in 1835, namely, one at St. Petersburg, one at Moscow, one at Dorpat, in Livonia, one at Charkow, east of the river Dnieper, one at Kasan, on the Wolga, and one at Kiew. At other points lyceums are established, with courses of study more limited than that of universities; and there is an institution at Moscow, especially for the education of the nobility. * * *

The governmental regulations for cherishing in the people a desire for education, and directing them in the attainment of it, are wisely adapted to the purpose. The minister of public instruction publishes a regular periodical journal, in which he gathers up all the facts, information and arguments, to which his official station gives him access, and circulates them extensively through the nation. To illustrate the good faith, diligence and liberal-mindedness with which he executes this part of his office, I would refer to the number of his journal for August, 1835, in which he notices with great approbation the efforts of tract societies for the diffusion of moral and religious sentiments among the people, and mentions by name several publications of the American Tract Society, which have been translated into Russian, as having reached a third edition, and as being happily calculated to enlighten the intellect, and elevate the character of the people among whom they circulate.

If the minister of the Emperor Nicholas shews so much readiness to receive a good thing even from democratic America, we surely will not be so narrow-minded as to spurn a good idea because it happened first to develop itself in Autocratic Russia. As a farther means of promoting education, every school director and examiner undergoes a rigid scrutiny as to his intellectual and moral fitness for those important trusts; and every candidate for civil office is strictly examined as to his attainments in those branches of learning requisite to the right performance of the official duties to which he aspires. As common schools are new in the Russian Empire, and as school-houses are to be built in every part of it, the government, knowing the importance of having these houses well planned and put up, has appointed an architect, with a salary of 1000 rubles a year for every academic district, whose whole business it is to superintend the erecting and fitting up of the district school-houses in his particular province.

Though the Emperor of Russia is justly accused of unpardonable oppression in respect to Poland, yet he does not carry his oppression so far as to deprive the poor Poles of the benefits of education, but is exerting the same laudible zeal to provide teachers for Poland as for any other part of his dominions. It has been found exceedingly difficult to obtain teachers who are willing to exercise their calling in the cold and inhospitable regions of Siberia. To facilitate this object special privileges have been granted to Siberian teachers. Siberian young men are admitted to the University of Kasan free of expense, on condition that they devote a certain number of years to the business of school keeping in Siberia. To forward the same object a Siberian gentleman, by the name of Ponomarew, gives 6000 rubles a year for the support of the parish school of Irkutsk quite to the north-eastern extremity of Siberia, and has obligated himself for ten years to pay 500 rubles a year more for the encouragement of the pupils of those schools.

Teachers from foreign countries are welcomed, and special provisions are made that their religious sentiments be not interfered with, as well as that they do not impose their peculiar religious notions on their pupils. For the perfecting of teachers in certain branches they are often sent abroad at the public expense to study in the institutions of other countries, where these branches are most successfully taught. Of these, there were in 1835, thirteen in Berlin, several in Vienna, and one in Oxford, England.—School examiners and school committees, as well as school teachers, are required to hold frequent meetings for discussion, and for mutual instruction and encouragement. * * *

It is peculiarly interesting in noticing the efforts of

Russia, to observe that the blessings of a good common education are now extending to tribes which from time immemorial have been in a state of barbarism. In the wild regions beyond Mount Caucasus, comprising the provinces recently acquired from Persia, the system of district schools is efficiently carried out. As early as 1835, there were already established in those parts of the empire fifteen schools with six teachers, and about one thousand three hundred children under instruction; so that in the common schools of this new and uncultivated region one teacher is provided for every twenty scholars. Besides this, there is a Gymnasium at Tiflis, in which Asiatic lads are admitted to enter the European universities.

All teachers throughout the empire, according to an ordinance of February 26, 1835, receive their salaries monthly, that their attention may not be distracted by family cares. For the encouragement of their devotedness on the part of teachers, and to prevent all solicitude for the maintenance of their families, the minister of public instruction is authorized to grant the widows and orphans of those teachers who have particularly distinguished themselves, not only a usual pension, but a gratuity equal in amount to the entire salary of two years.—[Professor Stowe's Report.]

A VISITING MISSIONARY IN CANADA.

Amongst the places visited by Mr. Vachell was Grosse Isle, the Quarantine station, and we had pleasure in subjoining his own account of two Sabbath days spent by him in this secluded but interesting spot:—

A ship-load of emigrants had arrived on the day previous, and were necessarily engaged in washing their clothes upon the rocks by the water side. I went to them, and finding one who had been a Protestant to a chapel in the north of Ireland, with me mounted upon the steps of a shed hard by, and commenced singing a psalm. Hardly had I gone through two verses, ere the washing tubs were deserted, and I was surrounded by a large congregation, to whom, after a short prayer that God would bless his Word to the hearers, I gave out my text, and never permitted of God to do before.—Whether I had op'd the cells were memory slept, by recalling to them the homes they had left, and like the captive Jews of old, they remembered Zion and wept; whether they recalled the many times they had listened to those who preached the Gospel, and now mourned over their spiritual destitution, and their sad separation from religious privileges; or whether for the first time they thought that like Lot, they might have looked too much to the fruitful plains, and little weighed leaving the company of Abraham and the faithful; or whether their hearts were pricked within them, and sin was really brought before them as exceeding sinful, I know not the cause, but it was, my heart was full, and as I spoke to invite sinners—to warn the unruly—to comfort the feeble-minded—and to support the weak, it seemed to pierce their hearts; and to use a favourite Irish expression, 'they filled up'—that is, their hearts filled up, and overflowed.—We all felt much, some of us trusted deeply, and God grant the Word was not together as water spilt upon the ground, for I believe the Lord answered our prayers, and was really with us. After this I preached to the soldiers, and in the afternoon preached again to my congregation of the morning. Our place of worship was new and simple, it was a little spot of green surrounded by alder shrubs and a few over shading trees, and the stump of an old elm served me as a pulpit—around me were hearers seated on the grass or rocks—they pleased me much by their quietness and attention.

On Sunday the 2d July, I had a short service in one of the sheds at 9 A. M. Afterwards I visited the hospital and found four persons dead, whom had departed within the twenty-four hours. I returned from the hospital and preached to a large congregation of Irish Protestants. 'Out of the abundance of the heart the mouth speaketh;' my mind being filled with reflections upon what I had seen, and my heart much moved at the thought of how the eyes of the crowd now fixed upon me, would be filled with the dust of death, and how soon the stammering tongue, which was striving to speak

them, so as to move them to be wise and consider their latter end, would be mouldering in the grave. I addressed them with more than ordinary earnestness, and they listened with deep, awe fearful attention. I count these dear and precious moments of my life, but alas too; too rare, when I am able to feel a little for the souls of those to whom I preach.—*Church.*

MEMOIR OF THE RIGHT REV. JACOB MOUNTAIN, D. D.

We extract the following brief Memoir of the late Bishop Mountain, (first Bishop of the diocese of Quebec) from a late number of the "Church," for which it was compiled from a memoir of his Lordship published in the Christian Remembrancer for 1825. We believe that we were among the last, if not the very last, upon whom his hands were laid in the solemnities of Ordination, about fourteen years ago.—*Ed. C. C.*

Many and rapid as have been the fluctuations of society in the Canadas during the last twelve years, and great especially the changes and additions in the body of the clergy of the Established Church, there are many persons in both Provinces who have a vivid and most pleasing recollection of the first Bishop of Quebec. There are not a few, too, amongst the present Clergy in this Diocese who, by the imposition of his hands, received their solemn charge to 'do the work of an Evangelist;' and none who witnessed his venerable and graceful form, and heard his voice of almost unearthly power and melody, in the performance of that impressive office, can easily forget him.

The late Bishop Mountain, was descended from a very respectable French Protestant family, who took refuge in England, upon the revocation of the edict of Nantz—(the name having been originally *Montaigne*),—and became possessed of a moderate landed property in the County of Norfolk. His father, at the time of the Bishop's birth, resided upon his estate at Thwaite Hall, in that county; but having been thrown much into familiar intercourse with persons of rank and fortune, from his agreeable and social qualities, he in some degree injured his property. He died, in the prime of life, about the year 1753, while his son, the subject of this memoir, was yet an infant; leaving his widow and three other children, although far removed from wealth, in the possession of a comfortable independence.

Bishop Mountain received the first part of his education at a good grammar-school at Wyndham; and was afterwards removed to Norwich, where his mother then resided. He was at first designed for a business; and, at the age of fifteen, was placed for a time with Mr. Poole, a merchant, then Mayor, of Norwich; but having an utter disinclination to such a pursuit, he quitted it to follow the course of his education, which was continued at Scarning, under Mr. Potter, the translator of the Greek tragedies, with whom he was a favorite pupil, till he went to Caius College, in the University of Cambridge, of which he afterwards became a fellow. During his stay at the University, and subsequently, he was well known to the celebrated Mr. Pitt; and amongst other distinguished characters in the literary and religious world, with whom he was familiarly acquainted, was the late Dr. Tomline, Bishop of Winchester, whose unabated friendship he possessed to the day of his death.

In 1781, he married Miss Eliza Kentish, co-heiress with her two sisters of Little Bradfield Hall, in the county of Essex; by whom he had four sons, three of whom followed the profession of their father,—one is now Bishop of Montreal,—and two daughters. He was settled, at first, after his marriage, upon the living of St. Andrews, in Norwich; and subsequently presented to a stall in Lincoln Cathedral, and appointed examining Chaplain to Dr. Tomline, the Bishop of that Diocese; and afterwards held the livings of Backen in Huntingdonshire, and Holbeach in Lincolnshire.

In 1793, with the best prospects of professional advancement in his native country, he accepted the newly constituted bishopric of Quebec, and arrived in Canada, on the first of November of that year. The charge upon which he entered presented no very encouraging aspect. There were but nine clergy-

men of the Church of England in the two Provinces,—six in Lower, and three in Upper Canada; while from Quebec to Niagara, at that time the most remote station of the Church, a distance of 600 miles was to be traversed, under every possible inconvenience and difficulty. At Quebec there was no Church, no Episcopal residence, no parsonage; and the congregation of the Church of England in that city were obliged to avail themselves of the accommodation of a Chapel belonging to the *Recollect* Monastery.

The retired Roman Catholic Bishop Briant, who was designated as the *ancien Eveque de Quebec*, then an infirm, but venerable old man, upon being introduced to the new occupier of the Protestant see, appeared unfeignedly rejoiced at his arrival, and greeting him with the antiquated salutation of a kiss upon each cheek, declared that it was high time for such a measure, 'to keep,' as he said, 'your people in order.'

In the summer of the following year, the Bishop performed his first visitation, inspecting the state of all the few infant Church establishments which were scattered along the line of population, and holding confirmations at each. These visitations were repeated nine times between the years 1800 and 1826; his Lordship having, in the interval, paid two visits to England, where he was detained each time nearly three years, endeavouring to make arrangements with His Majesty's Government upon the subject of ecclesiastical affairs in Canada, by means of a personal intercourse with the Ministry. Amongst the results of these negotiations with the Home Government, was the division of the Diocese into Archdeaconries, and the establishment in each Province of a Corporation for superintending and managing the Clergy Reserves.

In performing his earlier visitations, Dr. Mountain had hardships to endure and difficulties to encounter, which would hardly be understood in the present advanced state of the country, when the facilities of travelling have become so much increased. The navigation of Lake Ontario especially was, at that time, a formidable undertaking; and in the year 1810, in attempting to reach Niagara in a King's ship, furnished him for that purpose, the vessel was driven back to Kingston by a storm, after having come in sight of Niagara. In his visitations, too, he might have been seen at one time mounting or descending rapids in the bateau of the voyageur; at another, coasting the vast inland waters in a bark canoe, with armed Indians; frequently travelling in heavy waggons, and that at an advanced age, over the worst possible roads; forced often, either when belated by the badness of the roads, or baffled by winds when on the water, to take refuge in some wretched hut, where, possibly, he could not even spread the bedding which he carried; sometimes passing the night under a tent, or in a barn, and more than once even in the open air.

In the year 1806, the Bishop being then in England, was visited by the Hon. and Rev. Charles Stewart, brother of the then Earl of Galloway, and lately Bishop of this Diocese. He expressed his desire of being employed in the Canadas; and his offers of service having been accepted, he entered upon the arduous duties of a Missionary in a remote station upon the borders of Lake Champlain. But upon the history of that remarkable and devoted man it is unnecessary to dwell. In the year 1825, the present Bishop of Montreal, then Archdeacon of Quebec, was commissioned, while in England, to procure a division of the Diocese,—Dr. Mountain having proposed to assign to Dr. Stewart the episcopal charge of Upper Canada, together with one-third of his income. This sacrifice, in order to secure to his extensive Diocese more efficient episcopal ministrations, at a time when age and infirmities almost wholly precluded him from the exercise of that duty, will be appreciated the more when it is considered that, at the time it was proposed, his Lordship had six children, and from his munificent habits and benevolent disposition, had never saved money in his life. This proposal was fully agreed to by His Majesty's Government, and the arrangement was about to be carried into effect, when it was interrupted by the Bishop's lamented death, and Dr. Stewart succeeded to the whole charge of the Diocese.

The cause of his dissolution appears to have been

a general decay of nature, (for he was then in the 75th year of his age,) immediately accelerated by an attack affecting the head and face, in consequence of which he continued incapable of mastication for some time after the fever had disappeared, and the system required to be restored by more solid food than he was able to use. His Lordship, however, had suffered for the last fifteen years of his life, or more, from a local complaint proceeding from a hurt, which, although it might in appearance affect his health or vigor, was a source of severe and increasing inconvenience, and probably tended to reduce his constitution. With the exception of this particular infirmity, he was, until his last illness, sound and active in body, as well as in mind; and his frame, which was unusually strong and well formed, seemed still calculated, with the advantage of a life uniformly temperate and regular, to endure to an extremely protracted age. He expired at Marchmont, the seat of Sir John Harvey, near Quebec, on the 16th June, 1825.

He was called away with little previous alarm; and within a very few days of his death had dictated letters respecting the affairs of his diocese, of which the correspondence was become most voluminous. His sufferings in the closing scene were none; after a state of tranquil insensibility, his sun, before it set, broke for an instant through the cloud, and gave a prognostic of the glory of its future rising. His recollection and his faculties returned; his hands were occasionally clasped in prayer, and extended in an attitude of happy expectation; he attempted to speak to those who hung over him, but the power of articulation was, in a great measure denied him; he uttered, with difficulty, a few broken sentences, and devout ejaculations, but he spoke, in a parting look, all that words could have spoken; his countenance, which was filled with a delightful serenity, and radiant with hope, left an impression upon those who witnessed it, of which they will carry to their own graves the consoling recollection.

Bishop Mountain left behind him many who remember him with the deepest respect and affection. The poor lost in him a benefactor of no common generosity, and 'the blessing of him that was ready to perish' was united, to embalm his memory, with the surviving attachments of dependants, and the thankful recollections of many whom he soothed in affliction, relieved in embarrassment, advised in perplexity, and led by the hand in the way of Truth. In the public business of the Province, there are many surviving acquaintances and friends to acknowledge his ready exercise of the powers of a mind both rarely gifted and richly stored, as well as his integrity, his singleness of purpose, his firmness and consistency of conduct. His services upon some important occasions as a member of both the Executive and Legislative Councils of the Province, had been most handsomely acknowledged by the Representatives of the Sovereign. He had, however, for some years before his death, retired from all but professional occupation, and, long before his retirement, had entertained a strong dislike to secular business. With regard to other points, he was eminently a scholar, a gentleman, a companion, a domestic guide and comforter, and united, in a most remarkable manner, qualities which commanded respect and even awe, with a cheerful affability, and often a playfulness, which threw a charm about his society, and made him, as it were, the centre of a system, to the whole of which he imparted light and warmth. Besides the three learned languages which he had acquired in the course of his preparation for his profession, he was acquainted with as many modern foreign tongues:—in the fine arts, if he had been ordained to devote himself to such pursuits, he would decidedly have risen to great distinction; in all things he possessed a delicate and cultivated taste, and excelled in early life in many accomplishments, which he had discarded as trifles when he became a Bishop, in the Church of Christ. Never, however, was a character more perfectly genuine; more absolutely elevated above all artifice or pretension; more thoroughly averse from all ostentation in religion. He was friendly, at the same time, both from feeling and principle, to all exterior gravity and decorum in sacred things; and in his own public performance of the functions proper to the Episcopal office, the coun-

standing dignity of his person, the impressive solemnity of his manner, and the felicitous propriety of his utterance, gave the utmost effect and development to the beautiful service of the Church. In the pulpit, it is perhaps not too much to say, that the advantage of his fine and venerable aspect—the grace, the force, the solemn fervor of his delivery—the power and happy regulation of his tones—the chaste expressiveness and natural significance of his action, combined with strength and clearness of his reasoning—the unstudied magnificence of his language—and that piety, that rooted faith in his Redeemer, which was, and showed itself to be, pregnant with the importance of its subject, and intent upon conveying the same feeling to others,—made him altogether a preacher, who has never, in modern times, been surpassed.

It is to be lamented that his Lordship made himself so very slightly known to the world as an author. He was much in the habit of destroying his own compositions, and was accustomed to say that his sermons were prepared only for delivery, and not adapted for publication. He never printed any thing but two Charges, and a Sermon or two upon particular occasions, enough to leave it to be regretted that they were all.

Such was the first Bishop of Quebec; and those who had the longest and closest opportunities of knowing him, will the most freely acknowledge, or rather the most feelingly declare, that such indeed, and more than such he was!

REV. JOSEPH WOLF.—We perceive that this remarkable man was still in England in June, and an attendant at the Religious meetings held about that time. We take the following from a speech of his delivered at the Anniversary meeting of the Church Missionary Society.—Alluding to the sainted Henry Martyn, he observes—

“His labours were chiefly confined to Shiraz. Now I will tell you what I have heard said of this man by Mahometans. The results of his labours are known far and wide through the East; Mirza Hadaj is the Chief Mufti or High Priest of the Mahometans at Mecca, the most celebrated place of pilgrimage among the Mahomedans of the followers of Ali. I was introduced to this man for the purpose of conversing with him on the Gospel of Christ. ‘Come,’ said he, ‘I will show you some books.’ He shewed me a New Testament of Henry Martyn’s, an Arabic Bible, and Henry Martyn’s Controversy with the Mahomedans of Shiraz. I asked his opinion of Henry Martyn, and he told me that they were indebted to that Padre (a word taken from the Portuguese, which signifies an English priest) for many reasons, especially for teaching them how to think and how to reason. ‘The Mahomedans,’ said Hadaj, ‘never had an idea how we could meet in argument with any one, until Henry Martyn came among us; he showed us the right way of reasoning about religion; he proved to us that we could not test the truth of the Koran, from the Koran.’ Hadaj said one thing which I wish to impress on the minds of those present, namely—that ‘we cannot come to the knowledge of the truth without prayer.’ We may speculate; but our speculations will only lead us away more and more from the truth. We should, therefore, first of all, kneel down and pray to God to give us his Spirit to direct and guide us into all truth. This account of the results which followed the labours of Henry Martyn, I had from one who is still a Mahomedan, in the presence of Sir H. Miller. After giving some further proofs of the effects produced by the labours of Henry Martyn, Mr. W. proceeded—Now you see how the Gospel which was preached at Shiraz by that excellent and devoted man, has spread itself through Persia, and is preparing the minds of the people for the full reception of Christianity.”

With reference to the distribution of the Bible, he also observes in a speech before the Hibernian Bible Society—

“In 1831, I intended to go on to Mesha, but on arriving at an intermediate station, I was informed that the Turcomans were encamped near it and made slaves of every one who passed that road; therefore I changed my course, and entered another district. The Birganæ are a barbarous people, who never saw

any Europeans among them, and there I was in danger of my life. When I arrived there, I had three camels laden with Bibles. From thence I set out for Hydræa; but I had scarcely gone forty miles when I was pursued and brought back, and being taken before the chief, who was a servant of Abba Mirzah, he was told that I ran away with a sum of money which, in the coin of that country, would have amounted to about eight thousand pounds, and he was going to hang me. This chief, when I was brought into the room where he was sitting, was surrounded by a host of chiefs and soldiers. I had my Bible with me, and he said, ‘Who are you?’ I replied, ‘I am of the Jewish nation; but I am a subject of the King of England; and I go about to preach this Word.’ He said, ‘what were you going to do at Bokhara, for there are Jews there?’ I said, ‘I wish to give them the Word of God.’ He added, ‘for no other purpose?’ To which I replied, ‘not any.’ He then asked me what the book contained. I told him that it contained the five Books of Moses, the Book of David, and the Gospels. He then desired me to read some words out of it, and I read several parts, which I translated into the Persian, from the prophet Isaiah, and from the New Testament. The effect upon him was such, that I was enabled to circulate forty copies of the Holy Scriptures in a place where the Bible was never seen before; and to my great joy I saw the Bible in the hands of a people so utterly barbarous as the Birganæ. I not only obtained permission to go on my journey, but the chief who called me a dervish, or holy man who goes about speaking of God, procured me an escort, so that I felt that it was a great happiness for me to be brought back a prisoner to see the word of God read. I at last arrived at Hydræa, where there was made a slave and carried before a chief person. I was stripped of every thing, and yet all these circumstances, I felt that there was the Word of God the means of being happy. It was seventeen years since I made my first journey to Sinai; I there circulated the New Testament, and I left a New Testament upon Sinai. Two years ago I witnessed the effect of that distribution of the sacred volume; and I confess that it was consoling to me to see such effects produced by the Word of God, in the place where it was once proclaimed amidst thunder and the lightning (hear, hear). Several servants of the Convent, situated upon Mount Sinai, have renounced Mahometanism. The head of the convent is a most excellent man (hear.) But is not this fact a striking proof of the effect at the circulation of the Word of God? When I went to Karak-poor, a place where I was told had not been visited by any English person before, I met a Brahmin reading a book, and I asked him what book he was reading? and he replied, it is a holy book. I looked at the book and found it was the Gospel of St. Luke, translated at the Serampore Mission, by Dr. Carey and Dr. Marshman. He said, this is a holy book; and he had come to the conclusion, by the reading of that book, of believing in the Lord Jesus Christ. And about four hundred persons assembled in that place to read the Scriptures, who were led to believe in God.”

ENGLAND.—The letters of a clerical traveller from the United States, published in the New York Churchman, contain some interesting items, which we lay before our readers. Among the first is the following notice of the annual meeting of the Society for the Propagation of the Gospel, at which he met our Bishop.

We heard the sermon preached before the Society for the Propagation of the Gospel, on the occasion of its one hundred and thirty-ninth annual celebration. Through the politeness of one of its officers, we were admitted to the meeting of the Board, in the vestry of the Church of St. Mary le Bone. It was a gratifying sight to the American Episcopalian. There were present the Archbishop of Canterbury, sixteen bishops, several archdeacons, and other distinguished individuals of the clergy and laity. Soon after we entered, the lord Mayor, accompanied by two or three aldermen, all in their showy official robes, came in with much state, and took their seats in the Board.—We were introduced to a number of the bishops (including Bishop Inglis of Nova Scotia, who

was present) and of the other gentlemen, and in the cordial greeting given us felt as if we were indeed in the company of fathers and brethren in the Gospel. The sermon was preached by the Bishop of Exeter, Dr. Philpotts, and was both excellent and appropriate. In the course of it he took occasion to comment with some severity upon the conduct of the government in withdrawing the aid hitherto rendered the society in its efforts to extend the preaching of the Gospel in Canada. Our letters to the Archbishop of Canterbury obtained for us a favorable reception, and by his direction we were conducted through the venerable palace and grounds of Lambeth. The front of the building has recently been renovated at a great expense, but the old library and the Lollard’s Tower with its prison-room of the bishops, remain unchanged, and show the work of remote antiquity. We were chiefly interested in the private chapel; for there the bishops are set apart to that high office, and there our own revered White and his companion received consecration.

THE CHAPEL ROYAL AND QUEEN.

From the Bishop of London, whose unwearied kind offices have been procured for us by the letters of our excellent diocesan, we have received a ticket of admission into the Chapel Royal at St. James’ for a recent Sunday, not without a view to seeing the queen. The chapel is small, seating scarcely two hundred persons, but elegantly and richly finished. It was soon filled by the nobility, gentry, and such strangers as could be provided with seats. The queen was quite late at church, every thing having been ready for the opening of the service, and the clergy in their places almost half an hour before she appeared. She was accompanied by her mother, the Duchess of Kent; the queen dowager having arrived punctually at the appointed hour. Her majesty looks as young as I expected, and has a full, round face; and though without much pretension to beauty, its expression is so open, pleasant, and intelligent, I even, that (not forgetting to whom it belongs) one almost thinks it handsome. She wore a plain, green hat, and a modest and becoming dress; which, while, to say the least, it detracted nothing from her personal appearance, impressed us with a favourable opinion of her good sense and taste. Adelaide and the Duchess were equally models of simplicity, and the deep mourning habit and devout manner of the former in particular could not fail to interest the beholder. Two chaplains conducted the service, and a third preached a pious discourse, evidencing greater fidelity than perhaps is always manifested in the presence of royalty. The music, under the direction of Sir George Smart, was inexpressibly fine, and in some of the responsive parts, between the two organs, almost heavenly. It was the cathedral service and music, and of the latter, the choicest in the kingdom is heard in this chapel. Through the instrumentality of the before named prelate, and of another friend, a layman of note, we have twice visited the House of Lords. Among other speakers, we heard Lord Melbourne, the Duke of Wellington, and Lord Lyndhurst. The speeches of the first were not among his happiest efforts, and scarcely worthy the prime minister. His manner, however, is conciliatory and bland. The duke, though in his seventieth year retains his vigor of body and mind, and his remarks, if not eloquent, were at least unpretending, manly, and sensible. But Lord Lyndhurst was the master speaker, and in his observations upon the Irish poor-law bill, which we heard, exhibited those powers of clear argumentation, nice analysis, and polished wit, together with occasional bursts of eloquence, for which his name is celebrated. We have had the pleasure of its one hundred and thirty-ninth annual celebration, in a more recent visit to the House of Lords, of which he offered, denouncing the national system of education in Ireland as partial and inefficient. This prelate, though unpopular with the reformers, for the high tone of his political opinions, is yet respected for his consistency, and is considered one of the ablest debaters in the Upper House. His speech was a long and able argument sustained by the induction of numerous facts, interspersed with much learned theological exposition, which, though necessary to the proof, was plainly more edifying to us than their lordships, as the state of the benches soon indi-

DEVOTIONAL.

DEFERRED ITEMS.

For the Colonial Churchman.

MORNING MEDITATIONS.—NO. III.

To meditate on God's word, is to discourse with ourselves concerning the great things contained in it—with a close application of mind and fixedness of thought, until we are suitably affected with those things, and experience the power of them in our hearts.—*Henry.*

THURSDAY.

Christian energy.—"The kingdom of Heaven suffers, violence." Galling words these to sloth. Good wishes and good resolutions ruin, I believe, thousands of souls.—They wish and resolve, and then think the work is done, and that they are good christians. When conscience stings them with remorse, they wish and resolve again: and thus the work always ends, and not the smallest progress is made.—*Rev. T. Charles.*

FRIDAY.

Constancy.—"Be faithful (saith the Lord) unto death and I will give thee a crown of life." Therefore, let us be strong, stedfast and immovable, abounding always in the work of the Lord. Let us receive Christ not for a time, but for ever. Let us believe His words, and become His servants, not for a time, but for ever.—*Homily.*

SATURDAY.

The best gift.—God spared not His own Son.—8 Rom.31.

He who His Son most dear and lov'd,
Gave up for us to die;
Shall He not all things freely give,
That goodness can supply?
Behold the best, the greatest gift
Of everlasting Love!
Behold the pledge of peace below,
And perfect bliss above!

SUNDAY.

Communicate to me, O Lord, this holy day, all needful influence of thy purifying, cheering, and comforting spirit; and lift up, I beseech Thee, that light of thy countenance upon me, which will put the sublimest joy and gladness into the soul of thy returning prodigal.—*Doddridge.*

MONDAY.

False Worship.—To one who has seen somewhat of Popish mummery, and has read of its blighting dominion in less favoured lands, how apt is the sad picture put forth in 1 Kings, 12! Jeroboam (B. C. 975) "Set up idols." How many idols has Romanism dared to set up between the soul and its only Saviour? "He stretched his hands against the prophets." Oh! how united and bitter still is that Church against Him who goes forth with the Bible in his hand, and Truth in his heart! "He made priests of the lowest of the people." In Popish lands, who are lower in station and in spirituality than the mendicant friar, or the village monk? "He ordained high places." That church too, would fain place saints and martyrs in "the high places," even at God's right hand, where Jesus reigns in glorious majesty.

TUESDAY.

The Psalms.—What is there necessary for man to know, saith Hooker, which the Psalms are not able to teach? They display grave moderation—exact justice—unfeigned repentance—unwearied patience—the mysteries of God—the sufferings of Christ—the terrors of wrath—the comforts of grace—the works of Providence. All these this one celestial Fountain yieldeth.

WEDNESDAY.

Take good heed unto yourselves that ye love the Lord your God—23 Joshua. And again—"For He is a jealous God"—24 Josh.

THURSDAY.

Proverbs.—Let not thy heart envy sinners, but be thou in the fear of the Lord—all the day long. Be wise, and guide thy heart in the way. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

SIGMA.

THE QUEEN.

A few days ago there were several evil disposed persons who did not hesitate to declare, that on her Majesty's recent removal from Windsor, the household were employed the entire of Sunday, by her Majesty's command, packing up. There is something very despicable in endeavouring to lower this Royal lady in the esteem of the serious portion of her subjects. We have heard the following anecdote from such good authority that we venture to repeat it, and only request our readers to

"Look upon this portrait,"

And then judge if it be like the other:—

A noble Lord, not particularly remarkable for his observance of holy ordinances, arrived at Windsor, not a month ago, late one Saturday night. 'I have brought down for your Majesty's inspection,' he said, 'some papers of importance, but, as they must be gone into at length, I will not trouble your Majesty with them to-night; but request your attention to them to-morrow morning.' 'To-morrow morning!' repeated the Queen—'to-morrow is Sunday, my Lord!'—'But business of state, please your Majesty!'—'Must be attended to, I know,' replied the Queen;—'and as of course you could not come down earlier to-night, I will, if those papers are of such vital importance, attend to them after we come from church to-morrow morning.'

To church went the Royal party: to church went the Noble Lord—and, much to his surprise, the sermon was on 'the duties of the Sabbath!'—How did your Lordship like the sermon? inquired the young Queen. 'Very much your Majesty,' replied the Nobleman, with the best grace he could. 'I will not conceal from you,' said the Queen, 'that last night I sent the clergyman the text from which he preached. I hope we shall all be the better for it.'—

The day passed without a single word 'on the subject of the papers of importance'—which must be gone into at length.' His Lordship was—as he always is—graceful and entertaining; and at night, when her Majesty was about to withdraw, 'To-morrow-morning, my Lord,' she said, 'at any hour you please—as early as seven, if you like—we will go into these papers.' His Lordship could not think of intruding at so early an hour on her Majesty—'nine would be quite time enough.'—'As they are of importance,' said the Queen, 'as they are of importance, my Lord, I would have attended to them earlier, but at nine be it.' And at nine her Majesty was seated ready to receive the nobleman, who had been taught a lesson on the duties of the Sabbath, it is to be hoped, he will not quickly forget.—*Court Journal.*

To Sabbath Breakers.—There lived a man in this neighbourhood who cared not for the Sabbath. He burnt his planting ground on Sunday; there came a rain Saturday night, so he planted his tobacco on Sunday, and for fear of frost he cut it on Sunday. The woods caught fire from hunters on Saturday night, and burnt his tobacco and barn both up on Sunday. So his crop was begun on Sunday and consumed on Sunday.—*Bib. Rec.*

Faith, says Jeremy Taylor, converses with the angels and antedates the hymns of glory; every man that hath this grace is as certain that there are glories for him, if he perseveres in duty, as if he heard and sung the thanksgiving song for the blessed sentence of doomsday.

In order to read the Bible with profit, we must begin by denying ourselves every step of the way; for, every step of the way, it will be found to oppose our corrupt nature.

---Cecil

By the course of his Providence, God will assert the liberty of his council.—*Ibid.*

Eloquence is vehement simplicity ---*Ibid.*

ated. We have found ourselves also in the House of Commons, but on no occasion of peculiar moment or interest. Some of its distinguished members, however, were among the speakers in a grand and exciting meeting held last week in Exeter Hall, on the subject of the Abolition of the Apprenticeship-system in the West Indies. Lord Brougham occupied the chair, and opened the meeting in one of his severe and slashing speeches, aimed, I thought, as much against the government as against the system.

LORD BROUGHAM.

You have heard so much already of this celebrated individual, and of his great and peculiar powers, that any thing more might seem superfluous. Still I must say, I do not believe that in the whole human family another face could be found so admirably fitted to express the qualities of oratory for which his lordship is famed. Imagine a countenance of rather more than ordinary length, a pair of small piercing eyes, set under projecting eyebrows, a sharp turned up nose, and a sizeable mouth, with a natural nervous and convulsive twitching, which exposes the teeth, and gives a certain kind of force to every word, and you have the face of Lord Brougham. Now throw into this face all the concentrated supposable expression of the most pointed irony and ridicule, the most merciless sarcasm, and the bitterest scorn, and give it an unmusical and harsh voice, and you have again before you the same noble lord when speaking in his best mood.

LONDON PREACHERS.

We have heard the Bishop of London in a very sensible and practical discourse, the Hon. and Rev. Baptist Noel, whose graceful manner and winning voice would have been more effectual if his sermons had been written; and the Rev. George Croly, in a discourse in behalf of the Magdalen Hospital, marked by a power, and even a sublimity, which though unsupported by a corresponding delivery, were worthy his repute as a writer. There were parts of it equal in point of composition to the finest passages of Sathiel. But the prominent preacher of the Church is the same Mr. Melvill, of whom I read some account in your excellent paper long before I even thought of leaving home, though I well remember that on perusing that sketch I wished that I might see and hear the subject of it. I have both seen and heard him, and with the exception only of his manner have not been disappointed. He is rather a small man, with a face and frame too truly indicative of his delicate health. On entering the pulpit he casts his full, dark eye furtively and hastily around, and that glance prepares you in some degree for what is to follow. Then, with voice and heart, he rushes into the midst of his subject, and presently begins to pour out a torrent of striking thought, and bold imagery, and lofty expression, that carries you almost irresistibly on whither he leads, till you seem to see and realize every feature of the scene, be it of earth, or heaven, or hell, where he has brought you. Meanwhile, in the rapid enunciation of his long and exciting periods, his manner becomes so fervid, violent, and scarcely less than wild, that you are recalled to present things, and feel some painful fears on his account, and rejoice when at last exhausted, his voice sinks at the close of the magnificent passage into a barely audible whisper. I am told that his manner in general is not unlike Chalmers's; certainly I was very strongly reminded of the powerful thought, splendid diction, and protracted periods of that great writer, in the sermons of Mr. Melvill.—The most eminent preacher of the Dissenters, whom I have heard, is the Rev. Mr. Harris, the author of "Mammon" and other works. His eloquence is just of the opposite description to that of Mr. Melvill.—His sermon was a model of completeness and elegance of composition, abounding in thought clearly and simply expressed, and characterized especially by pertinent illustration and true feeling. Delivered in a natural and graceful manner, with great collectedness, and with the aid of a voice of music, it held the congregation in delighted attention for an hour and an half. It appears that Mr. Harris lived for several years in his situation in the country unknown to the world, till the publication of "Mammon" elevated him at once to a high celebrity. That work, by the bye, has been answered in some of its parts by a clergyman of the Established Church, in a tract entitled, "Anti-Mammon."

ILLUSTRATION OF SCRIPTURE.

EASTERN DOGS.

PSALM LIX. 14, 15.—And in the evening they will return, grin like a dog, and go about the city: they will run here and there for meat, and grudge if they be not satisfied.

A person landing at the water-side at Smyrna, in the evening, is accosted by the furious barking of a multitude of dogs: they are very numerous in the street, unowned and unfed. In Constantinople, it is said, they are fed by a public officer appointed for the purpose. These dogs are so feeble from poor living, that they whine at the slightest touch. In the long Greek fasts, when there are no offals left by the butchers in the streets, multitudes of them perish. In the day they seem very torpid from the heat, and as if they had not spirit to join in the bustle of mankind; but at night they are ready with their clamor at every little stir. They are considered useful, as keeping the streets somewhat less offensive than they would otherwise be. They remind one of Psalm lix. 14, 15; "And in the evening they will return, grin like a dog, and go about the city; they will run here and there for meat, and grudge if they be not satisfied.—Rev. W. Jowell.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, AUGUST 23, 1838.

ABNER KNEELAND, THE BLASPHEMER.—We are happy to find that there is nerve enough left in American law, and in those who administer it, to consign this notorious offender against all that is of good report, to the walls of a prison for sixty days. It is worthy of remark, that in this community a dupe to the gross machinations of this grey-headed deceiver, is at the same time with him, undergoing the punishment imposed by the laws of another land. The Editor of the New York Evangelist, has the following proper remarks on the connexion between *Universalism* and *Atheism*, which we would recommend to the notice of those who are now engaged in spreading the former soothing but dangerous doctrines in this Province, and of all who see no harm in embracing them.

THE CONNECTION OF UNIVERSALISM WITH ATHEISM.

The recent events in the history of Abner Kneeland have suggested to our memory the consideration of a startling principle, which we would develop for the warning of all.

Mr. Kneeland was once, if we are correctly informed, a member of an evangelical denomination, professing a change of heart. Convinced that he had never experienced the change which he professed, he went to the doctrine of universal salvation for personal comfort. He became a professed believer and a zealous advocate of that abominable system. His vigorous intellect, however, soon convinced him, that the English translation of the Bible in common use, did not contain his favorite sentiments, and could not be employed in their defence without manifest perversion. He therefore, addressed himself to the business of translating the Scriptures, especially the New Testament, in such a manner as to render them more subservient to his wishes and purposes. With prodigious diligence, self-confidence and egotism, he produced his new translation; sent copies of it to the literary institutions throughout our land; lectured upon it in our large cities, and employed all his energies to bring it into notice.

His efforts were abortive. Despised by all Biblical scholars, neglected utterly by men of established reputation and learning, ridiculed even by the freshman in college, who was able to detect at once his egregious blunders he gave up the projects of sustaining Universalism by a new translation, until defeated by the advocates of truth, he suddenly renounced his belief in inspiration, and avowed himself a deist.—

Even here, however, he found no respite. The idea of an infinite and holy God was still an object of terror and aversion, as in the early days of his impotence; and when the wisdom of Frances Wright blazed athwart our sky, and the filthy system of an atheistic or pantheistic philosophy distinguished even the common infidel, the hero of Universalism was among her fondest champions. He had worked his passage downward by a steady and natural progress and in exchanging Universalism for Atheism, he was merely exchanging the light of an ignis fatuus for the consistency of a perfect darkness.

The lesson which this instance furnishes is full of warning. The great principle illustrated is, *that essential errors have a common fellowship*; and that he who hates and rejects the penalty of God's eternal law, because it denounces eternal wo, has already imbibed the characteristic element of the most outrageous infidelity.—*New York Evangelist*.

CHURCH SOCIETY.—A meeting of the General Committee of the Diocesan Church Society of Nova Scotia was held in the National School on Wednesday the 8th of August, instant—the Venerable Archdeacon Willis in the chair,—which was attended by several members, clerical and lay. The chairman communicated to the meeting the following gratifying intelligence received from the Right Rev. the President, who is at present in London.

The Society for Propagation of the Gospel in Foreign Parts had viewed with pleasure the formation of this Society; and as a testimony of their kind interest in its welfare, had placed at its disposal the sum of £300 currency, which has been placed to the credit of the Diocesan Church Society in the Halifax Bank. The same Venerable Society has also determined to increase the number of their Missionaries in this Province, so soon as fit persons can be found both for resident and travelling missionaries: and his Lordship the President had undertaken to promise in behalf of the Diocesan Church Society, that all the unavoidable travelling expenses either of those who are appointed travelling missionaries, or of such resident Missionaries as may visit destitute settlements when their own duty can be provided for, should be defrayed.

The Society for Promoting Christian Knowledge had also manifested a very kindly interest in the welfare of the Church Society; and had presented to them all the books remaining in their Depository at Halifax: the value of which, if sold at the Society's prices, would probably be between £300 and £400.

Upon hearing this gratifying information, the Committee passed unanimous votes of thanks to the two Societies above named, and to the President of the Church Society for his attention to its interests during his absence in England: and agreed to recommend to the next General Meeting of the Society, the adoption of a resolution to guarantee the necessary travelling expenses of such Missionaries in this Archdeaconry as the President shall recommend them to defray.

The Committee also voted a further sum of £25 sterling, to be transmitted to his Lordship the President for the purchase of Bibles and Prayer Books, and other books and tracts. This sum is in addition to a vote of £75 placed in his Lordship's hands last year, for the purchase of books, which have not yet been received. The sum of £10 was then voted to the Rev. John Stannage, to be distributed according to his discretion, with the advice of his local Committee, among the Schools in his District: and £5 in aid of a School House in Port Piswick, at which a Sunday School may be held, and the inhabitants assembled on the Lord's Day for public worship according to the rites of the Church.

It will thus be seen that though the Diocesan Church Society has been apparently inactive, the President has been actively superintending its interests, and preparing the way for its active and efficient usefulness, so soon as he shall deem it advisable to commence its operations.—*Communicated*.

ACKNOWLEDGMENT.—We have great pleasure in acknowledging the receipt, through the Rev. Mr. Cogswell, from Mr. Roast, President of the Halifax Philanthropic Society, of the sum of £8 10, of which Five pounds were voted by that Society, and the balance contributed by individual members, for the benefit of the aged CORNWALLIS MOREAU, noticed in the Colonial Churchman of July 26. We shall take care that this handsome donation be duly appropriated.

We observe from the Halifax papers that Doctor Charles Cogswell, son of the Hon. P. H. Cogswell, and an alumnus of King's College, Windsor, has just returned from Great-Britain, where he has for some years been pursuing his medical studies, and has been honourably distinguished.

The Wesleyan complains that he has not seen our face for a considerable time. We can assure him that we are not ashamed to shew it, and that our paper has been regularly sent to Windsor, since the 31st May, where, as we understood, the Editor resided. The Postmaster at Windsor informs us that since the removal of the Editor to Guysborough, he has forwarded our paper regularly to that place. In future we shall send the C. C. to Halifax Nos. 10 of the Wesleyan not received:

No "Pearl" since July 20th. (?)

We have sent our three last Nos. in exchange for the "Guardian."

CANADA.—We perceive that the Bishop of Montreal was to hold a Visitation of the Clergy of the lower Province at Montreal, on the 8th August; and afterwards to visit the churches in Upper Canada. The following instructions relative to Confirmation were previously issued to the Clergy:—

The Bishop requests that you will in the meantime use both public and private monitions and exhortations within your cure, that those who are committed to your charge may have full knowledge of the nature of the rite itself, and that those who are desirous of participating therein may do so with a full understanding of this solemn renewal of their baptismal engagements. And for this end you will find the Church Catechism, fully and familiarly explained, very useful, dwelling especially on those two grand requirements of the Gospel—repentance toward God, and faith toward our Lord Jesus Christ. Each candidate must be of the age of fifteen years.

Such as may have received adult baptism, or have partaken of the Holy Communion, should not therefore decline to offer themselves as candidates for Confirmation.

After due examination, you will, previously to the day of Confirmation, furnish such candidates as you approve with a Ticket, to be presented by them at the Communion rails at the time of the service.

Each of the candidates must be instructed to make the responses in an audible voice, and especially that one in which they publicly give their assent, in the words "I do," to the renewal of the solemn promise and vow made in their name at their baptism.

You will also please to prepare and deliver to the Bishop, before the Service, a general list specifying the names and ages of the approved candidates. The ages of such as are above 21 need not be specified.

DIED.

At Ship Harbour, on the 27th July, aged 25 yrs. Elizabeth Eison, 3d daughter of Mr. Wm. Geddes, of Sheet Harbour,—after a lingering illness which she bore with christian fortitude.

JUST PUBLISHED.

AND for Sale at the Book Stores of Mr. C. H. Belcher, and Messrs. A. & W. McKinlay,

A SERMON, ON DISSENT.

Preached in St. Paul's Church, St. Margaret's Bay, on Sunday, March 21th; and in St. Stephen's Church, Chester, on Sunday, June 24th, 1838. By the Rev. John Stannage, Missionary. Especially intended for plain people, Members of the Church of England. Halifax, August 7.

THE CONNEXION BETWEEN DEMOCRACY AND INFIDELITY.

An able writer in the "Church" in tracing the connexion between Democracy and Infidelity, thus proceeds—

What is a Democrat? A Democrat is one who believes the voice of the multitude to be the voice of God, and who holds to the maxim, which even De Tocqueville pronounces 'impious and execrable,' that, 'politically speaking, a people has a right to do whatsoever it pleases.' Supposing him to be gifted with the ubiquitous immortality of the wandering Jew, he has been present at every scene of rapine, horror, and bloodshed, since the christian era. In one moment he enacts the slave, in the next the tyrant. He shouts Hosanna, and strews the path of the Saviour with palms, and a little while after, swells the rabble-cry, 'Crucify him, Crucify him!'

He acts upon no principle, for he is one of the many-headed mob,—and, gigantic and livid-like as that body is, it is set in motion by the slightest breeze. He can endure no superiority, and least of all that of virtue. Rank, wealth, and glory, he can snatch from their possessors—he can degrade, rob, and defame them—but on virtue he cannot trample. It speaks not, yet rebukes him with a voice of thunder—it suffers, and the crown of martyrdom descends upon it—it triumphs, and yet sullies not its victory with revenge. To Home, that best and finest school for the cultivation of the heart, that altar, from which the sweetest human incense arises to Heaven,—the Democrat is a stranger. It is an atmosphere too clear, too rare, for his lungs, accustomed to inhale, night after night, the noxious gases of the Jacobin club or tavern. Its very stillness is insupportable to him. Directly he returns to his fireside, and ceases to be heated with the passions of the dense multitude, his political faith totters beneath him; and, the habits of submission and regularity, necessary for the right training up of his family, and the well ordering of his household, being so many noiseless, yet eloquent, rebukes of the career he is pursuing out of doors, drive him back again into the arena of turbulence and infidelity. To the rabid, revolutionary, free-thinking democrat, one hour of domestic peace, is what a cessation of intoxicating stimulants is to the habitual drunkard, a kind of moral *delirium tremens*. The king-fisher will sooner leave his sheltered stream, and skim the stormy ocean with the restless peterel than will the democrat abandon the maddening huzzas of the profane rabble for the smiles of his wife, and the artless prattle of his children. Indeed we may go further, and say that he has no home, no wife, no children, no relatives, no country.

A Democrat cannot long remain in communion with either the Established Church of the Empire, or the venerable Kirk of Scotland, or even the ally of the former, the Wesleyan Methodist connexion. In the ranks of the Conservatives you will scarcely find a man who is not a member of the Church of England or Scotland,—or a friend, on principle, to an Establishment, though, perhaps, a non-conformist in practice. Cross over to the opposing host, and you behold as many variations of dissent, as many shades of religious belief, some of them imperceptibly melting into infidelity, as there are colours in a dying dolphin. On the one side you have the champions of monarchy, almost all agreeing in one common form of Christianity, and all in fundamentals—on the other, you behold a heterogenous, and discordant mass, wearing the badge of Democracy, and held together but by one common feeling, a hatred to our unequalled Constitution in Church and State. Here serenely shine the august aspects of Monarchy, Religion, and Christian unity; there, Democracy, Schism, and Infidelity grin horribly their ghastly smiles.

Equally applicable are these remarks to recent events in the province of Upper Canada. Scarcely an individual belonging to the three religious denominations in this Province, of whose loyalty in England I have already spoken, and, in justice I must add, scarcely a single member of the Church of Rome has been found in arms against the government; whilst almost all of those who were concerned in the late iniquitous rebellion, or, having been liberated by a mistaken lenity, are a second time harrassing the

country, and a second time endangering the lives and properties of the loyal, either belong to some sect. with a founder like Mormon, or may be classed among the devotees of the French Goddess of Reason,—the Priestess of a creed, that proclaims death a perpetual sleep.

Even the very few of our communion, who did embark in the nefarious conspiracy, had virtually gone out from among us long before their plots had ripened to a consummation. One traitor there was,—the only one, with the education and manners of a gentleman,—an Englishman, I grieve to add, by birth,—who, in former times was occasionally seen within the walls of that Establishment, in which he was born, and of which he long professed himself a member; but, as he plunged deeper and deeper into treason, his visits became more 'few and far between' to those altars whence men are taught to fear God and honour the King, and long before the final outbreak he had ceased frequenting them altogether. The same I am informed by the clergyman of the parish, was the case with John Montgomery, who in happier days, had been a punctual attendant at St. John's church, on Yonge street. Widely differing as these two men did, in character and education, yet they were alike in this, that they could not harden their consciences into such a state of insensibility, as to join in outward worship with individuals whom in their hearts they had devoted to death, or at least to proscription and persecution. They could not pray to God that it would please him to be the keeper and defender of his servant Victoria, and give her the victory over all her enemies,—for that would have been to call down destruction on their own heads. They could not implore to be delivered from all sedition, privy conspiracy, and rebellion,—because that would have been to invoke the frustration of their own schemes. They could not unite in the prayer for the Lieutenant Governor, and the Legislators, of the Province,—for they meditated their overthrow or death. It is a righteous boast in which our church may indulge, that he who joins in her prayers with fervour and sincerity, and whose heart avouches what his lips utter when breathing her hallowed formuleries, must be a good and faithful subject, true to his Sovereign even unto death. It is a righteous boast in which the worshippers in St. James' Church in Toronto, and, I have no doubt, the worshippers in almost every Episcopal congregation in the two Provinces, may join,—that when they look around them on the return of the Sabbath day, they behold no place left vacant by the flight of a rebel to his God and his Queen.

What are the conclusions to be deduced from these remarks? They are the following. That there is no true loyalty, or submission to the laws, that does not result from Scriptural principles. That the Church of England, which prescribes the reading aloud the entire Holy Scriptures, in the course of every year, and conforms all her prayers and preaching to the unerring standard of the Bible, best preserves the people in the ways of pleasantness, peace, and subordination, and best teaches those principles. That until she be provided with the means of reclaiming the spiritual wastes of the Province, the plant of Loyalty will be choked by the weeds of Democracy and Infidelity.

ALAN FAIRFORD.

Toronto, 4th July, 1838.

TEMPERANCE IN ENGLAND.

The annual meeting of the British and Foreign Temperance Society was held on the 27th of April. The Bishop of Norwich presided and addressed the meeting. It was announced in the report that the Queen had become patroness of the Society; in consequence of which the Bishop of London, President, had accepted the office of Vice-Patron and President. Twenty thousand members had been added to the Society during the year, making a total of 240,000. There is scarce a regiment in India that has not its Temperance Society. In Ireland two hundred associations had been formed. In the United Kingdom 2,500,000 bushels of grain were consumed in making spirits—which would furnish two hundred quartered loaves to every poor family.

The meeting was addressed by Capt. Sir Edward Parry, R. N. who adverted to the beneficial effects of the reduction of the spirit ration in the navy, and to the advantages possessed by the American temperance merchant vessels over British ones where spirits was served out to the men.

On motion of Hon. and Rev. Baptist Noel, (the Bishop of London having appeared and taken the chair) the following resolution was adopted.

'That this meeting hail with lively feelings of loyalty and gratitude her most gracious majesty's condescension in becoming the Patroness of the British and Foreign Temperance Society, and trust that all her majesty's subjects in both hemispheres, and particularly the ladies who adorn her majesty's court, will unitedly assist her majesty's endeavours for the promotion of temperance throughout her extended empire and the world at large, by consistent and zealous efforts in behalf of the institution, and by their liberal contributions to its support.'

On motion of the Bishop of Norwich:

'That this meeting reciprocates with cordial satisfaction the friendly expressions of regard towards the temperance cause and this institution which have been made on the part of the Swedish Temperance Society, of temperance societies in Germany, France, and other parts of Europe; of temperance societies in America, in Scotland, Ireland, and the Provinces; and in India and the British dependencies generally; and while they humbly acknowledge that the hand of the Lord has been upon them for good affording encouraging prospects for the future, would desire to thank God and take courage.'

Rev. Mr. Gogerly, missionary, in seconding this resolution, traced the calamities of the mission at Madagascar, (our readers will recollect a late instance of martyrdom there) to habits of intemperance contracted by Radama.—*Vermont Chron.*

RESPONSES.

This is a part of the solemn services of the sanctuary too often viewed with culpable indifference by many professed members of our communion. How seldom, alas! do we see a congregation, the majority of whom lift up their voices in public prayer unto God in that scriptural form of sound words which our Church justly glories in possessing! And yet I can scarcely imagine any earthly sight more pleasing to a pious minister, or to the angels in heaven, than to behold a whole congregation offering up fervently, and with united hearts and voices, their common prayers to their Almighty parent. It is a sight at once pleasing, solemn, and affecting; and I wish that all our churches oftener resounded with the united and audible responses of the whole congregation, praising God, and offering their common supplications before his throne of grace.

'Lord how delightful 'tis to see
A whole assembly worship thee;
At once they sing, at once they pray,
They hear of heaven and learn the way.'

For the Colonial Churchman.

THE CONVERT OF WATANGI.

One of the Australian missionaries relates, that in 1831 he was examining a class of converts at Watangi. On proposing to them the solemn and searching question, "What think ye of Christ?" one of them replied—"The love of God has been great to me, and His gift is unlike any thing in this world. Worldly possessions may be great, but they are left behind. A man's name may be great, but it dies with himself:—but the gift of God, even Jesus Christ, is a very great ranga tira (chief.) I am a very insignificant person, but He died as a payment for my sins." Reader! what think you of Christ? First examine the state of your heart: then try your ways and answer, as before God—"How do my heart and my ways testify as regards my thoughts of Christ?" Let not those to whom the blessed Gospel hath been declared from their infancy, fall behind those who hear not the words of the Son of God, until heathen darkness hath well-nigh blinded them.

POETRY.

HOPE.

Tell me, where doth Hope abide?
On a sunbeam doth she ride,
From the smile of ocean glancing?
Or upon the shadowy green,
Where the fairy rings are seen,
In a stream of moonlight dancing?

Dwells she where, with master voice,
The statesman guides the senate's choice;
In whose heart high thoughts are burning,
While he views, with watchful eye,
The storm of faction sweeping by,
And his country's peace returning?

Lights she on the warrior's crest,
To soothe his hour of broken rest
On the anxious eve of battle;
Waving her laurel's glossy green,
Above his fancy's bloody scene,
Till he burns to hear "war's rattle?"

Doth she, in a book-piled cell,
With the pale-eyed student dwell,
Pouring upon lamp-lit pages,
Panting for a deathless name,
Trumpeted by growing fame,
"Mid "sacred lands," or learned sages?

Hovering o'er the giddy mast,
As the tempest whistles past,
Cheers she the seaman's wave-tost pillow,
While through scud and flashing foam
His good ship keeps her course for home,
And bravely breasts the surging billow?

Or, as the ploughman o'er his land
Scatters the seed with careful hand,
And hope his weary steps beguiling;
As fancy shews the summer plain
A waving sea of golden grain—
Rich fields, with peace and plenty smiling?

No, these are not the hopes for me,
In war or peace, by land or sea;
They but betray the souls that hearken!
A breath can ruffle ocean's face,
A mist the brightest sun disgrace,
A cloud the sweetest moonlight darken.

The worn-out statesman finds too late
His faithless party's envious hate,
His deep-laid plans by folly blasted;
The banished conqueror's daily theme
Treason and blood, his nightly dream
Is plundered towns and countries wasted.

The wanton critic's jest severe,
The world's neglect or idle sneer,
Quenches the student's gentle spirit,
And, like a taper's quivering light,
In the rude breath of wintry night,
Sinks the fond hope of modest merit.

On some lone island doomed to die,
The sailor strains his fading eye
From morn to eve, in sickening sadness;—
He leaps, he shouts, he screams aloud!
Is it a sail?—some floating cloud,
Or white-capped surge, but mocks his madness.

The winter's flood, the vernal worm,
The summer blight, the harvest storm,
Beset the peasant's anxious morrow;
Or, if the genial season smiles,
The midnight blaze his hope beguiles,
And he must pine in want and sorrow.

No, these are not the hopes for me—
Resting on earth, and skies, and sea,
Which chance may blight, and death must sever!
Uborne with wings of faith and love,
Hope finds a resting place above,
On the Redeemer's cross, for ever.

No treasons tempt that peaceful reign;
That warfare's crown no slaughters stain;
That study wins a wreath immortal.
Safe is the haven of that rest;
That harvest of the faithful blest;
That Hope guides man to heaven's high portal.

J. H. B. M.

[British Magazine.]

Whatever, below God, is the object of our love,
Will, at some time or other, be the matter of our sorrow.—Cecil.

Forget not in thy youth to be mindful of thy end;
or though the old man cannot live long, yet the
young man may die quickly.—Lord Burleigh.

THE CONSCIENTIOUS BARBER.

A barber, who lived at Bath, passing a place of worship one Sunday, peeped in just as the minister was giving out his text, '*Remember the Sabbath day, to keep it holy*?' He listened long enough to be convinced that he was constantly in the habit of breaking the laws of God and man, by shaving and dressing his customers on Sunday. He became uneasy, and went with a heavy heart to his Sunday task. At length he took courage, and opened his mind to the minister, who advised him to give up Sunday dressing, and worship God. He replied, 'beggary would be the consequence; he had a flourishing trade but it would almost all be lost. At length, after many a sleepless night, spent in weeping and praying, he was determined to cast his care upon God; as the more he reflected, the more his duty became apparent. He discontinued Sunday dressing; went constantly and early to church; and soon enjoyed that self-gratulation which is one of the rewards of doing our duty, and in due time that 'peace of God which the world can neither give nor take away.' The consequences he foresaw, actually followed; his genteel customers left him, as he was nicknamed *Puritan* or *Methodist*. He was obliged to give up his fashionable shop; and, from various gradations in life, he became so reduced as to take a celler under the old market house, and shave the farmers! One Saturday evening, between light and dark, a stranger from one of the coaches, asking for a barber, was directed by the hostler to the cellar opposite. Coming in hastily, he requested to be shaved while they changed horses, *as he did not like to violate the Sabbath!* This was touching the poor barber on a tender chord: he burst into tears, asked the stranger to lend him a half-penny to buy a candle, as it was not light enough to shave him with safety. He did so, revolving in his mind the extreme poverty to which the poor man must be reduced, before he could make such a request. When shaved, he said, 'There must be something extraordinary in your history, which I have not now time to hear. Here is half a crown for you; when I return, I will call and investigate your case. What is your name?' 'William Reed.' 'William Reed!' echoed the stranger, 'William Reed! by your dialect you are from the west.'—'Yes, Sir, from Kingstou, near Taunton.' 'What was your father's name?' 'Thomas.' 'Had he any brother?' 'Yes, Sir, one, after whom I was named; but he went to the Indies, and, as we never heard from him, we suppose him to be dead.' 'Come along, follow me,' said the stranger; 'I am going to see a person, who says his name is William Reed, of Kingstou, near Taunton. Come and confront him. If you prove to be indeed he whom you say you are, I have glorious news for you: your uncle is dead, and has left you an immense fortune, which I will put you in possession of when all legal doubts are removed.' They went by the coach, saw the pretended William Reed, and proved him to be an impostor. The stranger, who was a pious attorney, was soon legally satisfied of the barber's identity; and told him, he had advertised him in vain. Providence, however, had now thrown him in his way in a most extraordinary manner, and he had much pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir of the property.

Though all who make sacrifices for conscience sake are not to expect outward advantages such as these, nor the interposition of so remarkable a Providence, yet we may boldly ask, who, in the general result, ever were the losers for Christ and a good conscience? Temporary difficulties may ensue from giving up unlawful callings, but he who opens rivers in dry places, has shown afterwards, that to such as 'trust in the Lord and do good,' he has fulfilled his own promise; 'verily thou shalt be fed!' Should this meet the eye of any one placed in similar difficulties to the poor barber, let him rely on the following words of Christ: 'And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.'—(Matt. xix 29)—*Churchill's Anecdotes.*

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