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COLONIAL CHURCHMAN.

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

III.

LUNENBURG, N. S. THURSDAY, OCTOBER 4, 1838.

NUMBER 23.

From the New York Observer.

THE STREAM OF DEATH.

There is a stream whose narrow tide
The known and unknown world divide,
Where all must go;
Where waveless waters dark, and deep,
And sullen silence, downward sweep
With moanless flow.

Now where, at the dreary flood,
A smiling infant prattling stood,
Whose hour was come;
Caught of ill, it neared the tide,
And as to cradled rest and died
Like going home.

Followed with languid eye anon,
Youth, diseased, and pale, and wan;
And there alone
He gazed upon the leading stream,
And feared to plunge—I heard a scream,
And he was gone.

And then a form in manhood's strength,
Was bustling on, till there at length
He saw life's bound;
He shrunk and raised the bitter prayer
Too late—his shriek of wild despair
The waters drowned.

Next stood upon that surgeless shore
Being bowed with many a score,
Of toilsome years.
Earth-bound and sad he left the bank,
And turned his dimming eye, and sank,
Ah! full of fears.

How bitter must thy waters be,
O death! How hard a thing, ah me!
It is to die!
Dreaded—when to that stream again,
Mother-child of mortal men
With smiles drew nigh.

"Tis the last pang," he calmly said—
To me, O Death! thou hast no dread—
Saviour, I come!
I read but thine arms on yonder shore—
I feel ye waters bear me o'er!
There is my home!"

For the Colonial Churchman.

Editors,
In a religious publication I have transcribed the
Diary. Your obedient and respectful ser-
vant,
Ovi.

CHRISTIAN'S DIARY OF PRAYERS AND PROMISES.

Prayer—Let my soul live, and it shall praise
Ps. cxix. 175.

—Incline your ear, and come unto me;—
and your soul shall live. Isa. lv. 3.

Prayer—Create in me a clean heart, O God, and
a right spirit within me. Ps. li. 10.

—A new heart will I give you, and a new
spirit will I put within you. Ezek. xxxvi. 26.

Prayer—Turn thee unto me, and have mercy
for I am desolate and afflicted. Ps. xxv. 16.

—Behold I am for you, and I will turn un-
to thee. Ezek. xxxvi. 9.

Prayer—Receive us graciously. Hosea xiv. 2.

—Come out from among them, and be ye
separate, saith the Lord, and I will receive you. 2
Cor. vi. 17.

Prayer—Be not wroth very sore, O Lord, nei-
ther remember iniquity for ever. Isa. lxiv. 9.

—I will not contend for ever, neither will
I say wroth. Isaiah lvii. 16

Prayer—Keep back thy servant from presump-
tion, let them not have dominion over me. Ps.

Promise—Sin shall not have dominion over you.
Rom. vi. 14.

7. Prayer—Teach me good judgment and know-
ledge. Ps. cxix. 66.

Promise—The meek will He guide in judgment.
Ps. xxv. 9.

8. Prayer—Restore unto me the joys of thy salva-
tion. Ps. li. 12.

Promise—I will restore comforts to him and to his
mourners. Isa. lvii. 18.

9. Prayer—Shew us thy mercy, O Lord Ps. lxxxv. 7.

Promise—I will shew mercies unto you. Jer. xlii. 12

10. Prayer—Plead my cause and deliver me. Ps.
cxix. 151.

Promise—Thus saith the Lord, behold I will plead
thy cause, and take vengeance for thee. Jer. li. 36.

To be continued.

To the Editors of the Colonial Churchman.

sins,—
As I know that your readers, especially such of them
as are members of the church of England, (though many
others will rejoice with us in such cause of our rejoicing)
will be pleased to hear of the increase of true religion a-
mongst the ministers and members of our church, I send
you a few extracts from a letter lately received from an
esteemed brother now absent in that favoured country,
(that your readers may have fellowship with him who is an
eye and ear witness to the facts he records. Should these
extracts meet his eye, I am assured he will not be displeas-
ed with their publication. L.

"During my journeyings in various parts of this
beautiful and highly favoured land, I have been much
refreshed in spiritual things, edified by the preaching
of many faithful and talented servants of God, and
thankful to the free grace which has enlisted in the
cause of truth such talent and piety: indeed the al-
teration in the characters of the ministers of our
church is so remarkable that it is observed and spoken
of everywhere; and consequently the increase
of piety and light in the members of the church is
in proportion. May this report cheer and stimulate
us all, and quicken us by faith to desire and pray
earnestly for a similar outpouring of the Holy Spirit
upon ourselves. I attended a clerical meeting at
Liverpool, and met Mr. Buddicom and Haldane
Stewart, Jones and Barker, and many others. The
two former particularly interested me, and were very
kind, and remembered me and my flock most affec-
tionately in their prayers. I have also heard Mc-
Neil, Brown, Stowel, Melville, Noel, Bradley, and
many others eminent as evangelical and fully Gos-
pel preachers, with all of whom I have been pleased
and edified, and confirmed in my long established be-
lief that wherever the Gospel is preached in its full-
ness and in love, there the blessing of God is, and
there we find large and attentive congregations.—
Be earnest, then, my brother, whilst the day lasts:
our time is short; our temptations to sloth over-
powering. Whilst our Master was engaged night
and day in his Father's work, how dead and indiffer-
ent are we all! Let your discouragements be coun-
terbalanced by the assurance of safety in the full-
ness, freeness, and all-sufficiency of the Saviour's
righteousness,—knowing that in Him we are justified,
sanctified, redeemed from death and hell, and made
kings and princes with the Father."

The letter contains a remark on the subject of written
and extemporaneous preaching, so unprejudiced, that it
may prove satisfactory to many of your readers.

"I went last Sunday to Clapham, to hear Mr.
Bradley and Goode, and I need not say how happy
and thankful I felt. Mr. Bradley's was an appro-
priate sermon after the coronation, and we receiv-
ed from his hand the cup and bread of salvation.—

His soul appeared full of Heaven, and animated with
love and zeal. He preaches written discourses, and
I am quite persuaded after hearing many eminent
extemporaneous preachers, that it would be gain if
most preached written discourses."

"The demand for pious labourers in England is
now so great, that the wants of the church cannot be
supplied. The Pastoral-Aid Society want thirty
Clergymen. Almost every Bishop is looking out
for faithful servants of Christ to take the new
churches, some hundreds in number. The increase
of piety and the admiration of evangelical principles
is quite delightful. While the Lord spares us, may
we take counsel and labour together with increased
diligence in His Work, and may his grace preserve
us faithful unto death, and His free and undeserved
mercies make us inheritors of that Crown prepared
in Heaven for those who turn sinners from the error
of their ways."

From an English Paper.

INCOME OF THE CHURCH.

There is no subject upon which the enemies of the
Church are more fond of dilating, than upon the enor-
mous wealth of its Clergy. A service, therefore, is
done to truth to state its real amount, in which
there can be no mistake, as it is extracted from the
Parliamentary returns. It will be seen that the
whole incomes of the Bishops, Chapters, Incumbents,
&c., instead of exceeding ten millions, as is generally
asserted, are under four millions, viz., £3,444,513.

Total net yearly incomes of the Bishops of Eng and
Wales, subject to temporary charges £160,292
Total net yearly income of Cathedrals..... 203,239
Separate revenues of the Dignities herein.. 66,465
Total annual income of the Archdeacons... 4,873
£439,874

Total net income of all the Incumbents in
England and Wales..... £3,004,639

Total number of Livings is 10,719. Of these Livings
there are—Under £50..... 297
— 100..... 1629
— 150..... 1602
— 200..... 1356
— 300..... 1978
— 400..... 1326
— 500..... 830
— 750..... 954
— 1000..... 323
— 1500..... 134
— 2000..... 32
— 2000 and upwards 19

Number of Parishes in which there is no Glebe
House..... 2878

Number of Parishes in which there is none fit.. 1728

Number of Parishes in which there are fit... 5947

Religious Gossip is quite as bad as any other. It
can be by no means edifying to be perpetually dis-
cussing the spiritual state of others, and giving our
opinion on their progress. We can scarcely indulge
in such comments without being in some degree cen-
sorious; and it would always do us much more good
quietly to examine our own hearts, than to interfere
with the conduct or consciences of those around us.
—Mrs John Stanford.

Apostolic Succession.—The universal consent of the
Church being proved, there is as great reason to be-
lieve the apostolic succession of the ministry to be
of Divine institution as the Canon of Scripture, or
the observance of the Lord's day.—Bp. Stillingfleet.

From the Church.

LOWER CANADA.

The following Address from the Clergy of the English Episcopal Church in this Province, prepared on the occasion of the late visitation of the Protestant Bishop of Montreal, was presented to his Excellency the Governor General on Tuesday last:—

To his Excellency the Right Honorable John George Earl of Durham, Viscount Lambton, &c. &c. Kt. Grand Cross of the most Honorable Military Order of the Bath, one of Her Majesty's Most Honorable Privy Council, and Governor General, Vice Admiral, and Captain General of all Her Majesty's Provinces in and adjacent to the Continent of North America, &c. &c.

May it please your Excellency—

We, her Majesty's most dutiful and loyal subjects, the Bishop and Clergy of the Established Church in the Province of Lower Canada, embrace the opportunity of our first meeting since your Excellency's arrival in this country, to offer our humble congratulations on that interesting event.

In common with the rest of our fellow subjects in America, we view the appointment of a Nobleman of your Excellency's high qualifications to the important trust of Governor General of British North America, as an incontestible proof of the interest which our beloved Sovereign feels in the prosperity and happiness of her devoted subjects in this distant portion of her dominions.

We deem it unnecessary to dwell upon topics so well known to your Excellency, as the past history and present state of this Province; but we trust that we may be permitted to express our confidence that the high powers with which your Excellency has been invested by Royal authority, will in their exercise be guided by that sagacity, firmness, experience and zeal, which the times require, and of which your Excellency's character, conduct and declarations afford a solemn pledge.

Declared as it is by the highest of all authorities, that "Righteousness exalteth a nation," and deeply impressed as we are with the conviction, that the happiness of a people is most intimately connected with true religion, as the only sure basis of sound morality, and above all, as the only warrant on which to expect the Divine blessing, we earnestly desire as the best return which we can render for the protection and support to which we humbly conceive ourselves to be entitled, that we and all who are committed to our charge may manifest in life and conduct 'whatever things are true, honest, just, pure, lovely, and of good report.'

Firmly persuaded also that the sway of Great Britain, wherever it has been extended, confers blessings of no ordinary value, and that its establishment in this Province, in particular has issued in the free gift of rights, privileges, and comforts before unexperienced, unknown and unthought of, we desire, for the benefit of all parties, classes and races, in this province, to perpetuate our connexion with the British Empire.

And lastly, it is our earnest prayer, that it may please the all-wise disposer of events so to order your Excellency's designs for good, that, on the completion of your arduous mission, your Excellency's name may be associated with the memory of restored tranquillity, renovated institutions, public prosperity, social happiness, and the blessings of a people 'fearing God and working righteousness.'

In the name and on behalf of the Clergy,

(Signed)

G. J. MONTREAL.

Montreal, 10th August, 1838.

His Excellency returned the following

REPLY.

I receive with sincere pleasure this Address from the Bishop and Clergy of the Established Church in the Province of Lower Canada.

Expressions of confidence and esteem such as I find in this public declaration of your sentiments, must at all times be peculiarly gratifying to me; but most especially so when they proceed from so venerable a body, entitled, as they are, from their holy functions, and the pure and blameless manner in which they exercise them, to the veneration and support of all who have at heart the advancement of religion and piety.

I allude with peculiar satisfaction to that part of your address, in which you express your anxiety for the prosperity of all parties, classes and races in this Province; such comprehensive and enlightened views are in unison with the holy dictates of the Christian religion, and are indeed truly calculated, if put in action, to perpetuate the connexion of these Colonies with the British Empire.

In this spirit I shall endeavour to act, and shall ever look to your promised cooperation, as one of the most powerful means by which I can overcome the great difficulties, which are opposed to the successful arrangement of all the great questions on which depend not only the prosperity but the very existence of the British North American Colonies.

LETTERS FROM AN EDITOR OF THE EPISCOPAL RECORDER TRAVELLING IN EUROPE.

HOMEWARD PASSAGE.

On board the Great Western Steamer, Bristol Channel, Saturday evening, July 21st, 1838.

Now I have taken my last look of England—a land endeared to me by a thousand scenes and recollections that I can never forget. The shades of evening have already blotted her shores from my view, and the broad ocean is beginning to spread its waters interminably around us, as our gallant steamer with her bows set to the west pushes her course onward into the very depths of this vast world of waters. I could not have had a brighter or lovelier last vision of Britannia's sea-girt isle, than that which was presented as I glided along on the bosom of the Avon, where it winds its sinuous way along, through and beneath the lofty clefted rocks and thickly wooded banks, which impart to fair Clifton neither a few of those charms, nor a little of that beauty which poets have so sweetly sung, till I was wafted into the very centre of the British Channel, where the Great Western with her dark funnel vomiting forth a black column of smoke, and her bright colours streaming in the wind, proudly rode upon the rocking waves, as though impatiently waiting for the arrival of her last passenger, before she darted forward across the pathless deep to the land of the setting sun.

I suppose you are aware that the Great Western, whose first arrival upon our shores seems to have created no slight sensation, does not come up the Avon to Bristol, or even to the hot wells of Clifton, but stops in the channel some eight miles below, for want of sufficient depth of water. This of itself, I should think, would effectually prevent Bristol ever successfully competing with Liverpool in steam navigation. I reached Bristol a day or two before the one on which the Great Western was advertised to sail. This morning, at an early hour, a small steamer left the wharf at the hot wells for the purpose of conveying passengers and their baggage to the steamship. Although it was understood that another boat would leave in the afternoon on the same errand, I thought it better to avail myself of this first opportunity in order to get my luggage quietly on board, and my state room arranged before the bustle and hurry of the last moment. I presume a great many were acting on the same principle, for this early boat was filled to overflowing with boxes, carpet-bags, trunks, and passengers. When we reached the ship all was a scene of wild confusion. Many of the state rooms, built since her last arrival, were still unfinished. Instead of being allowed to take possession at once of the one allotted to me, I found it with many others filled with carpenters, nails, dust, saws, hammers, and all manner of litter. As I looked around and saw the scramble that was going forward in getting the luggage on board, assorting it, and procuring for each pile a safe conveyance to its own peculiar place

of destination, I thought there was likely to be a demand for the virtue of patience. So I stood and looked quietly on. Hours passed by. Quiet length began to reign upon the deck of the ship. My state room was finished, and a portion of my baggage was deposited there. A signal announced that dinner was ready.

I was not a little surprised in going below to find among those assembled in the grand saloon, Dr. Porter, of Schenectady, and Bishop-elect of Massachusetts. I had heard of his being in London, and called at his lodgings, but had missed seeing him. He was now on his way from Ireland, and had stopped here in order to send letters home by the steamship. I believe we were both equally happy in this unexpected meeting. After our dinner, which on the present occasion proved to be a cold collation, it was announced that the small steamer would go to gain to Bristol, and return before the Great Western sailed. I could not resist the temptation of spending another hour with Dr. P., and therefore stepped on board with him. We soon found ourselves threading our way up the beautiful Avon. Tower, Clifton, and the suspension bridge, were soon past, and we were again at the landing, where an immense crowd awaited our return. It was but a short time before the little steamer was again loaded down with trunks and luggage of every sort, and with so many passengers that not one half on board could find a place to sit. Slowly we again wended our way towards the Great Western. Upon our return we found several other steamers, and small boats filled with spectators, moving in circles around the vast ship that was to bear us in safety to our native land, or leave us to perish in the depths of the ocean. Then followed the dreadful press to get on board—the trepidation, and clamour, and confusion incident to such a scene! At length the last lagging passenger trod upon the deck, and the last remaining trunk had been borne up the stairs and placed on board the ship. The hour of departure had now arrived. Parting friends shook hands, and those who voyaged not with us, had already taken their leave in one of the little steamers which now pushed away from our side. The wheels of our vessel began to revolve, and she to move proudly over the water. Then an animated scene followed. The sky was rent with shouts from the surrounding steamers, and echoed back with responsive shouts from our deck, while every moment the distance between us and them was increased.

All this cheering may have been very proper in good taste, but it was in discordance with my feelings. It seemed to me that an humble, silent looking unto that God, who created the ocean, and controlled its waves, and the mighty winds that sweep over it, would have been in far better keeping with the position that we at this moment occupied! Of all that rejoicing crowd could tell whether their waters before us would bear us safely on their bosom to the home of our childhood—or swallow us up in their darkest, deepest caverns, there to abide till the blast of the archangel's trumpet shall summon the earth and the sea to give up their dead. Such were the thoughts that thronged my mind, as I stood leaning over the side of the vessel, as she started on her course.

And now all were busy in overhauling their baggage, finding their berths, and arranging their staterooms. Almost every one seemed disappointed, perplexed, and out of sorts. The stewards were called hither and thither, and the ship from bottom to top presented a scene of restlessness and commotion. At length the gong was rung for tea, and a vast mixed crowd presented themselves in the grand saloon. They have now retired; quiet reigns in every part of the ship, except in the little knots that are at the other end of the saloon playing cards. I have just taken a walk on deck. The curtains of night are drawn closely over the world of waters that spread around us. The last outlines of Britannia's isle seem fading away. What is in reserve for us on this great deep which we are to pass over, He only, who holds the sea in the hollow of his hand, knows. He is my Father and my covenant God, and how can I commit all to Him!

Sunday evening, July 22d.—Although the sea has not been unusually rough to day, we have all been

BIOGRAPHY.

THE LIFE OF THE REV. JOHN NEWTON.*

It is written that "the Lord hath made all things for himself;" and it is for his pleasure that they are and were created: and among the things created, man stands out "the noblest work of God." It would appear that a council of the sacred Trinity was held respecting his formation. "God said, Let us make man in our image, after our likeness; and in the image of God man was created." But, alas! the creature fell—sin marred all his fair proportions. Hence it is now the work of redemption that mainly demands our contemplation, as the mirror in which the glory of God our Saviour is most fully unveiled.

The "new creation" on the heart of man is one grand division of this perfect work of God; and often does its display of "the beauty of holiness" constrain the world to a reluctant acknowledgment, and excite the Church to a joyful exclamation, "What hath God wrought!" For not only will the Redeemer's glory be manifested in his saints at the blissful era of his coming—not only will they then be seen as the jewels of his everlasting crown,—but even now they are "the glory of his inheritance," set forth for the conviction of the world, "that they may see, and know, and understand together, that the hand of the Lord hath done this, and that the Holy One of Israel hath created it."

It is the object of the following sketch of the life of an eminent servant of the Lord Jesus, to shew forth one of those striking manifestations of Divine power and grace, in the new creation of the soul of man, bringing it out of darkness into his marvellous light, from the power of Satan unto God.

The Rev. John Newton having himself drawn up an account of his early life, and his conversion from the path of sin to the service of God, some extracts from the highly interesting "Narrative" will afford a better view of his history than any matter that can now be put together. He thus commences:—

"I can sometimes feel a pleasure in repeating the grateful acknowledgment of David,—'O Lord, I am thy servant, the son of thine handmaid; thou hast loosed my bands.' The tender mercies of God towards me were manifest in the first moment of my life: I was born, as it were, in his house, and dedicated to him in my infancy. My mother (as I have heard from many) was a pious and experienced Christian. I was her only child; and as she was of a weak constitution, and a retired temper, almost her whole employment was the care of my education. At a time when I could not be more than three years old, she taught me English, and with so much success (as I had something of a forward turn), that when I was four years old, I could read with propriety in any common book that offered. She stored my memory, which was then very retentive, with many valuable pieces, chapters, and portions of Scripture, catechisms, hymns, and poems. How far the best education may fall short of reaching the heart, will strongly appear in the sequel of my history; yet, I think, for the encouragement of pious parents to go on in the good way of doing their part faithfully to form their children's minds, I may properly propose myself as an instance. Though in process of time I sinned away all the advantages of these early impressions, yet they were for a great while a restraint upon me; they returned again and again, and it was very long before I could wholly shake them off; and when the Lord at length opened my eyes, I found a great benefit from the recollection of them. Further, my dear mother, besides the pains she took with me, often commended me with many prayers and tears to God; and I doubt not but I reap the fruits of these prayers to this hour.

"My mother observed my early progress with peculiar pleasure, and intended from the first to bring me up with a view to the ministry, if the Lord should so for an unusual proof of his patience, providence, and grace; and therefore overruled the purpose of my friends by depriving me of this excellent parent when I was something under seven years old. I was

* See his own Narrative, Letters to a Wife, &c.; also his Life in the Christian's Family Library, and Memoirs by Cecil.

born July 24, 1725: and she died the 11th of that month, 1732. My father was then at sea: he was a commander in the Mediterranean trade: he came home the following year, and soon after married again. Thus I passed into different hands. I was sent to a boarding-school in Essex (having been previously resident in London); but at eleven years of age I was taken to sea, and made several voyages till the year 1742."

During this period, Mr. Newton describes himself to have undergone various religious convictions. Before the age of twelve years, he met with "Bennet's Christian Oratory," and endeavoured to walk religiously by means of its guidance. Several remarkable incidents occurring in succession, each aroused his conscience; but were one after the other soon forgotten. At another time, the perusal of the "Family Instructor" put him upon a partial and transient reformation. He thus seems to have taken up and laid aside a religious profession three or four different times before the age of sixteen.

Of his last reform at this age, he thus writes:—"It was the most remarkable both for degree and continuance. Of this period, at least of some part of it, I may say, in the apostle's words, 'After the strictest sect of our religion, I lived a Pharisee.' I did every thing that might be expected from a person entirely ignorant of God's righteousness, and desirous to establish his own. I spent the greatest part of every day in reading the Scriptures, meditation, and prayer: I fasted often: I even abstained from all animal food for three months. I would hardly answer a question for fear of speaking an idle word. I seemed to bemoan my former miscarriages very earnestly, sometimes with tears. In short, I became an ascetic, and endeavoured, so far as my situation would permit, to renounce society, that I might avoid temptation. I continued in this serious mood (I cannot give it a higher title) for more than two years, without any considerable breaking off. But it was a poor religion; it left me, in many respects, under the power of sin, and, so far as it prevailed, only tended to make me gloomy, stupid, unsocial, and useless."

In the year 1743, he was appointed to a post of considerable trust in Jamaica; but on the very eve of starting, an event occurred which changed the whole current of his ideas, and gave rise to the series of uncommon dispensations which distinguished his after-life. He formed a sudden and violent attachment to a young lady residing in Kent, near Maidstone, then under fourteen, "which," again to use his own words, "never abated or lost its influence a single moment in my heart from that hour. In degree, it actually equalled all that the writers of romance have imagined; in duration it was unalterable. I soon lost all sense of religion, and became deaf to the remonstrances of conscience and prudence; but my regard for her was always the same: and I may perhaps venture to add, that none of the scenes of misery and wickedness I afterwards experienced ever banished her a single hour together from my waking thoughts for the seven following years." He thus gave up all idea of proceeding to Jamaica; and having thereby highly displeased his father, he went a voyage before the mast to Venice.

To be continued.

SCRAPS.

RICHES.—An immoderate desire of riches is a poison lodged in the soul. It contaminates and destroys every thing that was good in it. It is no sooner rooted there, than all virtue, all honesty, all natural affection, fly before the face of it. If you are industrious to procure gold, be generous in the disposal of it. Man never is so happy as when he giveth happiness unto another.

No man rejects a minister of God who faithfully performs his office, till he has rejected God.—*Cecil*.

It is always a sign of poverty of mind, where men are ever aiming to appear great; for they, who are really great never seem to know it.—*Ibid*.

If there is any person to whom you feel dislike, that is the person of whom you ought never to speak.—*Ibid*.

sick. Every countenance has looked sad and sorrowful. When I first went upon deck this morning, I saw that the last vestige of land had faded from our view. Nothing but one expanse of wide waters stretched around us. We shall see the land no more till the shores and hills of our own native country meet our view. I soon felt the motion of the ship, and lay stretched deadly sick on the quarter deck, during almost the whole day. But those deadly sensations are now gone, and I feel quite like myself again. There was so much sea-sickness to-day it was impossible to have divine service, although several clergymen were on board.

Monday evening, July 23d.—I am obliged to write in the grand saloon, as my state room, which I share with a fellow passenger, is so small, that I can hardly turn around in it. Indeed there is nothing about this great ship, save its size, strength, majestic machinery, and grand saloon, in keeping with its name. The cuddy state rooms built on the deck, though well ventilated, are very small. Those opening out of the grand saloon are perhaps the most eligible.—The berths in the forward cabin are on several accounts far from desirable. And those in the catacombs, as they are called, from their being under the saloon and so far in the depth of the ship, that the light of heaven reaches not there, are horrible both from their want of fresh air, and of the cheerful light of day.

One of the disadvantages connected with an attempt to write in the saloon, is the confusion that is likely to seize upon one's brain, amid the distracting and bedlam-like hubbub around you. Here are drinking, swearing, card playing, loud laughing, cracking of jokes, and sharp disputing all going on at the same time; you must not be surprised, therefore, if my thoughts are not very connected. We have a very large number of passengers—probably more than ever before crossed the Atlantic as cabin passengers in one ship. We number one hundred and thirty, or nearly that, who are to meet three times a day in the grand saloon, and sit down in the same company around two extended tables. I need scarcely say that at such times we present a motley group. The inhabitant of almost every land on the globe would find his fellow countrymen among us. We are truly the world in miniature. Every trade, profession, and calling are among us; and I fear every description of moral character, from the best to the worst.

We have clergymen, merchants, lawyers, stage-players, and opera dancers among our number. At the foot of one of our tables we form quite a pleasant, sober, clerical group. The Rev. Mr. Walker of Beaufort, S. C., the Rev. Mr. Quarrels of Cheltenham, England, and the Rev. Mr. Gunnet, the associate of Dr. Channing of Boston, have their place at meals near me. Our table is made up principally of Americans, at the head of which Col. James W. Webb has his seat, and around him are a group of young merchants, whose superabounding merriment and gaiety often draw all eyes if not in admiration, in astonishment towards them. Perhaps it may form some clew by way of explanation to the boundless mirth that seems continually to gather around that point, to mention that Mr. Power, of comic and humorous memory, forms one of the party. Not far from us at the other table are the places of two French opera dancers—young Mathews, the Comedian, and his bride, Madame Vestris. These are the apostles of virtue which are coming over to instruct our countrymen and countrywomen in 'the school of morals.' These are the persons under whose tuition the chaste matrons of our land are going to place their young daughters, sending them to the admired theatre night after night!! Is there a spot in this wide world from which there emanates deadlier streams of moral pestilence than the stage? And with all the facts, which ages have developed, will Christians still advocate attendance upon the theatre?

But I must stop, as my sheet is full. She weather continues pleasant, and we are going on most merrily.—*Epis. Rec.* J. A. C.

CHRIST.—We cannot build too confidently on the merits of Christ, as our only hope; nor can we think too much of the mind that was in Christ, as our great example.—*Cecil*.

THE CALL.

How long the time since Christ began
To call in vain on me!
Deaf to his warning voice, I ran
Through paths of vanity.

He called me, when my thoughtless prime
Was early ripe to ill;
I passed from folly on to crime,
And yet He called me still.

He called me in the hour of dread,
When death was full in view;
I trembled on my feverish bed,
And rose to sin anew.

Yet could I hear Him once again
As I have heard of old,
Methinks He should not call in vain
His wanderer to the fold.

O Thou, that every thought dost know,
And answerest every prayer!
Try me with sickness, want, or woe,
But snatch me from despair.

My struggling will by grace control,
Renew my broken vow:
—What blessed light breaks on my soul!
My God! I hear Thee now.

Bishop Heber.

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

By John Williams, of the London Missionary Society.

We give below some extracts from this interesting work. The following paragraphs convey a general idea of what has been done and what remains to be done for the evangelization of those extensive and populous Islands:—

Notwithstanding all that has been effected in the Tahitian and Society Islands, in transforming their barbarous, indolent, and idolatrous inhabitants into a comparatively civilized, industrious, and christian people, I never considered this group alone as worthy the lives and labours of the number of Missionaries who have been employed there. It is only by viewing the Tahitian Mission, as a fountain from whence the streams of salvation are to flow to the numerous islands and clusters scattered over that extensive ocean, that we can perceive it to be worthy of the importance that has been attached to it, or of the labour and expense which the London Missionary Society has bestowed on it. To this Mission, however, considered in its relation to other islands, too much importance cannot be attached; for, in addition to the numerous islands now professedly Christian, there are, within a comparatively small distance, many large and extensive groups of which little is known. Among these are the Fiji, the New Hebrides, New Caledonia, Solomon's Archipelago, New Britain, New Ireland, and, above all, the immense island of New Guinea. This island is said to be 1200 miles in length, and in some parts, about 300 in breadth. It is reported to be a most beautiful island, rich in all the productions of a tropical climate, inhabited by several millions of immortal beings suffering all the terrific miseries of a barbarous state, and dying without a knowledge of God, or the Gospel of his Son. The Fiji is an extensive group, said to comprise from 100 to 200 islands, which vary in size from five to 500 miles in circumference—all teeming with inhabitants, in the most degraded and wretched state of barbarism.

These various islands and clusters are inhabited by distinct tribes, diverse from each other in appearance and habits; but principally by those of the negro race. They are men of immense stature, with black complexion, spreading noses, and curly hair; decidedly distinct from those inhabiting all the islands to the eastward, who are distinguished by their light copper colour, Malay countenance, and straight hair. I sincerely hope that the London, or some other Missionary Society, or the Societies unitedly, will adopt some effective measures, by which these extensive and inviting fields may be brought under

* This work is for sale at the book store of Mr. C. H. Belcher, Halifax

moral culture. It will, no doubt, be attended with much danger, as some of the inhabitants are cannibals of the worst character; others of ferocious habits and cruel practices, using poisoned arrows, and poisoning the very food they bring to sell, and even the water which is taken from their shores; whilst others are mild in their manner, and kind in their treatment of strangers.

The adventurous trader, however, braves all these dangers: and shall the devoted Missionary of the Cross, whose objects infinitely surpass in importance that of the merchant, and who professes to be influenced by motives of a higher order, be afraid to face them? Has he not the arm of Omnipotence for his protection, and the promises of a faithful God for his encouragement?

The places to which the Gospel has already been conveyed, from the Tahitian and Society Islands, are the Sandwich Island group, 3000 miles to the north of Tahiti, inhabited by a population of 150,000 souls;—the Austral Islands, a group of 400 miles to the south;—the Paumotu, the Gambier, and the Marquesan, to the eastward;—together with the Hervey, the Navigator's, and the Friendly Islands, to the eastward. These various groups are inhabited by a population, little short, I think, of 300,000 persons; the greater part of whom have abandoned idolatry, with all its barbarous practices, its horrid rites, and superstitious customs. Their sanguinary wars have ceased; the altars of their gods are not now stained with the blood of human beings, offered up in sacrifice; and mothers have ceased to destroy their innocent babes. Captain Cook and his scientific associates little thought, when observing the transit of the star, that in a few short years the island on which he stood would itself shine resplendent, like a bright speck in the ocean, whence the light of salvation was to diverge in all directions over that mighty mass of waters.—Pp. 6—9.

After eulogizing the efforts and giving some details respecting the lives of the South Sea Missionaries, such as Captain Wilson, Messrs. Henry, Nott, Davies, &c., we meet with the remark,—

From that time to this (scarcely forty years) one rapid series of successes has attended our labours, so that island after island, and group after group, have, in rapid succession, been brought under the influence of the Gospel: so much so, indeed, that, at the present time, we do not know of any group, or any single island of importance, within 2000 miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed.

Thus it will be seen (says Mr. Williams,) that God was "not unrighteous, to forget their work of faith and labour of love." The fathers of our Society had cast themselves, in the "confidence of hope," upon the promises and faithfulness of God; and it is not in accordance with the one or the other that, having sown bountifully, they should reap sparingly. My earnest desire is that the mighty work may go on with equal rapidity, so that within a few years every island in the Pacific, even to New Guinea itself, may be elevated from its moral degradation, and made to participate in the blessings of the Gospel. Nor am I devoid of the cheering hope that I also may be an instrument in accelerating this great work.—P. 15

To facilitate this object, the author in his first voyage, and now again in the second just commenced, undertook his Missionary labours; and as it may be useful to learn what was their immediate sphere, we take his account of certain of the groups of islands, of which he has made mention.

This Island of Raiatea, the largest and most central of the Society Islands, about 100 miles from Tahiti, has been the immediate scene of my labours since I joined the Mission, in 1817; but, as much information has been given, in various ways, respecting the Tahitian and Society Islands, I shall say little about them.

The two groups, about which the following pages contain much information, are, first, the Hervey; and, secondly, the Samoa, or Navigator's Islands; both of which are new fields of Missionary labour.

The Hervey Islands are seven in number—Mauke, Mitiaro and Atiu, Mangaia, and Rarotonga, Hervey's

island and Aitutaki. They are from 500 to 1000 miles west of Tahiti. Very little was known of them until they were visited by myself and colleague, Mr. Bourne, in 1823. To prevent the interruption of the narrative, and to render the sequel more intelligible, I shall give a short description of each island, with its position, size, and population.

Hervey's Island, from which the group takes its name, is really composed of two small islets, 18 m. S., 158 d. 54 m. W. long. It was discovered by Captain Cook, and by him named, in honour of Captain Hervey, R. N., one of the Lords of the Admiralty, and afterwards Earl of Bristol. It is surrounded by a reef, into which there is no entrance; I visited it in 1823, intending to place a native teacher there, as I expected to find a considerable population; but on learning that, by their frequent exterminating wars, they had reduced themselves to about sixty in number, I did not fulfil my intention. Some six or seven years after this, I visited the island again, and found that this miserable remnant of the former population had fought so frequently and so desperately, that the only survivors were five men, three women, and a few children; and at that period there was a contention among them as to which should be king.

Mauke is a small low island, discovered by myself and Mr. Bourne, in 1823, in lat. 20 d. S., 157 d. 20 m. W. long. It is about fifteen miles in circumference. By an invasion of a large fleet of canoes laden with warriors, from a neighbouring island, about three years prior to our arrival, the population, previously considerable, was by the dreadful massacre that ensued, reduced to about 300.

Mitiaro is a still smaller island, of the same description. It lies about twenty miles north-west of Mauke. By famine and invasion this island has likewise been almost depopulated; there not being 10 persons remaining.

Atiu is a larger island, than either Mauke or Mitiaro. It was discovered by Captain Cook, and is situated 20 d. S., 150 d. 15 m. W. It is about twenty miles in circumference; not mountainous, but hilly, and a beautiful verdant spot. We found the inhabitants something under 2,000. Captain Cook called it Wateoo.

Mangaia was also discovered by Captain Cook, and is situated lat. 21 d. 57 m. S., 158 d. 7 m. long. It is being about 120 miles south of Atiu. Mangaia is about twenty or five-and-twenty miles in circumference, and moderately high. The island is rather singular in its form and appearance; a broad ridge girdling the hills, at about 100 feet from their base. The foliage is rich; the population between 2,000 and 3,000. These four islands differ from the Society Islands in the very important feature, that the surrounding reef joins the shore: there is consequently neither passage for boats, nor any safe anchorage for vessels.

The sixth and most important island of the group is Rarotonga. This splendid island escaped the wandering researches of Captain Cook, and was discovered by myself, in 1823. It is a mass of mountains, which are high, and present a remarkably romantic appearance. It is situated lat. 21 d. 20 m. S., 160 d. 10 m. W. long. It has several good boat harbours, is about thirty miles in circumference, and is surrounded by a reef. The population is about 6,000 or 7,000.

The seventh and last island is Aitutaki, which was discovered by Captain Cook. Like most of its companions in the group, its landscapes are rich and variegated; it is hilly rather than mountainous, and surrounded by a reef, which extends a very considerable distance from the shore. There is a good entrance for a boat on the west side of the island. It is about eighteen miles in circumference, and has a population of about 2000 persons. The situation is 18 d. 54 m. S., lat., 153 d. 41 m. W. long.

By this brief description of the Hervey Islands, the reader will be enabled, as we proceed, to refer to this mind to the relative importance of each island; he will also perceive that the whole group contains a population of from 14,000 to 16,000 persons.—Pp. 16—9.—Chr. Remembrancer.

To be continued.

St. John, N. B. 13th Sept 1838.

Dear Editors,
The truth of the following remarks is so evident to every one acquainted with the numerous and various calls on the talents of the Clergy of the Church of England, (truly applicable to their brethren in the North American Colonies) and the cheerfulness, with which those duties are complied with, that I am induced to send them to you, in the hope that if you think them worthy a place in your valuable paper, the Colonial Churchman, they will contribute to refute those assertions of their want of industry, and energy, so liberally brought forward by the enemies of our Venerable Establishment.

A LOVER OF THE CHURCH.

THE VALUE OF A NATIONAL CHURCH AND CLERGY.

(From the Quarterly Review.)

It is a great public convenience, independently of the question of religious instruction, to have in a nation a body of individuals of the station, class, and character of the Clergy,—safe men, upon the whole, and intelligent from their education—pledged to a certain behaviour from their profession—known in several districts from their functions—at hand in the necessity of fixed residence—universal in their presence from the parochial divisions to which they are severally attached—and so covering every where it is wanted, that a law, or a regulation, or a private, shall penetrate. And, accordingly, it is difficult to frame an act of Parliament for the improvement whatever in our internal economy, or for some appeal or other in it to the services of the Clergy—services, which they never undertook to neglect, but which, when required of them, they perform cheerfully, under a feeling that, whilst they are without any distinction of creed maintains a national establishment of which they are the ministers, they owe to the nation without any distinction of sect, whatever services their favourable position enables them to afford. Thus, if the government is called upon to meet any emergency, any calamity, or visitation or distress, the Clergy are the only class which it avails itself to act upon the prudence, the energies, the benevolence of the people. The government has occasion to ascertain the life, the habits, the character, the conduct of persons whose claims upon it, say soldiers or sailors, it is to the clergy for its information, as the most trustworthy it can procure. If the government has need of any statistical details, such as relate to the public welfare, the clergy are the class to which it looks chiefly for satisfactory information. If, again, in private life friendly societies have need of certificates of the *bona fide* sickness of their members on their application for relief, the signature of the clergyman is that they insist upon the soldier or the sailor has any claim upon him to make to the War Office or the Admiralty, it is to the clergyman that he repairs for assistance or advice. If a poor man falls in a family disaster, his limb gets broken, or he is dead, it is to the clergyman that he goes for testimony to the truth of his tale and the value of his fame, and that testimony secures the help of the district in which he lives. If a cottager wants his little earnings deposited in a savings bank, to the clergyman he comes to negotiate the matter for him. If he desires to have his frugal will made, that the trustee he may be secured to the parties he loves best, the clergyman he solicits to draw it out. These are a mere sample of the little services of a clergyman at large, as a free gift, quite independently of his ministerial duties, and without any reference to creed, sect, or sentiment; so that none of the Clergy themselves, or those who happen to be on their roof for a season, and witness the calls of this sort, that are made on them, can very large a portion of their time is occupied with such vocations as these, and none, but they are so engaged, can feel the full injustice of the measure which is dealt out to them in the name of religion, by that very public, for whose welfare

they are spending themselves in most unostentatious, but effectual toil. Yet their capacity to do all this, and the justice of expecting it at their hands, arise entirely and altogether out of their being ministers of a national Church; and sure we are that such good offices to the nation at large, are far more than a set off against the payment of rates, which in turn are exacted from the nation at large, the only pecuniary support the nation lends to the Church; for its endowments are of private origin, as strictly as those of a hospital or an alms-house. We have sometimes amused ourselves with thinking what would be the amount of fees which the other learned professions would receive for the discharge of offices such as these—the time, the mileage, the material, all taken into strict account; the daily life of a clergyman, it should be remembered, being, in fact, the daily life of a professional man of the best education in great practice.

To the Editors of the Colonial Churchman.

EXTRACTS FROM THE LIFE OF WILLIAM WILBERFORCE, BY HIS SONS.

FIRST RELIGIOUS IMPRESSIONS EFFACED.

The religious impressions which I had gained at Wimbledon continued for a considerable time after my return to Hull, but my friends spared no pains to stifle them. I might almost say, that no parent ever laboured more to impress a beloved child with sentiments of piety, than they did to give me a taste for the world and its diversions. The strength of principle they had to overcome was indeed remarkable. When first taken to a play, it was almost, he says, by force. At length, however, they succeeded; and the allurements of worldly pleasure led his youth away from all serious thought.

DECISION FOR THE LORD.

His discussions with Isaac Milner were continued throughout this journey, until 'by degrees I imbibed his sentiments, though I must confess with shame, that they long remained merely as opinions assented to by my understanding, but not influencing my heart. My interest in them certainly increased, and at length I began to be impressed with a sense of their importance. Milner, though full of levity on all other subjects, never spoke on this but with the utmost seriousness, and all he said, tended to increase my attention to religion.' So interesting were these conversations now become to him, that his fellow-travellers complained of the infrequency of his visits to their carriage. In this state of feeling he arrived at Spa, and spent almost six weeks in that 'curious assemblage from all parts of Europe.' Amongst the rest were many of his English friends; and though on some few points he now controverted their opinions, yet in general he joined freely in their ordinary pleasures. 'Mrs. Crewe,' he says, 'cannot believe that I can think it wrong to go to the play—Surprised at hearing that halting on the Sunday was my wish, and not my mother's.' Yet though his outward appearance gave little evidence of their existence, deeper feelings were at work beneath. 'Often while in the full enjoyment of all that this world could bestow, my conscience told me that in the true sense of the word, I was not a Christian. I laughed, I sang, I was apparently gay and happy, but the thought would steal across me, 'What madness is all this; to continue easy in a state in which a sudden call out of the world would consign me to everlasting misery, and that when eternal happiness is within my grasp!' For I had received into my understanding the great truths of the Gospel, and believed that its offers were free and universal; and that God had promised to give his Holy Spirit to them that asked for it. At length such thoughts as these completely occupied my mind, and I began to pray earnestly.' 'Began three or four days ago,' he says, 'Oct 25th, to get up very early. In the solitude and self conversation of the morning had thoughts, which I trust will come to something.'—'As soon as I reflected seriously upon these subjects, the deep guilt and black ingratitude of my past life forced itself upon me in the strongest colours, and I condemned myself for having wasted my precious time, and opportunities, and talents.' Thus he returned

home; another man in his inner being, yet manifesting outwardly so little of the hidden struggle, 'that it was not,' says one of his companions, 'until many months after our return, that I learned what had been passing in his mind.'

Upon the 10th of November he reached Wimbledon, and as parliament did not meet until the following February, he was much alone and had leisure to commune with himself. The more he reflected, the deeper became his new impressions. 'It was not so much,' he has said, 'the fear of punishment by which I was affected, as a sense of my great sinfulness in having so long neglected the unspeakable mercies of my God and Saviour; and such was the effect which this thought produced that for months I was in a state of the deepest depression, from strong convictions of my guilt. Indeed nothing which I have ever read in the accounts of others, exceeded what I then felt.' These were now his habitual feelings; carefully concealed from others, and in some measure no doubt dispelled by company, but reviving in their full force as soon as he retired into himself.

OUR LIABILITY TO FALL INTO SINS WHICH SURPRISE US IN OTHERS.

Felt much devotion, and wondered at a man who fell asleep during the Psalms: during the sermon I feel asleep myself.

MAKES KNOWN HIS RELIGIOUS SENTIMENTS.

He now began to open to his friends the change which had passed upon him. His own way he hoped would be clearer when his principles were understood; and the frank avowal of his altered views was due to those with whom he had lived hitherto in levity and thoughtlessness. Some treated this announcement as the effect of a temporary depression, which social intercourse would soon relieve; one threw angrily his letters in the fire; others knowing that his past life had not been vicious imagined that he could but turn ascetic, and regretted their expected loss of his social accomplishments and political assistance. He wrote to Mr. Pitt amongst the rest; opening fully the grounds on which he acted, and the bearing of his new principles upon his public conduct—'I told him that though I should ever feel a strong affection for him, and had every reason to believe that I should be in general able to support him, yet that I could no more be so much a party man as I had been before.' On the 2d of December 'I got,' he says, 'Pitt's answer—much affected by it—to see him in the morning.' 'It was full of kindness—nothing I had told him, he said, could affect our friendship; that he wished me always to act as I thought right. I had said that I thought when we met we had better not discuss the topics of my letter. 'Why not discuss them?' was his answer; 'let me come to Wimbledon to-morrow, to talk them over with you.' He thought that I was out of spirits, and that company and conversation would be the best way of dissipating my impressions.' Mr. Pitt came the next morning as he had proposed, and found Mr. Wilberforce not unprepared for the discussion. 'I had prayed,' he says, 'to God, I hope with some sincerity, not to lead me into disputing for my own exaltation, but for his glory. Conversing with Pitt near two hours, and opened myself completely to him. I admitted that as far as I could conform to the world, with a perfect regard to my duty to God, myself, and my fellow-creatures, I was bound to do it; that no inward feelings ought to be taken as demonstrations of the Spirit being in any man, (was not this too general? 'witnesseth with our Spirit,' &c.) but only the change of disposition and conduct.'—'He tried to reason me out of my convictions, but soon found himself unable to combat their correctness, if Christianity were true. The fact is, he was so absorbed in politics, that he had never given himself time for due reflection on religion.'

VISIT TO THE PAVILION.

'November, 1815.—'The Pavilion, in Chinese style, beautiful and tasty, though it looks,' he added, 'very much as if St. Paul's had come down to the sea, and left behind a litter of cupolas. Prince Howard had read Cobbett.—Spoke strongly of the blasphemy of his late papers and most justly. I was asked last night, and to-night; but declined, not being well.' This excuse, however, would not long

serve, but three days afterwards he was again 'at the Pavilion; the Prince came up to me and reminded me of my singing at the Duchess of Devonshire's ball in 1782, of the particular song, and of our then first knowing each other.' 'We are both, I trust, much altered since, Sir,' was his answer. 'Yes, the time which has gone by must have made a great alteration in us.' Something better than that, too, I trust, Sir.' He then asked me to dine with him the next day, assuring me that I should hear nothing in his house to give me pain—alluding to a rash expression of one of his train, when I declined the other day—'Mr. Wilberforce will not done with you, Sir,'—that even if there should be at another time, there should not be when I was there."

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, OCTOBER 4, 1838.

ST. JOHN'S SUNDAY SCHOOL.—The annual examination of the Sunday School attached to St. John's Church in this town, was held as usual on Saturday last, being Michaelmas day. There was a large attendance of children, but not so large as we could have wished of the parents. The exercises afforded gratifying evidence of the continued usefulness of the School, and of the unwearied attention of those teachers who so kindly devote some of their Sabbath hours to the good of others.—May God pour down upon their labours of love His all-sufficient blessing, and may Pastor, teachers, and children, have grace so to live here as to "meet in Heaven to part no more!" The sweetly affecting hymn called "the Happy Meeting," was pleasingly sung at the close.—The school at present numbers 180 children, under sixteen teachers. It has been in operation twelve years, and several of those teachers who assisted on the first day of its formation, have continued unto this day, with a consistency and steadfastness too rare in these days of fickleness and change.

KING'S COLLEGE, WINDSOR.—This venerable establishment to which these Provinces are indebted for the most valuable cultivation that has been given to native talent, is in full and encouraging operation. The terms are low, the advantages great, the Library and Philosophical Apparatus excellent, and no religious tests are required upon taking the usual degrees, except those in Divinity.

DALHOUSIE COLLEGE.—It appears that an attempt is making to open this ill-omened Institution. The appointments made by the trustees, have been the Rev. Dr. McCulloch, late of Pictou, as President, and the Rev. Messrs. Romans and Mackintosh as Professors—all ministers of the Presbyterian denomination.

REV. WILLIAM GRAY.—The departure of this much esteemed Brother for England, has called forth the following expressions of regard from one of the leading journals published in the city of St. John, N.B. which has been for some years the scene of Mr. Gray's spiritual labours.

We have heard with unfeigned sorrow of the removal of the Rev. I. W. D. GRAY from the present scene of his clerical duties. Domestic affairs, we understand, call for his presence in England.—During his residence in this City, he has been highly and deservedly esteemed by all denominations of Christians. Amongst those directly benefitted by his ministry he is truly beloved, as the honoured instrument of conveying to their minds the most valuable of all instruction, and assisting them by his enlightened and persuasive eloquence to attain the most dignified of all principles. The day was an auspicious one for the spiritual interests of the Established Church, and for the religious welfare of many who have departed this life in sure and certain hope of a glorious resurrection into eternal life, as well as for hundreds who remain "to this day," on which he commenced the discharge of his holy functions. Although not of the most robust habit, yet he has pursued his work with remarkable industry and zeal, and we may add, under the divine blessing, with great

encouragement and success. His talents and piety, qualify him to do much good in any community; whilst his christian liberality and courtesy secured for him the affection of those who are members of other churches. We cannot but look upon his removal as a public loss, and most sincerely trust that the distant hope which is held out of his return next spring may terminate in reality.—*City Gazette.*

We sincerely hope his removal from the diocese may be only for a short time, and we are happy to find by the following extract from the Weekly Observer, that such is likely to be the case:—

Mention is made in the last *City Gazette* of the intended departure of the Rev. I. W. D. GRAY for England; accompanied by a well merited encomium on his private worth, and his zeal and activity as a Minister of Christ since he came to this Parish; and the general regret felt at the necessity which called him away, with only a distant prospect of his return. With respect to his return, however, the Editor must have been misinformed, as he goes with the full intention of returning to his Parish again, during the next spring or early in the summer; and it was principally in consequence of his proposed short absence, that he declined receiving a public Address from his parishioners, who anxiously desired to express their sentiments in such a manner.—*Weekly Observer.*

CANADA.—We insert with much pleasure the following address to the excellent Bishop of Montreal, together with his answer. It will be seen that his Lordship is now engaged in a visitation of the numerous and widely scattered congregations at present under his sole Episcopal supervision:—

The Lord Bishop of Montreal held a confirmation at Cornwall on Tuesday the 14th ultimo; and in the course of his visit, the following address was presented to him by the Rector and Congregation. Although the feelings of Christian esteem and regard which, throughout the Diocese at large, are entertained towards his Lordship, gave rise primarily to the present token of respect, yet we are authorized to state that it was from the circumstance of Cornwall's being the first spot in Upper Canada in which the Bishop was called upon to exercise his Episcopal ministrations—"the threshold of the Province," as his Lordship expresses it—at its inhabitants were induced to tender this more formal expression of their welcome. And as such it was received, and permitted to be made public by his Lordship.

TO THE RIGHT REV'D. THE LORD BISHOP OF MONTREAL.

We, the Minister, Church Wardens, Vestry, and other Members of the Church of England of this Parish, beg leave to avail ourselves of the opportunity now afforded by your Lordship's first visit to this Province since your elevation to the high and responsible office which you now hold, of offering our most sincere and hearty congratulations on this auspicious event, and of expressing the very great pleasure and satisfaction we feel at your appointment, and the gratification we enjoy in welcoming your Lordship to this part of your Diocese.

Our knowledge of the unremitting attention and indefatigable zeal with which your Lordship has at all times discharged the laborious and onerous duties which devolved on you as Archdeacon of Quebec, and examining Chaplain to our late revered and much beloved Diocesan, as well as the Pastor of one of the largest Parishes in the Diocese, which were directed to the temporal comforts as well as the spiritual consolation of your Parishioners, fully assures us, that in the discharge of your present higher office of a Bishop of the Church, nothing will be wanting on your part to sustain the very high and exalted character which the overseer of Christ's flock ought ever to uphold; and we confidently hope that, by the blessing of Almighty God in answer to our fervent prayers, your Lordship's future labours will be as effectual in promoting the true interests of the Church in this Diocese, and the advancement of sound religion and piety amongst the several congregations committed to your charge, as were those of your much lamented and pious predecessor.

We are fully sensible that in these Provinces much

remains to be done towards establishing the Church on a sure and permanent foundation; and we trust that your Lordship's presence in the different parts of the Province may produce the effect of stirring up both ministers and their congregations to mutual zealous exertions and hearty co-operation in the great work of advancing the Redeemer's Kingdom.

We pray that your Lordship's journey on the present interesting occasion may be proposed to the glory of God, and that His providence and grace may accompany you and bring you safely back to family and home.

[Signed by the Rector of the Parish and a number of the Parishioners, including the Church-Wardens and Vestry]

Cornwall, August 14th, 1838.

R E P L Y.

GENTLEMEN,

Circumstances having been so ordered by the providence of God as to place me in charge of the Diocese, and many causes conspiring to render that office even more than ordinarily responsible and arduous, it cannot but be encouraging to me to be greeted by your friendly and christian address at the threshold of my Province, if I may so express it, of the Upper Province.

The time, I trust, is not far distant, when the Province will enjoy the individual care of a Rector Bishop.

I should have extended my visitation in this Province at an earlier period, had I not been withheld by the hope of seeing such an arrangement carried into effect. Whatever space may yet elapse before the accomplishment of this hope, I shall be thankful for your prayers that the confined and imperfect services which I can render may by the divine blessing be not rendered in vain; and that God will deign to use me as an instrument, in some measure to strengthen the Churches, and to promote the glory of his Son in this portion of the Diocese.

You are pleased to advert to my past labours, terms which indicate your good will, far more than truth compels me to assure you, than they merit. But let us all, forgetting the things which are behind, reach out to those which are before, and press forward to the mark of our high calling in Christ Jesus.

I pray God to bless you in all things, and to continue his blessing upon the relation which so subsists between you as Pastor and Flock.

G. J. MORTIMER

The Lord Bishop of Montreal arrived at Toronto on the 22d ult., and on Saturday last proceeded to Niagara. He held a Confirmation on Sunday. On Monday he confirmed at St. Catharines, on Tuesday at Ancaster, on Thursday at Ancaster; and we understand he will confirm at Hamilton to-day, and to-morrow, at Guelph. His Lordship intends to hold an ordination at Toronto, on Sunday the 7th. October. The Visitation of the Clergy of the Province will place in that city on Wednesday the 10th. His Lordship will afterwards proceed to hold confirmations in several parts of the province, not previously visited.—*City Gazette.*

His Excellency the Governor General has appointed Rev. George Cowell, Chaplain to the Forces, to perform Divine Service to His Excellency and his family at the Government House.—*Mercury.*

UNITED STATES.—The triennial convention of the Protestant Episcopal Church in the United States, was lately held at Philadelphia. Fifteen Bishops were present, being the whole of the Episcopal bench, except the Bishop of Maryland.—At a late special Convention of the diocese of New York it was decided, that at the next meeting of that extensive and important Diocese should be placed, a measure upon which much diversity of opinion seems to have prevailed among the ablest and most devoted friends of the church.

MORMONS.—It is stated in the "Canton," Ohio story, that this people to the number of about five hundred, with fifty-seven wagons, filled with furniture, &c., have left Gesuga Co. on their way to the "promised land" in Missouri. They pitch their tent in the open night, after the manner of the ancient Israelites. *Rec.*

Several years ago, there were but 64 white inhabitants in the State of Ohio; now there are more than one million.—*Id.*

Several favours are deferred until our next No.

MARRIED.

Halifax, by the Venerable Archdeacon Willis, the Rev. GEORGE TOWNSEND, Rector of Christ Church, England, to ELIZABETH LUCY, eldest daughter of the late Alexander Stewart.

DIED.

Yarmouth, on the 30th ult. Mrs. MARIA, wife of the late T. A. Grantham, aged 62 years.

Halifax, in August last, in the 61st year of her age, the wife of Joseph Starr, Esq. of that place.

C. H. BELCHER,

has recently received the following Books:—
 CHURCH OF ENGLAND MAGAZINE, Vols. 1, 2, 3, 4, and part 26—being the first of Vol. 5.
 Day Magazine,
 Magazine,
 Cyclopaedia,
 Ecclesiastical Chaplain,
 Own Bible,
 Edinburgh Journal.

of the above works can be had from the commencement of the month, in parts, or volumes.
 his Missionary Enterprises in the South Sea Islands
 his China: its state and prospects
 his Sermons, 2 vols
 his Ancient History, 6 vols
 his Theology, 6 small vols
 his Self-Interpreting Bible, 1 vol
 his Dictionary of the Bible, 1 vol.
 his Ditto 1 vol
 his Bible, 6 vols
 his Family Expositor, 1 vol
 his More's Works, 7 vols
 his Scrap Book, 1832 to 1838
 his Keepsake and Missionary Annual, 1838
 his Scrap Book, by Bernard Barton, 1838
 his Pilgrim's Progress, beautifully illustrated
 his Treasury of Knowledge
 his Wife's Book
 his Husband's Book
 his Side's Book
 his Language of Flowers
 his Call

his Dying Thoughts
 his Saint's Rest
 his Golden Treasury
 his Exercises for Ladies
 his Manly Exercises
 his Games and Sports
 his Own Book
 his Private Thoughts
 his Visit to the House of Mourning
 his Voyages
 his Poetical Works, 3 vols
 his Christian Year
 his Arithmetic
 his Burmese War
 his Poetical Works, 1 vol
 his Natural Philosophy, 3 vols
 his Potter's Antiquities of Greece, with numerous notes and improved indices illustrated by 150 Engravings on wood and steel, 1 vol
 his Adam's Roman Antiquities with notes and improved indices, illustrated by 100 Engravings on wood and steel, 1 vol
 Halifax, Sept. 24, 1838.

CHURCH OF ENGLAND PRAYER BOOKS

the present Reign—in various bindings.
 Ditto, with notes by Stebbing,
 Ditto, with plates and notes by Stebbing.
 For Sale by

C. H. BELCHER.

Halifax, Sept. 25, 1838.

NAZARETH.*

Nazareth is beautifully situated, but though it is termed a city in the sacred volume, it is now an inconsiderable village; and the houses are as much marked with poverty as the inhabitants. It stands on the west side of a valley resembling a circular basin, encompassed by mountains. The houses are small, flat-roofed, and built of a light porous stone. In the centre of the town stands one mosque, the minaret of which daily proclaims that Jesus of Nazareth is not the dominant master here.

The Latin convent stands at the east end of the village, and is built upon the high ground just where the rocky surface joins the valley. Its church, which is called the "Church of the Incarnation," is erected on the supposed spot where the angel saluted the Virgin Mary with the joyful tidings related in Luke, i. 28-38. It resembles the figure of a cross; that part of it which stands for the tree of the cross is fourteen paces long and six broad, and runs into the grotto, which is said to have been the house of Joseph and Mary. The transverse part of it is nine paces in length and four in width, and is built across the mouth of the cave. Just at the section of these divisions are erected two granite pillars, two feet in diameter, and about three feet distant from each other. Tradition represents them as standing in the very place where the angel and the Virgin severally stood at the time of the annunciation. The innermost column, which is intended to represent the Virgin Mary, has been made the subject of a pretended miracle. Near the convent is shewn the workshop of Joseph; it is now a small chapel, perfectly modern. Over the altar is a representation of him with the implements of his trade, and holding the infant Jesus, as if instructing him in his mechanical employment.

Not far distant from the house of Joseph is shewn the synagogue where our Saviour preached the sermon related in Luke, iv. 18-27; and also the precipice, from which the monks of the Latin convent affirm that he leaped down, in order to escape the rage of his townsmen, who were offended at his application of the sacred text. 'All they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city; and led him to the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.' (Luke, iv. 28-30).

The Mount of Precipitation, as it is now called, is about a mile and a half distant from Nazareth, according to Dr. Richardson, but two miles according to the observations made by Mr. Buckingham and the Rev. W. Jowett; though Dr. E. D. Clarke maintains that the words of the evangelist explicitly prove the situation of the ancient city to have been precisely that which is occupied by the modern village. Mr. Jowett, however, has, we conceive, clearly shown that the Mount of Precipitation could not be immediately contiguous to Nazareth. This village is situated in a little sloping vale or dell on the side, and nearly extends to the foot of a hill, which, though not very lofty, is rather steep and overhanging. The eye naturally wanders over its summit, in quest of some point from which it might probably be that the men of this place endeavoured to cast our Saviour down (Luke, iv. 29); but in vain: no rock adapted to such an object appears.

"At the foot of the hill is a modest, simple plain, surrounded by low hills, reaching in length nearly a mile; in breadth, near the city, a hundred and fifty yards; but further on, about four hundred yards. On this plain there are a few olive-trees and fig-trees, sufficient, or rather scarcely sufficient, to make the spot picturesque. Then follows a ravine, which gradually grows deeper and narrower, till, after walking about another mile, you find yourself in an immense chasm, with steep rocks on either side, from whence you behold, as it were, beneath your feet, and before you, the noble Plain of Esdraelon. Nothing can be finer than the apparently immeasurable prospect of this plain, bounded to the south by the mountains of Samaria. The elevation of the hills on which the

spectator stands in this ravine is very great; and the whole scene, when we saw it, was clothed in the most rich mountain-blue colour that can be conceived. At this spot, on the right hand of the ravine, is shewn the rock to which the men of Nazareth are supposed to have conducted our Lord, for the purpose of throwing him down. With the Testament in our hands, we endeavoured to examine the probabilities of the spot; and I confess there is nothing in it which excites a scruple of incredulity in my mind. The rock here is perpendicular for about fifty feet, down which space it would be easy to hurl a person who should be unawares brought to the summit; and his perishing would be a very certain consequence. That the spot might be at a considerable distance from the city is an idea not inconsistent with St. Luke's account; for the expression 'thrusting' Jesus 'out of the city, and leading him to the brow of the hill on which their city was built,' gives fair scope for imagining that, in their rage and debate, the Nazarenes might, without originally intending his murder, press upon him for a considerable distance after they had quitted the synagogue. The distance, as already noticed, from modern Nazareth to this spot is scarcely two miles—a space which, in the fury of persecution, might soon be passed over. Or should this appear too considerable, it is by no means certain but that Nazareth may at that time have extended through the principal part of the plain, which lies before the modern town: in this case, the distance passed over might not exceed a mile. It remains only to note the expression, 'the brow of the hill on which their city was built:' this, according to the modern aspect of the spot, would seem to be the hill north of the town, on the lower slope of which the town is built; but I apprehend the word 'hill' to have in this, as it has in very many other passages of Scripture, a much larger sense; denoting sometimes a range of mountains, and in some instances a whole mountainous district. In all these cases the singular word 'hill,' 'gebel,' is used according to the idiom of the language of this country. Thus, 'Gebel Carmyl,' or Mount Carmel, is a range of mountains; 'Gebel Libnan,' or Mount Lebanon, is a mountainous district of more than fifty miles in length; 'Gebel ez-Zaytum,' the Mount of Olives, is certainly a considerable tract of mountainous country. And thus any person, coming from Jerusalem and entering on the Plain of Esdraelon, would, if asking the name of that bold line of mountains which bounds the north side of the plain, be informed that it was 'Gebel Nasra,' the Hill of Nazareth; though, in English, we should call them the Mountains of Nazareth. Now the spot shewn as illustrating Luke, iv. 29, is, in fact, on the very brow of this lofty ridge of mountains; in comparison of which the hill upon which the modern town is built is but a gentle eminence."

This intelligent traveller, therefore, concludes that this mountain may be the real scene where our divine prophet, Jesus, experienced so great a dishonour from the men of his own country and of his own kindred.

In a valley near Nazareth is a fountain which bears the name of the Virgin Mary, and where the women are seen passing to and fro with pitchers on their heads, as in days of old. It is justly remarked that, if there be a spot throughout the Holy Land which was more particularly honoured by the presence of Mary, we may consider this to be the place; because the situation of a copious spring is not liable to change, and because the custom of repairing thither to draw water has been continued among the female inhabitants of Nazareth from the earliest period of its history.

The population of Nazareth is estimated by different travellers at fifteen hundred or two thousand; about six hundred of whom are Christians. No Jews are permitted to reside here. The village is now called Nassera.

The Cherokees.—An American paper, alluding to a party of Cherokee Indians that lately passed thro' Decatur, (Alabama) says—"While we saw some drunk and others playing cards, one middle aged woman we saw seated alone on a log reading the Acts of the Apostles in Cherokee, with an air of reverential solemnity seldom witnessed."

*From Landscape Illustrations of the Bible, engraved by Finden, with Descriptions by the Rev. T. H. Horne.—2 vols. Murray. 1836.

POETRY.

From the British Magazine.

THE AGED PARISHIONER.

My limbs will scarcely bear me now
The new-made grave to see,
And dull and dreary sounds the bell
So soon to toll for me.

Fourscore long years have weighed me down,
Long years of toil and care,
Since I was borne to yonder font,
And made a Christian there.

And moss has grown o'er many a stone
To hide the tale it told.
And many a stout and powerful bone
Hath crumbled into mould,

Since I was gathered with the young
Among the tombs to play,
And every funeral gave to us
A thoughtless holiday;

And I was gay and light as these
Though all like fancy seems,
As if it were not really so,
But only dreamt in dreams.

Since then how often every house
Hath days of sorrow seen,
How often every door around
By mourners darkened been!

My husband and my babes, O God!
Thou wast not pleased to spare;
And none are left me now to ask
My blessing, or my prayer.

The children of my children, too,
Beneath the yew tree sleep,
Save him whom, for his wickedness,
They sent beyond the deep.

And 'twould have saved my eyelids old
From many a bitter tear,
If he, poor boy! in infancy
Had lain beside them here:

For black and heavy was his guilt;
He broke the chancel-door,
And stole—it was a fearful deed—
The savings of the poor.

Some say 'tis wrong to pray for him;
I cannot think it so;
For all unbounded is the love
Of Christ, our Lord, I know.

Full well I know the blest intent
For which my Saviour died,
To spread for all who should repent
The gates of mercy wide.

O beautiful, indeed, their feet
These tidings who proclaim!
And sweet indeed, the voice of those,
Who praise that holy name!

And though my ears are stopped by age,
Yet much I love to see
The lips of sinners stirred in church,
On meek and bended knee;

In vain for me God's minister
Doth week by week declare,
The treasures that are open still
To penitence and prayer;

Yet doth it joy my heart to know
That others may be moved,
That others hear the glorious sounds
I once so dearly loved.

And still I pray in silentness,
Whene'er my strength shall fail,
To bear me to my ancient seat
Against the chancel-rail,

That soon that bell may bid them come
My aged limbs to see
Passing in quiet to their home
Beneath the old yew tree.

S. P. R.

From the Church.

SCENES IN OTHER LANDS.

KING WILLIAM IV; LORD BROUGHAM; EARL GREY;
LORD DURHAM, &c.

There seemed a cloud upon the brow of our gracious King, as, surrounded by 'lords and high estates,' he proceeded slowly through the corridors of the Painted Gallery of the House of Lords. Not the galaxy of wealth and rank around him,—not the jewelled beauties who stood on either hand beside him, and who, with hundreds of the sterner sex, testified the ardour of their loyal affection by every manifestation which, on such an occasion, it was decorous to offer,—not all these proofs of his people awoke the semblance of a smile upon the countenance of our beloved Sovereign, nor imparted to his features that mute eloquence which implied that the heart was affected by the welcome of this pageantry. And why was this, thought I? Could it be that in a few weeks of reflection, a more philosophic contemplation of late events, had begotten in the monarch's mind a foresight of the dark results to which the measure he was at this moment about to recommend from the throne, would so infallibly lead,—that moral convulsion which the reverberated cry of 'Reform' had created, was felt to be shaking the foundations of the throne, while it was threatening to extinguish the pure fire of Protestantism which blazed upon the altars of the land. I can believe this; although committed to the act, our gracious King could not now recede without a convulsion in the minds of his people and perhaps the fortunes of his country, even worse than that which the step he was taking was about to excite. I can, I repeat, believe this; because subsequent acts of this good King served to prove that the shadows of coming events were discerned by him on the day that he proceeded, with look so pensive and step apparently so reluctant to tell the Representatives of his people that he wished the manner of that representation to be 'reformed.' It was within one short year that he resolutely denied assent to the proposition, so degrading to, so destructive of the integrity of the House of Lords,—to create a batch of Peers which, in that noble and truly patriotic body, might drown the independent and conscientious voice of opposition:—it was within about two years of that period that he told the Bishops of England, with an energy of manner worthy of a Protestant King, that no innovation should ever be permitted by him upon the rights of that Established Church which he was sworn to sustain.

That excellent monarch is no more,—gone, we trust, to exchange an earthly for a heavenly crown; and we know that in politics he became a Conversative long before the death-summons taught him the vanity of human applause, and the folly of being flattered by its changeful breath; and we know, from testimony which it is cheering to advert to, that as became a Christian king, he died. A young and beautiful Sovereign wears his relinquished crown; and millions bear upon their hearts to the throne of grace, while their lips and deeds attest the warmth of their loyal homage, the loved and honoured name of 'VICTORIA.' Long may she reign; and ended with victory over every earthly foe, may she share at last in the conquest achieved by the Saviour of the world over death and the grave!

King William the Fourth, on the occasion I have alluded to, struck me as bearing a strong resemblance to the best portraits of his admirable father George the Third. He was attired rather plainly in an admiral's uniform, a silver star the only decoration,—over which, upon his return from the House of Peers, was thrown a mantle of ermine. The person who first struck my attention in the magnificent train by which he was accompanied, was the Lord Chancellor Brougham; for none who had seen the numerous prints of this distinguished individual in the windows of every picture or caricature-shop in London, could fail to discern the likeness. His countenance was any thing but prepossessing: the flowing wig ill became his elongated and harsh features; and upon his ungainly figure the splendid robes of state sat awkwardly. In Earl Grey, then the premier, the contrast was very striking. His was a tall, elegant

figure; and a countenance which bespoke the politician at once.—Although at that time fully seventy years of age, there was a firmness in his step and vigour of intellect stamped upon his pale brow and beaming in his mild bright eye, which told you that the destinies of the country were not entrusted at least to incapable hands. Earl Grey's adherence to the constitutional rights of his 'order' we much admired, and ever shall respect the strength of real British principle which would not allow him to be a party to the schemes of spoliation into which certain degenerate guardians of the sacred interests of the land would have dragged him. Earl Grey is a Whig; but as Lord Stanley, himself a bright specimen of what he described, lately explained it,—he is a Whig who clings to the principles which animated that body in the memorable year of 1688.

Lord Durham was also in the retinue,—tall in figure and slender; with features small and regularly formed, but his countenance extremely sallow and betokening ill health.—His appearance at the time was so extremely youthful as to draw forth expressions of surprise from many of the by-standers, that the cabinet should possess so boyish a member.

Times have changed since the sketcher of those distant scenes, and the painter of those living portraits beheld Lord Durham in that courtly train; and even as unexpected as they are extraordinary, have brought him, surrounded with vice-regal pomp and invested with more than vice-regal powers, to the shores of this new world. May he succeed in extracting the poison of disaffection from the tainted in our bosoms while he fosters the growth of that loyalty which is the bosoms of bold thousands amongst us is so thriving and vigorous a plant. It may be hard to do both for while the care and caresses lavished on the one fail to win them, with the soul's affection at least, the path of loyal duty, the other may droop and wither from unmerited neglect.—Lord Durham, too, is a Whig; but he is one to whom pertain the principles of an English gentleman and an English nobleman; so that while, from the avowed sentiments of his party, the rebel looks up to him with the expectation of lenity and forbearance, the loyal and the true turn with hope and confidence to his honour as a peer of the realm, and to his justice as the excellent representative of our loved and lovely Queen. An English noble, too, proud of the country of his birth, and proud of the institutions which his ancestors spent their blood and treasure to uphold, he will naturally wish to see transplanted to every appendage of the Empire the spirit at least of the institutions which adorn and bless our mother land. In this desire to be the bountiful instrument of good, he will not, we can believe, overlook the duty of scattering more diffusively in our moral soil the seeds of that 'pure and reformed Church' which gives to the free and happy institutions of our parent land their characteristic blessing, and which throw around their human glory something of the sanctity of heaven. Churchmen in Canada may not bozz and flit about the Earl of Durham with a gratuitous pleading of their claims. These stand out so brightly and broadly to the world, that they seek no better respect to them from that noble lord than what his own manly British spirit will naturally dictate,—the respect claimed by inherent and indubitable right, one which an English nobleman would feel that his honour was furnished in infringing upon.

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