



# THE COLONIAL CHURCHMAN.

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

VOLUME V.

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## ADMONITION TO THE CLERGY.

But chiefly ye should lift your gaze  
Above the world's uncertain haze,  
And look with calm unwavering eye  
On the bright fields beyond the sky,  
O, who your Lord's commission bear,  
His way of mercy to prepare:  
Angels He calls you; be your strife  
To lead on earth an angel's life.

Think not of rest; though dreams be sweet,  
Stand up, and ply your heavenward feet,  
Not God's oath upon your head,  
Nor to sink back on slothful bed,  
Nor again your loins untie,  
Nor let your torches waste and die  
Till, when the shadows thickest fall,  
Ye hear your Master's midnight call?

Keble.

To the Editors of the Colonial Churchman.

Gentlemen,  
The following little piece was written by me about 10  
ago, when I was about 21. Two persons only, be-  
myself, have ever cast an eye upon it. I sometimes  
of putting it in the fire; but lately I concluded to  
to you. If you think it calculated to benefit the  
of God, you are at liberty to place it in the columns  
paper; if not, please to put it in the fire. I have  
it from the original, word for word, with some  
exceptions. As regards an apology for the style,  
want of philological correctness; I would just ob-  
that I never went to school as a pupil, six months  
life: nor was I ever instructed in grammar one half  
any person. Neither have I had, either time or  
myself, to make any considerable proficiency in  
ion.

I am, Gentlemen,  
Your obedient servant  
and well-wisher,

THE AUTHOR.

Eleanor's, P.E.I. }  
April, 1840. }

## RELIGIOUS EXPERIENCE AND OPINIONS OF JOHN NEWCOMB.

I had, almost from my earliest recollections,  
thoughts of God, and of a future state of ex-  
Heaven and Hell, happiness and misery  
and after death, were almost constantly in  
me, from the age probably of 5 or 6 years. I  
thought that I would exert myself through life  
religiously, so as to die happy, and live with  
Heaven for ever. I usually prayed daily, and  
times, many times a day, the Lord's prayer,  
with others as I learned from the spelling Book,  
as I could read; probably when about 7 years  
I sometimes thought that I possessed the  
of God which passeth all understanding; but  
greatly afflicted with profane and evil thoughts,  
which I had no controul, my hopes of peace  
happiness seldom lasted longer than a day or two  
me. The ingress of those thoughts was very  
coming to me; and, generally the more I tried  
to keep them out, the more impetuously would they

heavy fears of eternal punishment. About this time  
I went more into company with boys of my own age,  
in consequence of which, I contracted various immo-  
ral habits; some of which stung me with remorse  
for many years, and for which I am sorry to this day.

I now left off praying, a sort of blindness came  
over me, I said I will do like others; and, by and  
by, I will repent, and turn religious, nevertheless I had  
such an awful reverence for the name of God, that I  
never in my life, (that I can recollect of,) took that  
name in a profane way but once.

In this way I lived until I was about 16, when I  
began to consider seriously the condition in which I  
stood, and the prospect for me, if God should call me to  
an immediate account. I now saw that if I were well  
weighed in the balance. I would not merely be found  
wanting; but, while very heavy weights lay on one  
side, the other was entirely empty.

After a long and agonizing retrospective consider-  
ation, I gave myself up for lost. I concluded that I  
had sinned against the Holy Ghost, and could not  
therefore be forgiven, either in this world, or that  
which is to come. I now thought myself more ob-  
noxious in the sight of God, than any other human  
being in existence. When reviewing my past life, I  
would say "it was not through ignorance that I com-  
mitted this or that act of immorality: I knew that I  
was doing wrong; neither was it through want of the  
assistance of God's Holy Spirit, for I often felt the  
motions of the spirit warning me against the commis-  
sion of sin, sometimes so powerfully as hardly to be  
overcome."

I now therefore judged it unsound doctrine to  
maintain that God draws none with his Holy Spirit  
but those whom he has predetermined shall inherit  
everlasting life; for ever since I began to read the  
scriptures, I have felt the Holy Spirit urging me to  
holiness of life: and I believe, if I had asked of God,  
and walked according to the dictates of my consci-  
ence, He would have given me a greater portion  
of his Holy Spirit, whereby I would have been en-  
abled to resist the temptations of the world, the flesh  
and the devil: for I cannot suppose that in these  
days of light and knowledge, God will work miracles  
to reclaim the wilfully disobedient sinner. The word  
of God says, *ask and ye shall receive*; and is there any  
one who has read the word of God, and heard his  
ministers preach, and yet has not felt a call to repent  
and believe? I think no one can answer in the af-  
firmative.

I now came to the conclusion that I could have ab-  
stained from those sins which now took from me my  
peace of mind. I then concluded that God did not  
foreordain them. I then considered that He did not  
foreordain every thing that comes to pass.

These conclusions quickly brought me to others  
of great importance, viz, that God made no man to  
be damned; that he would not the death of a sinner,  
but rather that he would turn from his wickedness  
and live; and that God gives us all time to repent,  
(some longer and some shorter) and grace sufficient.  
I now believed that Christ Jesus tasted death for  
every man, as the scriptures clearly express: and  
which I had often read, but had been taught not to  
believe.

These conclusions and considerations redoubled my  
grief: I now thought I had been crucifying the Son  
of God afresh and putting him to an open shame.—  
Since then I have been better informed as to the  
meaning of this passage of Scripture; as also that of  
sinning against the Holy Ghost.

If I had yet believed as before, that Christ died  
for a few select ones, that they would most cer-  
tainly be saved, and that all the rest of mankind  
would inevitably be damned, I would have set my-  
self down for one of the latter; but my remorse  
of conscience would not have been so poignant, be-

cause of the consideration that all my actions were  
unconditionally decreed beforehand; and that it was  
therefore altogether impossible for me to have acted  
differently. But after adopting my new opinions;  
my black ingratitude to God who made me, to Christ  
who redeemed me, and to the Holy Ghost, whose  
influence I had often felt, but always resisted, stared  
me in the face; and I felt condemned. My fears  
were now so great, and my faith so weak, that I sel-  
dom prayed. I gave myself up for lost.

Almost every chapter which I read in the Bible  
seemed to condemn me, and the 1st Chapter of Pro-  
verbs exactly pointed out my case. I thought if my  
case was no worse than that wicked man's, who  
spends in rioting and drunkenness every Lord's day,  
who scoffs at religion and religious people, and takes  
the great name of God in vain every day, and many  
times a day: or that man's, who spends his time in  
lying, cheating, and backbiting his neighbours, and  
such like; how soon would I turn to God with all my  
soul, and call upon him in prayer and supplication:  
but, said I, the acceptable time is past, the day of  
salvation is no more within my reach; I am undone.

During the time that I thought myself under eter-  
nal condemnation, I was careless of religious duties;  
I thought it was of no use to pray, I was both ashamed  
and afraid to address the Throne of Grace; to raise  
my eyes or my voice to that God, against whom I had  
so wilfully, knowingly, and perseveringly transgres-  
sed. True I occasionally chose some sequestered  
place, commonly in the green woods, where falling  
prostrate on the ground, I implored forgiveness for  
my sins; and endeavoured to throw myself on the  
mercy of God through Christ. But having little faith,  
and less hope, I did not receive much benefit from  
my prayers.

All this time I never told my fears and sorrows to  
any one; I often thought of opening the state of my  
soul to some one; but for various reasons, I never  
did. Sometimes I appeared rather melancholy, but  
usually went about my ordinary business, and attend-  
ed places of public worship, as though I had no great-  
er burthen than others; but, could any one have  
read my heart and conscience; they would there have  
seen sorrow, misery, guilt, remorse, and other con-  
sequences of sin.

To be continued.

S C R A P S .

WORLDLY GREATNESS.

How little real satisfaction is derivable from world-  
ly greatness is shown in an anecdote which Lady  
Colquhoun mentions in her work on 'The World's  
Religion,' and which was communicated to her by  
her father, Sir John Sinclair. 'He was invited by  
a late eminent statesman, Lord Melville, then in a  
high office, to spend new year's day with him at  
Wimbledon Common. He arrived there the day be-  
fore, and in the morning repaired to the chamber of  
his host, to wish him a happy new year. 'I had  
need be happier than the last,' replied Lord M.; for  
I cannot recollect a single happy day in it.' And this  
is the man who was the envy of many, being consid-  
ered at the height of worldly prosperity!—Anon.

A broken law can never save a sinner. Its voice is  
thunder, its language condemnation, its infliction death.  
Guilty man! Sinai still emits flashes of angry fire; go  
not near, lest you die.

Fly to the hope the Gospel gives  
The soul that trusts the promise, lives,

## CHURCH AND STATE.\*

The rulers of this nation, after deliberate and careful examination of the matter, were impressed with the decided conviction, that the doctrines taught by this church are verily the true, pure, undisguised, and uncorrupted doctrines of the word of God; and that the order and ministry of this church are also agreeable to the divine appointment, and in strict unison with the same divine record: and they accordingly entered into an alliance or compact with it, and engaged to afford it such support, such aid and countenance, as should enable it, with the greater efficiency, to pursue the duties of its hallowed commission among the people of this land; instructing them in the way of life, and in every social, civil, and religious obligation.

How large a measure of benefit, in various forms, has arisen to the population of this country, from the alliance thus formed between the church and the state; and, especially, from the increase, both in extent and regularity, of the means of grace supplied to them, in consequence of that alliance, it must be for eternity to declare. And how much greater that benefit would have been, had both the church and the state been alive to their sacred obligations, it comes not within the limits of any contracted powers of man to calculate.

When we think of the careless inactivity, and the spirit of slumber, which, for a long period hung over and pervaded every department of our church, both ministers and people, we cannot, nay, we would not, desire to do otherwise than be humbled for our unprofitableness, and admire the patience and long-suffering of that gracious God, who has not "removed our candlestick out of its place. And we are the more constrained to adore that sovereign mercy, which has, of late years, in so unexampled a degree, poured forth upon us the spirit of grace and supplication, and vouchsafed to us so large a measure of spiritual increase; thereby affording us, as we trust, even more glorious prospect for the future; and encouraging us to entertain the most assured hope and confidence, that our church shall yet shine, with more than any former brightness, 'as a light in the world,' and be more extensively than ever a 'blessing in the midst of the land.'

It is also to be lamented, and regarded as a matter of the deepest regret, that the state has, in like manner, been grievously wanting in the fulfilment of her part of the sacred contract, which she has made with the church, and on which the alliance between the two is founded. The population of our country has been allowed far, very far, to outgrow the existing means of religious instruction; and immense masses of our population are suffered to be destitute of all spiritual culture, and to wander from the fold of God, like sheep without a shepherd. O! how much were it to be wished, that our rulers might, by the grace of God, be led to a better, yea, to a complete discovery of their duty in this respect; and to take measures to remedy such crying evils, by providing more adequately, both by the erection of churches, and the support of ministers, for the supply of the existing and most urgent necessity. Most sure I am, that a blessing, an increase of prosperity, temporal as

well as spiritual, would be the result of such active fidelity to the cause of God and of truth.

In the mean time, we would neither despise nor oppose the exercise of the voluntary principle, which, by the blessing of God, is vigorous in operation in our church: and we rejoice and praise God, that we are permitted to see our people, in large numbers, rising to supply, in some degree, the lack of service of the state, and we would hope, that the time may not be far distant, when our rulers of the present generation may be stirred up to a godly jealousy;—may be led to feel that it is "righteousness which exalteth a nation," and to act upon this conviction, with an earnestness suitable to its depth and sincerity.

But allow me, dear brethren, in conclusion, to remind you, that the value of an established church, like that of every other great and acknowledged privilege, depends, so far as we are individually concerned, upon the use which we make of it. Surely, when the great truths and duties of the gospel are thus, with abundance and systematic regularity, presented to our notice, we should consider that God gives us much, and will, therefore, assuredly require of us the more. Well convinced I am, dearly beloved brethren, that God will hold us deeply responsible for so high a privilege. We contend for the lawfulness of an established church, and we do well:—but let not our zeal terminate here! Let us seek, in the sanctified use of the ordinances of that church, thus regularly administered, the growth of our souls in grace; or otherwise, that which should have been for our help, will be an occasion of falling.

Let us remember, that when God denounces threatening against the ungodly, he declares that it shall be to the 'Jew first, and also to the Gentile.'—And why so? Doubtless, because of the vast extent of the spiritual privileges which the Jews had enjoyed, in comparison with all other nations, and the aggravated guilt incurred by the neglect of them. Among those privileges, beyond all doubt, the chief was, 'that unto them were committed the oracles of God;' but it was not the least of them, that they had an established church, in which all the divine ordinances were regularly administered. Let us, then dear brethren, take warning by their example, and be admonished that we fall not into the same condemnation. And let us, in all sincere humility and earnestness, approach the footstool of mercy; and while we pray that by the careful study of God's word and diligent use of his ordinances, our own souls may 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;' let us pray also for our rulers, that they may be always like Jehoshaphat, directed and disposed to stimulate the church to the diligent performance of her sacred duties; and by every lawful means to promote her efficiency for the great work for which she is designed: let us pray in like manner, for all the ministers of our church, that they may have grace to exercise their ministry with affection, fidelity, and zeal: and let us pray, also, for all the members of our church, that they receive the truth of Christ "in the love of it," and exhibit living examples of that truth; and that thereby they may afford such sure and indubitable manifestation of the blessing of God resting upon our sacred communion, and attending the means of grace ministered within her sacred pale, that many, who are now,

whether through ignorance or prejudice, or for whatever cause, estranged from us, may be constrained to say, "we will go with you, for we perceive that God is with you."

## THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, OCTOBER 1, 1840.

ST. JOHN'S SUNDAY SCHOOL, LUNENBURG.—The annual examination of this School took place on Tuesday last, being the festival of St. Michael and all Angels. There were about 150 children present, who were examined in Scripture lessons, explanations of the Catechism, the Church Catechism itself, Bible Catechisms, &c. Their answers afforded satisfactory evidence of the industry and care of the teachers, and of the improvement of the scholars; and it was matter of regret that so few of the parents and others concerned with the school, were present to share in the satisfaction which others appear to enjoy. There are few exhibitions more truly interesting to the serious mind, than the one in question. A large amount of the word of Inspiration has been committed to memory in the past as in the preceding years, besides hymns, collects, and other prayers; and the substance of all that is learnt, is sought to be grafted into the children's minds by constant and thorough catechetical exercises. It was a pleasing sight to see the eagerness with which the younger ones, especially, pressed forward to repeat the little hymns, or other lessons, and to mark also the disappointment they showed, if time did not permit the Evangelist to hear them. Fourteen years have passed since the establishment of this school; and it is humbly hoped and believed, that it has in that time been abundantly and manifestly blessed as an instrument of good, while doubtless we may hope for the development of greater fruits as years roll on. But Eternity alone declare the benefit of such institutions. Light and comfort have been cast on not a few dying scenes by the instruction of this humble school; and the poor dying sinners whose early Sabbaths were spent there, has found his solitary and suffering hours on the lonely ocean cheered, we trust sanctified, by the Books and lessons of our Sunday-School. "Not unto us, not unto us, O Lord, but thy name be the praise."

The Rector thankfully acknowledges the faithful labours he has so long received from several kind teachers, who have not grown weary in this well doing; and he trusts that others may be led by the love of Christ to enter the same office. May both teachers and scholars be blessed with the "laugh of the Lord," and so, have "great peace" and ever.

We understand that there was a meeting of the Governor's of King's College at Windsor, about a night ago, attended by his Excellency the Lieutenant-Governor, the Lord Bishop, &c. We have not heard what proceedings took place. His Excellency afterwards went on to Clermont, and returned in a few days to Halifax from whence, we presume, he has since set out on a tour to the Province of New Brunswick—his original purpose that purpose having been unavoidably deferred.

"To pay every man his own" is a good maxim which should be remembered and acted upon by all who subscribe for a paper. If it is forgotten by them, the Printer be expected to reduce it, to practice especially request that all who are in arrears for the COLONIAL CHURCHMAN, will abide by this salutary rule, and settle accounts with the Printer or the nearest Agent up to the end of this Volume. (12th November 1840) And it is earnestly desired, that Agents will use their exertions in procuring such settlement, and in remitting without delay, whatever may be received.

\* From "The Lawfulness of Rulers employing their Official Influence for the promotion of true Religion;" a sermon preached by Thomas Tattershall, D. D. Minister of St. Augustine's, Liverpool.

We hear that the Rev. Mr. Campbell, from England, has been added to the missionaries in New Brunswick. The Rev. Dr. Jacob has been appointed Professor of Divinity in King's College, Fredericton.

**CHURCH SOCIETIES AT HOME.**—We take the following notices of the proceedings of these useful bodies, from the September number of the Church of England Magazine:—

**SOCIETY FOR PROPAGATION OF THE GOSPEL.**

At the meeting of the board in July it was resolved, that the best thanks of the society be returned to the Bishop of Nova Scotia, for his able and indefatigable advocacy of their claims during his late visit to this country, and that his lordship, at the same time, be acquainted with their deep sense of the benefits which may be expected by his own diocese and the colonial church in general, from the manner in which he has made known their wants to the mother country, and from the interest which he has excited in their behalf.

It was resolved also, to allow 100*l.* a year towards the maintenance of an additional clergyman at Swan River; to maintain five additional missionaries in Newfoundland; and to maintain, at a salary of 300*l.* a year each, two additional missionaries in New South Wales, whose especial duty it will be to visit and minister to the scattered population of the more unsettled districts in that colony.

Active and devoted missionaries are also wanted for the diocese of Bombay.

The following recent appointments have been made:—Rev. C. Bridge, by the Bishop of Newfoundland, to the rectory of St. John's, Newfoundland.

Revs. Messrs. Panther and Bond, travelling missionaries in the diocese of Quebec.

Rev. C. Calthorp, superintendent of the seminary at Vepery, Madras; and the rev. G. E. Morris, M. A. for. Coll., Oxford, to the head mastership of the grammar school at the same place.

The following have been appointed catechists, to be placed under the direction of some clergyman:—Nova Scotia, Mr. Webster and Mr. Knox; Upper Canada, Mr. Armstrong; Jamaica, Mr. Fuller.

An additional grant of 200*l.* has been made towards the cost of building a chapel at Clifford Mount, Jamaica.

The society have removed to No. 79, Pall Mall, where the business will, in future, be conducted.

**UPPER CANADA CLERGY SOCIETY.**

At the annual general meeting of the subscribers and friends of this institution, the Marquis of Cholmondeley occupied the chair, who having briefly opened the meeting, the rev. S. Ramsay, secretary, read the report, which showed that vast benefits were accruing to not only the white, but the Indian, population of Upper Canada, by the exertions of the missionaries of the society. They still, however, required further aid, as, in some of the districts, one missionary had to extend his labours over two thousand square miles. The society had received the most important aid from the Society for the Propagation of the Gospel in Foreign Parts, and it was deemed by the committee that a more efficient plan of co-operation might be established by the incorporation of the society with the above-mentioned, under the title of "The Upper Canada Committee of the Society for Propagation of the Gospel in Foreign Parts." The report proceeded to show the great amount of spiritual destitution which still existed, and urged the most strenuous exertions in the society's support. The balance-sheet set forth the total receipts of the past year to be 1,092*l.* 12*s.* 7*d.*, and the expenditure 1,014*l.* 0*s.* 1*d.*; leaving a balance in favour of the society of 78*l.* 12*s.* 6*d.* Lord Bexley moved, and the hon. capt. Maude seconded, the adoption of the report, which was carried unanimously. Mr. Gladstone, M. P. for Wetherby, and other gentlemen, severally addressed the meeting; and resolutions having been passed, carrying out the suggestions of the report for a junction with that for the Propagation of the Gospel in Foreign Parts, thanks were given to the chairman, and subscriptions being entered into, the meeting separated.

**CHURCH MISSIONARY SOCIETY.**

From the report just printed, the following interesting statement is extracted:—**Ordination of Students.**—The number of the soci-

ety's candidates who have been admitted to holy orders during the past year is twenty-six—eight to priest's orders, and six to deacon's orders, by the bishop of London; one to priest's orders, by the bishop of Rochester, and two to deacon's orders, by the archbishop of Canterbury, on letters dimissory from the bishop of London; one to deacon's orders by the bishop of Calcutta; one to priest's orders, and three to deacon's orders, by the bishop of Madras; one to priest's orders, and one to deacon's orders, by the bishop of Australia; and two to deacon's orders, by the bishop of Jamaica.

**NUMBER OF MISSIONARY LABOURERS.**

In the course of the past year have been sent forth seventeen ordained missionaries and five catechists; including seven ordained missionaries who have returned to their stations. Twelve of these being married, the total number of individuals sent out is thirty-four.

The total number of labourers at present engaged in the service of the society, as ordained missionaries, catechists, or artisans, amounts to one hundred and eighty-six; exclusive of native teachers, and the wives of the married labourers.

**THE CHURCH OF GOD.**—We take from the "Banner of the Cross," the following beautiful extract from a sermon lately preached at the consecration of the Bishop of South Carolina, by the eloquent and excellent Bishop DOANE. His text was from Isaiah lvi. 6, 7.

"My Christian brethren, for whose redemption from the ruin of the fall, and rescue from its curse, the Son of God has died, that with his own blood he might purchase to himself a glorious Church, behold, in our solemnities to-day a living demonstration of the care with which he watches to preserve it. To-day the promise of the Saviour to the apostles, 'Lo, I am with you alway, even unto the end of the world,' is graciously fulfilled to us. Never, from the moment of that bright ascension to the kingdom of his Father, has the line of the apostles failed, or been in doubt. It has composed the world. It has been transmitted through the years of all succeeding time. It has been graciously continued, as the golden chain, to bind the ages altogether, in the bond of truth and peace. Issuing, with the law, from God's own holy mountain, it spread, in the first ages, with the lightning's speed, to every quarter of the world. The distant Britains, cut off from the world, in ancient estimation,\* were not too remote for the clear shining of the light, which God had kindled in his Church. This western hemisphere, not dreamed of then, nor found, till fifteen hundred years had well nigh passed, by the world-hunting Genoese—that rejoices in its ray. The trust, which the first fathers of our Episcopacy sought at the hands of the successors of the glorious martyrs of the English Reformation—of Ridley, Latimer, and Cranmer—God graciously preserves to us; by the abundant blessing of his good providence and grace, has multiplied about us, from the first three to thirty-five; and, with new mercy, suffers us, on this new day, of his own gift, to send a new Apostle forth, from this remotest northern seat of our Episcopacy, to the warm regions of the sunny south. Conclusive demonstration to our minds and hearts, that God is with us of a truth; guiding us by his wisdom, defending us with his power, feeding us, and tending us, with his love! Beautiful illustration that the Church is one, the same in Boston now, as once in Antioch or Ephesus—one in its glorious Head, one in its living faith, one in its true apostleship, in Britain and in India, in New England, in Carolina, and Michigan! Solemn attestation to the authority of its claims, beloved brethren to your candid examination; and, when you find them proved by the clear warrant of the Holy Scripture, and sustained by the concurred testimony of all antiquity, to your reception and adoption! Impressive warning to your hearts, that they hold not the truth of God in carelessness or in unrighteousness; since he who thus attests his presence with his church, in every age, is He who sees the heart, and who will give to every man at last according to his work!

Beloved brethren of this congregation, in other years, the precious flock which Jesus Christ gave, me to feed, and with whom, it was in my heart to

live and die, but that He called me, by the clear voice of his own Church, to other labours, in another field—with most peculiar joy am I here with you on this most auspicious day. Stay to your heart the lessons which this high solemnity so impressively unfolds. Cling as your father clung, to that true faith, which once, and but once, was delivered to the saints. Stand as your fathers stood, upon that glorious profession of the holy Church throughout the world, acknowledging the glory of the eternal Trinity and in the power of the divine majesty, worshipping the Unity; so that the very corner stone, as you must all remember, on which your ancient house was laid, ere from their hands the inscription, *TRIVNI SEMPERITENO DEO*—to the eternal triune God. Hold fast, as they hold fast, through all the trials of colonial-dependence, through all the storms and tempests of the revolution, to our divinely authorised Episcopacy, and to our primitive and scriptural Liturgy; the one, God's ordinance, to keep and to extend his truth; the other, that witness of Apostles and of Apostolic men, which has come down to us unbroken, and in the use of which we offer before God those prayers of his saints, which are so precious in his sight, that their perfume is kept, in golden vials, by the very throne of heaven. Firm and immovable as the eternal rock from which your walls are hewn, be your devotion to your fathers' faith, and to your fathers' Church—the one unchanging faith, the one holy catholic and apostolic church of the eternal God."

\* *Et penitus toto divisos orbe Britannos.*—*Virgil.*  
† Seabury, White, Provost.  
‡ Dr. Gadsden is the thirty-fifth in the line of the American Episcopacy.  
§ In removing the foundation of the old Church, in 1828, for the erection of the new, two slabs were found: the one inscribed, 'Trinity Church. This corner stone was laid by the Rev. Mr. Commissary Price, April ye 15th, 1734. The other, *SEMPERITENO, TRI-UNI DEO, GLORIA.*'

**S U M M A R Y.**

The Britannia, steamer, brought out Lord Falkland as the successor of Sir Colin Campbell in the government of Nova Scotia. His Lordship, we suppose, is by this time sworn in. He is married to a daughter of his late Majesty William IV. The appointment of Sir Colin to the honorable and lucrative situation of Governor of Ceylon is a proof that his conduct here has been approved by her Majesty and her ministers.

The misunderstanding between England and Franco had not been arranged, and warlike preparations were making in both countries, we trust, however, not to be carried into actual strife.

Spain seems to have been quieted, and brought into submission to its Queen.

Accounts were daily expected of the commencement of hostilities against China. The supply of tea was abundant at Macao.

We see that a survey has been ordered by her Majesty's government, on the Shudenacadio canal, with a view, we hope, to its completion.

The advantages of intercourse by steam are extending every where, except to this Western coast. A company has been formed at Newfoundland, to establish steamers from thence to Halifax. When they are in operation, the English news by the Cunard steamers, will probably come to Halifax and travel backwards to Newfoundland before we shall get it in Lunenburg—*Proh pudor!*

A report prevails that a change has been made in the Executive Council of this Province, whereby the hon. Messrs. Cogswell, Cuyard, Collins and Tobin, have been forced to give place to Mr. Howe and others of his party. Every wellwisher to the country would regret such a withdrawal from its councils, of men of sound judgment and tried principles in accordance with the British Constitution, as well as possessing so large a stake in the Province.

**D I E D.**

In this town, on Monday last, in the 10th year of her age, Mrs. Walker, wife of Mr. George Walker, — much esteemed and respected. Her end was peace. At Liverpool, on the 5th inst., Mr. Paul Collins, aged 87 years, an old and respectable inhabitant of that place.

## RELIGIOUS MISCELLANY.

## THE RECTOR'S DAUGHTER.\*

"Ye shall indeed drink of the cup that I drink of."

The natural enthusiast, as he gazes upon 'the planets, suns, and adamant spheres, that wheel unshaken through the void immense,' and thus dilates his conceptions of the power and wisdom of the Creator, crushes the wild flower that woe the dew-drop beneath his feet; and yet it is as vividly impressed with the awful blazonry of Omnipotence as the mightiest planet that rolls through the infinity of space. So in the desolation which follows the persecution of any particular class; whilst the prominent objects command the sympathies and interest the feelings of Christian love, the weak and powerless are forgotten, because removed from public view; and yet it is in the voiceless solitude of uncomplaining woe that the secret and silent waste of life is most keenly felt.—But few of their English brethren were aware of the real sufferings of the Irish clergy: they were too noble to make a parade of them. The minister was seen, wherever duty called, discharging his labour of love with apparent cheerfulness; but were the veil lifted which screened his domestic circle, the lineaments of famine deeply traced in cheeks too young to be furrowed, would have wrung tears of remorse from their bitterest enemies.

The incidents of this simple story are strictly true, and came under the personal observation of the writer. They are now given to the world, partly with a view of shewing that the present hostility to the temporalities of the Church conceals a real enmity to her worship, and secondly, that the consequences of it, if triumphant, will, in this country, reach to the most endearing ties of nature, as it has already done in the sister kingdom, and the gentlest and the best beloved in the parson's home be its first victims.

Soon after Lord Stanley's injudicious official declaration that tithes 'should be extinguished in Ireland,' the parish of L—, in the county of Carlow, became remarkable for its strenuous opposition to their collection. The system of 'passive resistance' had been so elaborately matured and successfully developed, that the daring violators of the law boasted of their impunity, and the timid were encouraged to be refractory. When inflammatory harangues were required to rouse the bad passions of the populace, no venal demagogue could surpass the Rev. Mr. M—, the parish priest, in either the violence of his invective, or the inveteracy of his malignity. It was a favourite saying of his, that the Clergy must be starved into a surrender, and that the apostate who contributed one iota of tithes to the Protestant minister, was acting in defiance of the dictates of the Popish religion, and perpetuating a system which had been based in unhalloved assumption, and continued by cowardly compliance.

The honest Romanist who, under cover of the night, paid the Rector his tithes, for he dared not have made the attempt by day, was, at confession, rebuked for his disobedience to mother Church, and condemned to expiate his mortal guilt by penance. The consequence of his hostility was severely felt by the rector, the Rev. Dr. —, who being deprived of his accustomed revenue, arising from tithes, was obliged to support his family upon such resources as his private means afforded, or the piety of his congregation supplied. But it was generally believed that the supply was not adequate to the demand; and different articles of household property, which were known to belong to the Rector, being found exposed for sale in the town, induced people to suspect that the reality was even worse than the appearances. It so happened in the course of events, that Mr. M—, the parish priest, was under the necessity of calling on the Rector to procure his signature to some document. Most gladly would he have avoided the interview; but the pressing urgency of the occasion rendered it inevitable, and he was too well schooled in the ways of the world to allow a matter

of momentary annoyance to interfere with any circumstance of importance to himself. He therefore made preparation for his visit; and, after an hour's ride, found himself upon the avenue leading to the glebe. A few moments more and he was seated in the reception room. This chamber which, upon a former occasion, he had recollected as having been arranged with peculiar taste and simple elegance, was now completely dismantled. All the family pictures had been removed from the walls, except that of the Clergyman himself, and even it was deprived of its gilt frame. In one corner an old guitar, with the strings broken, rested against the wainscot, and the wild wailing of a half-strung Æolian harp in the window, seemed to tell that the spirit of harmony was fled, and that the chords of joy and happiness, which once bound the members of the family together, had been snapt asunder, and the reign of misery and destitution commenced.

The priest was perfectly at a loss to conjecture the cause of all this desolation. Could it be that the minister, to mark his sense of his unprovoked enmity to his just rights, had directed him to be shown into the worst furnished room in the house, and thus made him the object of studied contempt? No; his acknowledged character for politeness and Christian feeling, under every circumstance, was altogether antagonist to such an injurious suspicion. Were they proposing to leave the country, dreading a midnight attack, and had they sent before them the best of their furniture? Surely he must have heard of such intention.

Whilst his mind was occupied with these reflections, the door slowly opened, and the aged Pastor presented himself, and apologising for having detained him, added, 'I regret that the poverty of my means prevents me from receiving you with that degree of distinction which one gentleman owes to another, but these bare walls are all that the malice of our enemies have left us, and such as they are you are welcome to them; you will, however, do us the favour of participating in our homely fare at dinner.' Willingly would the Priest have declined the invitation, but as he was afraid to give pain by a refusal, he attended the minister as he moved on to an inner room, where his family were assembled, waiting his arrival. At the dinner table were already seated a young boy and an interesting little girl. By the window which opened upon the lawn, sat a delicate female, apparently about eighteen years of age—beautiful as the first rays of morning; but the ever-varying expression of her countenance, told that she was the victim of that dreaded scourge of the British isles—consumption. I know not why there is always more of tender interest and compassion displayed towards the unhappy sufferers from this malady than any other, but the loveliness of the victim—the gentleness of the resignation—the abiding nature of the affections, true to its object, though a fatal termination be inevitable—all impart a degree of interest alike melancholy and peculiar. Then there is the delirious idealism of the unrepining sufferer, unconscious of the sad havoc which is going on within, gilding the expected summer of its days, while the chill of death is freezing up the very flood-gates of the heart. Such were the feelings of Emily B—, as she sat in the recess of the window, and watched the decline of day, gazing in a transport of holy enthusiasm upon the glorious orb of life, as it stole from the blood-red heavens amidst the rapture of the skies. Her countenance, meanwhile, was variable as the play of modesty upon the virgin cheek. Like the changeable rose hibiscus, in the morning pale, when the sun mounts the heavens crimson red, then turning to a sickly pallor as it withers. The moon next took up the tale, and her silvery light streaming through the lattice, gave a something of supernatural appearance to the living portrait which she painted.

There is a Sabbath sweetness in autumn's twilight pervading the hush of nature; and such was the feeling of intense solemnity which pervaded the breast of every one present, that every sound was hushed, even respiration itself seemed subdued. The father, as in thought he went back to scenes of by gone days, which too faithful memory presented, and then

## BIOGRAPHY.

MEMOIR OF THE VENERABLE SAMUEL WILBERFORCE, D. D. ARCHDEACON OF SURREY, RECTOR OF BRISTOLSTONE, ISLE OF WIGHT, ETC. ETC.\*

The biography of Archdeacon Wilberforce may, great measure, be gathered from a work which contains little direct mention of him—the Life of his celebrated father. We there learn that he was born in 1805 [vol. iii. p. 191]; though we are not told the period of the year, yet a letter of his father's Hannah More shews that it was in the autumn [Correspondence of Wilberforce, vol. ii. p. 43]. It shews that his infancy was feeble, and well might Wilberforce (than whom no man had ever a more affectionate nature) exclaim that, "these infantacles soon begin to twine their little cords round our hearts."

We see no mention of his being at a public school, probably his father regarded them with that jealousy which would be as well grounded as it is natural, were it not that private schools are equally dangerous but not equally beneficial. However, Mr. Wilberforce made up for the want of a public school, sending his son to Oxford: "If you have sons who are likely to distinguish themselves," he writes, "I wish them to go into the Church, I would advise you to send them to Oxford" [Life, v. 91]. By the examination list for 1826, we see that Archdeacon Wilberforce distinguished himself greatly, being in the first class for mathematical and the second for classical honours [by the way, from the turn of his mind, he should have expected that his highest honours would have been classical]. From his father's remarks it is probable that he was brought up for Holy Orders, and indeed we know none of that good man's letters which please us more than those which are addressed to him, or to his brothers, while at College. Taking his degree in 1825, the Archdeacon does not seem to have remained long at Oxford, since, in 1829, we find him at a curacy somewhere in its neighbourhood, and by this time we believe he was married to a daughter of the Rev. John Sargent, well known as the author of the very popular Life of Mary Queen of Scots. Hence, Mr. Wilberforce moved to the rectory of Brightstone, in the Isle of Wight, where he still resides. Here we have a further glimpse of him from the life of his revered father, who describes him living in the "conscientious discharge of the duties of the most important of all professions" [Life, v. 331]. It is peculiarly pleasing to see what a high estimate this experienced statesman had formed of the duties of the Christian ministry; and also to see that the manner in which the son discharged his ministerial functions was exactly that which recommended him to the approbation of the father.

While in this retirement, Archdeacon Wilberforce seems to have been as diligent with his pen, as in his ministerial functions. From time to time he published occasional sermons, of which the titles have escaped us; and two years ago he appeared as one of the authors of the Life of Wilberforce, a work well known to need remark. About the same time he published, 1st, a valuable Selection from Mr. May's papers, with a preface containing a very interesting notice of his late father-in-law, the lamented Mr. Sargent. 2nd, Eucharistics, or Selections from the Old Divines by way of Preparation to the Holy Communion, with a Preface. 3rd, A volume of sermons preached (as Select Preacher) before the University of Oxford. 4th, Agathos, or Sunday School for children. Slight as this work may appear, we confess that it gives us a high idea of the author's genius, which has enabled him "communica dicere," in a manner which has been done by no one else in late years. We trust that the Archdeacon will not think it beneath him to give us something more of this strain. He has certainly, however, "meditanda," besides a history of the American Church, which is advertised, he is announced as Barton Lecturer next year at Oxford.

Amidst these employments, he was last autumn appointed Archdeacon of Surrey by the Bishop of Winchester;—a selection which gave unmixed satisfaction to the clergy, by whom he was, highly

\* From the Church Magazine.

For the remainder see page 182 of this No.

\* From the Church Magazine.

seemed, not only for the amenity of his manner, but for his rare powers both as a preacher and a speaker. We trust that this post will only be a stage in his progress towards those higher situations in the Church for which he is so signally well fitted. The income of the archdeaconry of Surrey [about £2000 per annum] is drawn from the great tithes of various parishes in Surrey, which are in consequence totally deprived of endowment. Since his appointment, the worthy Archdeacon, to his great praise, has concurred in soliciting a bill, restoring this endowment to the parishes from which it is derived, and conferring on the archdeaconry a stall at Winchester, worth about £600 per annum. This we trust is the commencement of many benefits which the county of Surrey will derive from his services.

In manner and appearance Archdeacon Wilberforce reminds us a good deal of his father, whose eloquence Sir Robert Peel on a late occasion declared him to inherit. His manner is graceful; his voice powerful and singularly melodious, with too little variety of variety; it has quite his father's sweetness, and contributes very much to the pathos, which is the great charm of his speaking. When he went last summer, for the Propagation Society, into Devonshire, the effect which he produced was most remarkable. His opinions are evidently drawn from the good old school of the Church of England, as far removed from fanaticism on the one hand as from superstition on the other. On this subject we may refer to his excellent sermons before the University. Those who have been fed only with the jejune systems of modern theology, have been at a loss where to place him: as an Oriel man, they have supposed that he must adhere to the Oxford Tracts, and yet some of his writings might be claimed by those who would arrogate to themselves the exclusive possession of canonical doctrine. The truth seems to be that he belongs to no party but that of the Church of England. Evidently of a different school from the writers of the Oxford Tracts; he yet differs still more widely from our authorized formularies are not to be explained away, but to be believed. In this respect he is a simple of a large, and we trust a growing portion of the Church. To adopt the Socinian theory respecting the sacraments, and to talk of the "strong language" of our formularies as a thing to be lamented, in a Clergyman such an obvious want of common sense, that it cannot be a satisfactory position for a sincere mind. The low-Church party, therefore, must either in time leave the Church as some have done, or bestow such attention on the subject as to receive the doctrines of grace, which all ought to do. We suppose is the reason why so many of the younger clergy, with an earnestness and ardour which formerly supposed to belong to a different school, are a reverent and believing acceptance of the doctrines of grace in the sacraments. They cannot abandon the baptismal service, because they see it to be scriptural; they cannot swallow it in Socinian unbelief.

In Archdeacon Wilberforce, therefore, we see nothing but the effect of his father's well known attachment to the Church's formularies. As long ago when Wilberforce's book on Christianity was written, he declared himself decidedly against Calvinism, and at that time he praises Venon, for not agreeing with the so-called gospel preachers [Life of Wilberforce, ii. 137.] In the opinions of the Archdeacon we think that we have those of Mr. Venon, if his name had come more fully out; or, to take another instance, we think that Cecil would have agreed with him, if the studies of that excellent and gifted man had been directed less to Owen the puritan, and more to St. Chrysostom and St. Augustine.

THE OTTAWAS.

The following is an extract from the report of the Rev. Mr. Selkrig, missionary to the Ottawas, contained in the journal of the late convention of Missionaries, which was the latter part of June last, before I found a suitable location for the mission, and it was as late as October before we obtained an interpreter, Sag-

naw, the chief of Gun Lake, came to pay me a visit in the month of August, together with his band of young men, and then returned to his camp amidst the wild scenery of the above-mentioned lake. This band had never heard the gospel preached, and when I first visited them, they were cold, distant, civil, reserved. They were fearful that some plan was laid by the white man to enslave them, and to fill up that cup of misery and degradation which had been their portion for years past. I discovered at once the difficult task assigned me. I had before my mind the wrongs which the Indians had suffered from the cupidity of their conquerors, and the strong prejudices I should have to allay before they would listen to the talk of the missionary. The chief finally concluded to pay me another visit, and hear what I had to say, and said he would then conclude what he would do, and give me an answer. He said he had already seen my tall chief on the banks of Passagunabish, which is Gun Lake, and liked his talk and appearance much. (This had reference to his meeting the Bishop on his first visit to the Indians.) After our conversation at the council, the chief and his band agreed to move on to the ground, which he did accordingly, some time in the fall. And now, Right Reverend Sir, this man who had never heard the gospel preached before, together with several of his men and women, are converts to the faith of Jesus Christ. At the late visit of the Bishop, a number of baptisms and confirmations took place, of which, I trust, the Bishop will speak in his address to the convention. I cannot omit remarking in this place, the great influence which the office of Bishop exerts in christianizing the Indians, and the great assistance which it has rendered me in my labours among the Indians. They believe the Bishop stands nearer to Christ, and receives his authority from him. The Indians consider the late visit of the Bishop as one of their greatest days. They said they had mourned the loss of Cocoochee, their great war chief, and others, whose council fires had gone out; but now they rejoiced that a light had shined upon them from heaven, and the gloom which had darkened their prospects, was fled, like the wolf from his lair. The Indians are industrious. They have cleared nine acres of land already, and one half of it is broken up for planting.

Through the winter I held three and four services in the week, besides conversing with them in private on the subject of religion. The number of baptisms, before your visitation, were six adults, and ten, if I mistake not, at your visitation. One baptised adult has since died. There is one now prepared for baptism. The number of Indians who claim the mission ground as their home, is eighty-four, and more are expected on in the fall. We have not been able, as yet, to build a school house, but calculate to put one up as soon as possible. The Indians uniformly behave well, and we hope to be the instruments in the hands of God, of not only improving their temporal condition but of showing many of them the way of salvation through a Redeemer. Two are now sick with consumption, and cannot long survive; one an interesting female about fifteen years of age, the other, a lad about twelve. One child has been buried in the new burying ground, marked out by the Bishop as the spot of repose for their silent dead.

Upon the whole, I have no cause for discouragement, for God has said that He will give to His son the 'heathen for his inheritance;' and that 'his name shall be great among the Gentiles.' If any thing will reclaim this lost race, and call them from their wanderings, it is the voice of Christ, speaking from the mount of crucifixion, in the exhibition of his great compassion for lost sinners, through a preached gospel. While, as the poet says, 'Man's inhumanity to man makes countless thousands mourn;' so, man's kindness to man makes countless thousands joy.—'The Indians will brave the greatest torture with every muscle firm, but the spirit of kindness subdues him at once; and with it, you may mould him into almost any form you please. What the future may bring forth, is left to Him who directs and controls the wills of men. But here we will raise our Ebenezer and say, 'Hitherto hath the Lord helped us,' and to him we most thankfully 'give the glory.' The Indians desire to be remembered by all the white

men who love Christ, and are doing good to the souls of men. Brethren, pray for us.'

In his annual address to the convention, the Bishop thus describes his visit to this people.

On Wednesday, the 6th of May, I reached the missionary station under the care of the Rev. Mr. Selkrig. To this place I was accompanied by the Rev. Messrs. Powers Cumming and Hoyt.—The two latter had joined me at Kalamazo. On several occasions they had been with me; but owing to the deep anxiety manifested in several places for a continuance of the services, had either remained, or returned to preach to the crowds of people assembled to hear the word of God. On the morning after my arrival, I passed over the ground selected for the residence of the Indians, and was delighted to find it so well adapted to the purposes contemplated, and heretofore mentioned. Several beautiful lakes are in the vicinity, affording a bountiful supply of fish, and the large and unbroken forests abound with deer, and all kinds of game, so highly prized by the Indians. At the time appointed for the services, the missionary called the Indians together by the sound of 'the trumpet,' and as they entered the place selected and prepared for this purpose, all, from the old, bald headed chief, to the little tottering child, came and grasped me by the hand, giving clear evidence of satisfaction with the promises made of support and instruction, and, I trust, in several instances, of the power and excellency of the gospel of Christ in affording substantial comfort to sinners, whether trained in civilized life, or raised in the darkness of heathenism. The congregation consisted of upwards of fifty persons, men, women, and children. The service was read by the Rev. Mr. Selkrig, and interpreted to the Indians. At the proper time and place, I baptised four adults, and six children; among the former, Sagunaw, the chief of the tribe, who, with others, professed to have experienced the renewing influences of the spirit of God. I also addressed them for a short time, and confirmed seven persons. After having listened to their 'speeches,' I parted with them, deeply affected at the sight presented, and fully encouraged in reference to the plan adopted to inspire confidence in us, and to endeavor, in the way pointed out in the Gospel of Christ, to bring them to the knowledge of truth. The chief of another portion of the Ottawas was present on this occasion; and after witnessing the comfort enjoyed by those already under our care, and their complete protection from the abandoned white men, who systematically plunder the Indians, expressed his willingness to accept of the offer of a residence on the land purchased for their benefit. In thus briefly noticing my visit to this missionary station, which I have called 'Criswold,' after the venerable presiding Bishop of our church, I cannot forbear recording my complete satisfaction at the efforts made by the missionary to accomplish the design of his appointment. The work that has been performed, independent of the duties connected with his ministerial office, filled me with astonishment—so much so, as at once to give the impression that it had been the labor of several years, instead of six months. I hope God will abundantly reward him for his toils, and permit him to witness day by day, the triumphs of the gospel of Christ.

There are but two classes of the wise:—the men who serve God, because they have found him: and the men who seek him, because they have found him not. All others may say, *Is there not a lie in my right hand?*—CECIL.

Jesus, to multitudes unknown,—  
 O name divinely sweet,  
 Jesus, in thee, in thee alone;  
 Wealth, honor, pleasure, meet.  
 Should earth's vain treasures all depart,  
 Of this dear gift possessed,  
 I'd clasp thee to my joyful heart,  
 And be forever blest.

Amos

Brought from page 180.

looked upon the group before him, felt that elective shock of agony shot through his frame which a parent only knows. But a few scanty meals were between them and starvation, and even now the privation of their little comforts was making a sensible alteration in the otherwise healthy looks of his children; yet still was his trust strong in Almighty goodness.

The Priest preserved a gloomy silence, and seemed almost choking with smothered emotion. The desolation of the parlour, the destitution of the entire house, the wasting of the family, all presented themselves as if in miniature before him, and the dumb eloquence seemed to say, 'Thou art the man.' He waited, however, in performance of his promise, to join in that humble repast. The dinner was presently served up, and consisted of a single dish, not placed, as usual, at the head of the table, but in the centre. — At its appearance the family rose from their place, whilst the aged Pastor, with uplifted eyes and all the fervour of sincere gratitude, besought the Giver of every good to pour a blessing upon what he had been pleased to provide for them. Grace having been pronounced, he motioned to his little son to remove the cover, and the contents of their solitary meal were displayed, which consisted solely of potatoes. The Priest was cheerfully invited to commence operations upon what had been placed before him, but he was alike insensible to word or motion; one object rivetted his attention, and that was the gentle sufferer in the window, who was endeavouring to eat a portion of the food, which each succeeding effort shewed that she loathed. Two or three times she raised it to her lips, and as often her hand fell powerless upon the table. Her father's eye was directed towards her, and a tear glistened in it; once again she raised the food to her lips, that she might not appear to him to dislike it, but her feeble grasp loosened its hold, and the potatoes rolled upon the floor. Quick as thought her younger sister glided to the window and presented her with one she had peeled for herself, whispering in soft and endearing accents as she kissed her, 'sweet sister, eat;' but she to whom these words were addressed drooped her head towards the speaker, her arms closed around her, her raven locks fell in wild and beautiful profusion upon her snowy neck, and the next minute she had fainted.

Not a struggle escaped the notice of the Priest, till at length the conflict of feeling became too intense to be resisted. In spite of the hardening effects of popery, horror and remorse harrowed up his soul, — the swelling tide of nature burst from those eyelids which for years had not been dimmed with grief, and in which the fountain of tears seemed dried up, and the big drops of agony that fell almost hissing upon his burning cheek told the sympathies of the man still played within his breast. 'God of mercy, must those little ones perish who have never offended, and whose hands at least are guiltless of a nation's wrongs?' With these words, and casting a parting look upon the afflicting scene, he rushed from the parlour, threw himself upon his horse, and was soon out of sight, leaving the Rector and his family in utter amazement at the abruptness of his departure.

The next day was the Sabbath: the chapel congregation were seen winding their way to mass, and their conversation almost exclusively referred to a seizure which had been made a day or two previously in an adjoining parish, the epithets which faction has branded upon the legal rights of the Clergy being freely and frequently bestowed upon them. A universal determination of resisting the payment of the 'blood-stained impost,' even to the death, was agreed upon, and a well-grounded hope was entertained, that a little more of strenuous uncompromising opposition to the 'harpies' of the Established Church would leave their enemies powerless in their hands.

The ceremony of the mass was performed, and the congregation was preparing to depart; a sermon being rarely delivered in the chapel, and only upon occasions when it became necessary to stimulate the piety or awaken the slumbering consciences of the faithful, for the purpose of collecting contributions to defray the expenses of repairing their place of worship. A dark mass of heads was slowly undu-

lating, like the deceitful heaving of the ocean; ere yet the gathering storm has burst upon the black waste of waters that yearn to rebel, when all became motionless and still as the valley of death. Not a sound was heard save the heavy tread of the Priest, as with steady pace and gloomy aspect he mounted the steps of the altar.

Every eye was fixed upon him, and numerous were the surmises as to what could be his object in addressing them now. Alas! rarely does the poor Roman Catholic hear a disinterested sermon from his Pastor. But a few weeks had elapsed since a sum of money had been wrung from the purse of their poverty to satisfy the cravings of sacerdotal cupidity.

For awhile he contemplated in silence the assembled multitude with stern and commanding dignity, and not an eye was there that did not quail before his basilisk gaze. Was he searching for some culprit who had treated his holy offices with scorn and contempt, upon whom to subornate the awful judgments of his Church, and then leave him to languish out a doomed existence tainted with the leprosy of an anathema? Or did he endeavour to discover the presence of some miscreant informer, who was sent there by the government to listen to his treasonable harangues, and then denounce him to the officers of the Crown? No: his countenance, though stern, was tinged with melancholy, and the ashy paleness of his lips betokened not the daring of the traitor, or the defiance of a demagogue. The first faltering accents that fell from him told that a tale of misery was to follow; and one solitary tear that trickled down his cheeks seemed as if it were a drop that had escaped from the bitter cup of his affliction. 'My friends,' said he, after a settled calm had succeeded to his previous emotion, 'I purpose addressing you on the subject of tithes.' The murmur which followed this announcement plainly indicated that it was an agreeable one. 'Do not expect that I now, as at other times, advise you to resist the payment; if you do, the shriek of the bereaved, and the cry of the orphan, will echo in our ears till your dying day. The family of the Rev. Dr. —, the Protestant minister, are starving. (Here his voice failed, and a cry of horror thrilled through the chapel; again he resumed, in broken sentences.) His house is — is a desert; every article of furniture, of whatever kind or description, has been sold from time to time to stave away the gnawing worm of famine and the horrors of starvation. The bloom has left the young cheeks of his daughters, who, whatever be our religious prejudices, were justly regarded as the fairest flowers of our village, and many was the afflicted soul that drank consolation from the lips of those 'sisters of charity' when God gave them substance to relieve the destitute. Consumption has seized upon the loveliest, and she is now in danger of dying from hunger before the short span of her existence is measured. Truly are tithes a blood-stained impost, but we may not murder the innocent, even in defence of our liberties. Let every penny of arrears be paid to the minister before this day week; and tell him to thank his daughters, not the law, for it.

He ceased, and the next moment disappeared into the sacristy, as if ashamed of the tender feeling which the occasion had called forth, but left not a dry eye after him. Many who listened had had too keen an experience of the horrors of starvation not to feel for the sufferings of others, and but few were possessed of so much of this world's goods as to justify them in the assurance that they were beyond the reach of human casualty.

The Irish, when left to their own natural dispositions are a peculiarly sensitive people: every tale of woe jars wildly upon the chords of their tender sensibilities. In the periods of passion, prejudice, or forced insult, the spirit of the demoniac fires their roused energies; but in the flush of thought and reflection, the emotions of pity and compassion are brought into beautiful display, recurring grief holy when sanctified by tears of contrition.

A week had elapsed, and the Popish Priest of L. — was again upon the avenue leading to the glebe. Perhaps he deemed that some apology was necessary for the abruptness of his departure upon his former visit, when he had been received with so much more of kindness and civility than his own

heart told him he had a right to expect, or, as is generally the case, when we are conscious to ourselves that we have conferred a favour upon another, are inclined to gratify the feeling of our self-love, the expense of our generosity, and repay our debt for any inconvenience we may have been occasioned by personally exacting the homage of the grateful.

The tall trees waving majestically at each of the avenue, imposed an air of solemn grandeur upon the scene. The floating murmur of the breeze through the rustling leaves was like the voice of 'one crying in the wilderness' for the withered glory of autumn. There was an awful silence about the glebe, which late had been the hum of many voices, and a darkness was cast over the spirits of the priest, as he dismounted at the door, and the dull echo that was returned by the empty halls, as he knocked for admission, fell upon his ears like the muffled tolling of the death knell. A few seconds, and the summons was answered by the aged Pastor in person; but, as if the appearance of the Priest had carried to his heart a concentration of agony too intense for his bruised spirit to sustain, his eyes became glazed and leaden, — there was a twitching of the muscles of the cheek, and gasping these words, 'Oh, Sir, you have indeed given us bread to eat, when the lips that would have blessed you are closed for ever,' he fell senseless at his feet.

#### RECOLLECTIONS OF A TOWN PASTOR.

##### The Church as it was, and is.

In carrying my thoughts back some thirty years ago, I cannot but be struck with the almost incredible change wrought during this period, with reference to the state of religion in the established church. I do not mean to cast discredit on those who were then rulers or ministers in our Zion. I do not mean to affirm that formality has disappeared, and unsound views of divine truths are excluded; that there is not a most wanton profanation of the solemnity of the sabbath, amongst all ranks, from the occupants of the splendid equipage in the park, to that of the wretched donkey-cart, which crawls along the highway. Profanity in its most disgusting forms still defiles the eye and pollutes the ear in every corner of our streets, but I mean simply that there is an activity, and an activity; and a zeal, and an anxiety in the church, almost unknown at the period referred to, which could hardly have been expected. — The clergyman, who now enters on the faithful discharge of the duties of a metropolitan parish, and finds every moment of his time is occupied, not with matters of a strictly parochial character, would be astonished, were he enabled to compare the activity now presenting itself, with the apparent inactivity which then prevailed. The style of preaching was unquestionably improved. The spiritual wants of the population were but then little regarded, provision of adequate church accommodation never thought of; while even in the churches, in many instances, as is at present not unfrequently the case, a very small congregation assembled. The minister advancing in years, who walks about the metropolis or its suburbs, and witnesses the number of new churches erecting and erected, may thank God and take courage, when he reflects on the then enormous parish of St. Pancras, but in that small village church was the provision for the wants for parochial worship, and that, in other neighbouring parishes, there was even a jealousy of permitting new churches to be erected, lest rights might be infringed. He cannot but be grateful for the new towers which, on all sides, are rising to his notice. The same may be said with respect to the scriptural education of the young, to the imparting of religious knowledge to the masses and all ages, to the zeal testified for missionary labours; a zeal not indeed by any means commensurate to the wants of the heathen, our own res-

\* Whilst all due protection should be given to such a cause, it is questionable how far a too great sticking to the old has not opposed a serious barrier to the wider extension of church accommodation. There is good ground to believe that many pious and wealthy churchmen would have liberally built and endowed churches had they not been deterred by difficulties thrown in the way.

ities, still, a growing zeal. For the truth of these marks, I confidently appeal to any clergyman who has resided for the last thirty years in the metropolis. His scene of labour may be the same, but the spiritual atmosphere around him the same? What may be his own views, he must acknowledge at the position of the church is very different now from what it then was. That which is now regarded justly so, as every man's duty, would then have been looked upon with suspicion, as favouring of a leaning towards dissent, for the too general maxim was—things do very well as they are, it is dangerous to innovate. I am no advocate for thoughtless innovations, but surely that was requisite which sought to substitute energy for apathy? And how much cause we owe, then, for gratitude, that a better spirit manifests itself. Never, perhaps did the church of England stand higher than she does at this present moment, in spiritual efficiency and in the affections of the people. If she was asleep, she has arisen awakened from her slumber. We cannot take up a newspaper, town or country, in which we do not find the holding of public meetings, the formation of associations, for furthering the interests of religion at home or abroad. There was nothing of this when I undertook my cure in the metropolis. Compare the reports of the great religious societies, with those of the same institutions at that period. Contributions in some cases are increased almost twenty-fold.—Consider the numerous societies formed since that time. Vastly different, indeed, was the state of things thirty years ago. Scarcely any of the laity seemed to think they were responsible for the spiritual welfare of others. It was very rarely indeed that, in society, the subjects now so frequently discussed were ever entered upon.

And if the position of the church is different, so also is the position of dissent. At the time referred to, dissenters appeared, generally speaking, to act strictly from conscientious motives. Frequent friendly intercourse led me to this conviction—in the country, well as in the town. Many dissented from family anxieties. Many had gradually become dissenters, from the impossibility of procuring accommodation in the church, or from a deficiency, or as they conceived, the character of the ministration. Some, indeed, seceded from the church, not because she was episcopal, established, but simply because they wished to get out religion from the land, as the sure way of inducing anarchy and confusion, and overturn the government. Popery was then at work doubtless, but was stealthily. It stalked not in our high places, it was not courted and patronized. Would conscientious dissenters of that day have joined a noisy mob to oppose a church-rate, or harangued on a platform against church extension? Would they have held a system of education not based on the word of God? Verily, no. I have had dissenters in the parish, but they lived with the clergy on the most amicable terms. No squabbling at vestry meetings. They held their property subject to church-rate, and honest men they paid it. Their consciences, it would appear, were less tender than those of their successors. Had a church been proposed to be erected in a destitute population, I could have counted on a heavy donation from dissenters. Were a national school to be set on foot, a yearly subscription might be depended upon. But these things are recollections. How different at the aspect of dissent general now!—I say, in general, for firmly do I believe, for full well do I know, that many, who conscientiously dissent from our church, are grieved, and burn for the perverseness of their brethren—brethren on one ground only—that of non-conformity, are not brethren in heart, in mind, or in spirit. I know that many dissenting ministers in the metropolis (and doubtless hundreds elsewhere) are overwhelmed with shame at the aspect of their community.

The times in which we live are indeed momentous. The church has many enemies, but my 'recollection' brings to my mind a period not less so. If we have chartists and socialists now, we had nearly the same under different names, and assuming different aspects, in other days. It was the saying of an early, pious churchman, 'he would rather sink with religion and its ministers to support besides.' And I think we need, to make the parallel still more complete, the churches and revenues now enjoyed by the Presbyterian

Church, once belonged to the Episcopalians; just as the Churches and revenues of Ireland once belonged to the Romanists of that nation. Yet, do we murmur and rebel against the civil government on this account? Do we refuse to pay the Presbyterian ministers their just demands? Do we promote agitation, with a view to overturn the established religion of the country? You all know that the very opposite of this is the fact. So strikingly is it the fact, that of all the various denominations of Christians in Scotland, (many of which differ very slightly from the established Church,) we Episcopalians, who differ most from it, are its best friends and supporters because we are persuaded of the utility of an established religion of some kind; and because, moreover, we are persuaded that (notwithstanding all the defects of Presbyterianism) its down fall would inflict a severe injury upon the cause of religion generally, and multiply tenfold the evils which are already so alarmingly prevalent.

Now, what is the case in Scotland, in respect to the religion of the land proprietors? It has been estimated that two thirds, or, at any rate, considerably more than one half of them belong to the Episcopal Church; and on them, therefore, of course, falls the chief burthen of supporting the Established Clergy. In Scotland, the numerical majority of the land-proprietors are of the Episcopal Church; and yet they cheerfully support a Church to which they do not belong, and at the same time support the Church to which they do belong, thereby setting an example of obedience to the laws, of Christian moderation, and of peaceable demeanour.—*Edinburgh Episcopal Magazine.*

MAYNOOTH COLLEGE.

This is a Roman Catholic College, situated in the County of Kildare in Ireland, to which the English Parliament makes frequent grants of money. This has been urged against that body, as an evidence of its favouring the Romish Religion; and we have not heretofore known how to avoid that conclusion. A recent number of the *London Morning Advertiser*, contains a report of a debate in Parliament on the question of withholding the approbation; which, though it discloses a most anti-protestant feeling on the part of some of the members, clears the Parliament, as such, from all design of sustaining popery.

But we can not be astonished at the doctrines maintained by some of the members,—aye and by the liberals too, composing that body. If we had need of evidence that Romanism is to look elsewhere than to Oxford for its support in England, that debate would furnish it. When we find such men as Mr. Plumptre of Kent, and Sir Robert Inglis of Oxford, opposing an appropriation to a Roman Catholic College, on the ground that it was sustaining a religion by law, which in their hearts they believe to be false, and because the course of education was not calculated to make either good subjects, or good citizens; and when we find other professing to be less bigotted than those high Churchmen,—pronouncing the opinions we have mentioned, as better calculated for Spain than for England, and as belonging to an age 200 years gone past; and asserting the right of the Romanist to teach what they please, without being subject to any supervision, we are fain to believe that the 'pretended' horror manifested by these Roman Apologists, at every thing which proceeds from Oxford, as a horror for something beside Romanism. That Oxford begets follies enough, no one doubts. But it is not these that wake opposition. But speak 'of the Church,' let a member assert the original and spiritual independence of that, and take the ground of its divine institution, and of its perpetual and universal obligation, and 'bigot' is the first epithet that the opponents of the Church will apply to him. And yet the very same person who has branded the Churchman as bigot, will, in the very next breath turn apologist for Rome. Such is the state of parties in England; and hence, whatever may be its present aspect, the controversy is not between Episcopacy and dissent, but between Episcopacy and Popery. And Rome, true to her ancient policy, is busied in making up false issues, and arraying the parties in false positions, in order to avail herself of the co-operation of those who would not knowingly and willingly favour her claims.—*Chronicle of the Church.*

SCOTTISH EPISCOPACY.

In some respects, we Episcopalians of Scotland are placed very much in the same situation with the Roman Catholics of Ireland; i. e., we contribute to the support of a religious system of which we do not approve; and from which we differ considerably in respect to doctrine, and constitution, and discipline. And, like the Roman Catholics, we have our own religion and its ministers to support besides. And I think we need, to make the parallel still more complete, the churches and revenues now enjoyed by the Presbyterian

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From the Church of England Magazine.

DOWN AND CONNOR.

Visitation.—The bishop held his annual visitation for the united dioceses at the cathedral of Lishurn, on the 1st July. The sermon was preached by the Rev. Hugh S. Cumming.

Confirmation.—The bishop is in the habit of holding confirmations every fourth year throughout each of the dioceses under his care, for it has been found more convenient to take them in consecutive years. Thus the confirmations held last year and this, give the amount of young persons who have grown up to fitness for the rite in that interval. Last year, at sixteen places, mostly in the diocese of Connor, 2,378 persons were confirmed. This year, at eight places, mostly in the diocese of Down, 1,097 were confirmed, making a total of 3,475 in the united dioceses, besides two places, which, for particular causes, have been postponed till next year, and which will probably furnish 300 more. The amount may, therefore, be fairly stated at 3,775, a fact that will appear somewhat strange to those who are taught to believe that the church is without numbers in this country.—On the late occasion, which was the fifth general confirmation held by the present bishop, His lordship expressed himself highly gratified at the order, propriety, and apparent devotion exhibited by the persons confirmed.

New Churches.—The new churches of Whitehouse and Muckamore are nearly completed. To the former the rev. A. Orr has been appointed. The trustees of the latter church are about to exercise their trust, in appointing a minister thereto. The church at Whitehouse is a beautiful erection, and reflects credit on its architect, Charles Lanyon, Esq., honorary architect of the Church Accommodation Society.—*Belfast Commercial Chronicle.*

Of the fifteen churches erected, or in progress of erection, under the benevolence of the Down and Connor Church Accommodation Society, not less than twelve are in rural districts, unconnected with the parish of Belfast. This fact shows how anxious the committee have been to extend their means over the diocese generally; and it is hoped that the public will enable them, not only to increase their efforts in rural districts, but also to add to the number of churches erected in this town, where the population continues to increase with such great rapidity.—*Ibid.*

Fifty-eight school-houses in the united dioceses of Down and Connor are licensed for the celebration of divine service.



## POETRY.

## RELIGION.\*

What is religion? not an empty name—  
 Sound without sense—a torch without a flame :  
 It is the principle of life divine,  
 That makes the heart rejoice, the actions shine,  
 That gives high motives to the earthly soul,  
 And brings it under God's supreme controul.  
 It is a union with the Power above,  
 Whose ways are holy, and whose name is love ;  
 The stirring of his Spirit in the heart,  
 That bids the will submit, and sin depart ;  
 Lights the soul's darkness, heals its festering sores,  
 And the lost image of its God restores ;  
 Imparts the power to love, the wish to pray,  
 And bids it wing to heaven its joyous way.  
 Such is the bliss that God designs for us ;  
 And have we learnt to love and please him thus ?  
 Does his renewing Spirit dwell within,  
 The friend to virtue, and the foe to sin ?  
 Have we submitted to his holy will,  
 Or is the world our friend and idol still ?  
 Great God ! resolve our doubts, our souls possess,  
 And makes us thine in truth and righteousness ;  
 Teach us in Jesus' name to seek thy throne,  
 And may his blood for all our sins atone ;  
 May we in him be wholly formed anew,  
 And with fresh zeal our heavenward course pursue.  
 Saved by his power, and quickened by his grace,  
 May we be fitted to behold thy face,  
 And find that true religion can bestow  
 The only sure relief for every woe ;  
 That it provides unfailing comfort here,  
 And deathless glory in a brighter sphere.

## HYMN.

By Colonel Blacker.

Eternal Spirit ! thou, whose wing  
 Did order fair from chaos bring,  
 As, brooding o'er the formless earth,  
 It sped the young creation's birth.

Eternal Spirit ! thou, that came  
 In cloven tongues of living flame ;  
 To aid the apostolic band  
 To preach the word in every land.

Eternal Spirit ! hail to thee,  
 Commissioned from above to be  
 Our sanctifying comfort here,  
 Till Jesus' self shall re-appear.

Eternal Spirit ! Dove of grace !  
 O, make our hearts thy dwelling place,  
 And still, with power divine, control  
 Each thought ' that wars against the soul.'

Eternal Spirit ! lo, we raise  
 To thee the tribute of our praise ;  
 Conjoint with Father and with Son—  
 The Everlasting Three in One.

## THE GOOD PARISHIONER.

Though near to the church, he is not far from God ;  
 Like unto Justus, one that worshipped God, and his  
 house joined hard to the synagogue. Otherwise, if

\* By the Rev. W. H. Bathurst, M. A., Rector of Bar-  
 wick-in-Elmet, Yorkshire.

his distance from the church be great, his diligence  
 is the greater to come thither in season. He is timely  
 at the beginning of common prayer : yet, as Tully  
 charged some dissolute people for being as sluggards,  
 that they never saw the sun rising or setting, as being  
 always up after the one, and a bed before the other ;  
 so some negligent people never hear prayers begun,  
 or sermon ended : the confession being past before  
 they come, and the blessing not come before they  
 are passed away. In sermon he sets himself to hear  
 God in the minister ; therefore divesteth he himself  
 of all prejudice. He hearkens very attentively.—  
 It is a shame when the church itself is a cemetery,  
 wherein the living sleep above ground, as the dead do  
 beneath. At every point that concerns himself, he  
 turns down a leaf in his heart, and rejoiceth that  
 God's word hath pierced him, as hoping, that whilst  
 his soul smarts, it heals. He accuseth not the min-  
 ister of spite for particularising him. It does not fol-  
 low that the archer aimed, because the arrow hit  
 (rather our parishioner reasoneth thus : If my sin be  
 notorious, how could the minister miss it ? if secret,  
 how could he hit it without God's direction ? But  
 foolish hearers make even the bells of Aaron's gar-  
 ments to clink as they think. And a guilty consci-  
 ence is like a whirlpool ; drawing in all to itself,  
 which otherwise would pass by. One, causelessly  
 disaffected to his minister, complained that he in his  
 last sermon had personally inveighed against him, and  
 accused him thereof to a grave religious gentleman  
 in the parish : ' Truly,' said the gentleman, ' I had  
 thought in his sermon he had meant me, for it touch-  
 ed my heart.' This blunted the edge of the other's  
 anger.—His tithes he pays willingly with cheerfulness.  
 How many part with God's portions grudgingly,  
 or else pinch it in the paying ! The tenth, amongst  
 the Romans, was ever taken from what was best  
 or biggest. It falls out otherwise ; paying of  
 tithes, where the least and leanest are shifted off  
 to make that number. He is bountiful in contributing  
 to the repair of God's house. For, though he be  
 not of their opinion, who would have the churches under  
 the gospel conformed to the magnificence of So-  
 lomon's temple (whose porch would serve us for a  
 church), and adorn them so gaudily, that devotion is  
 more distracted than raised, and men's souls rather  
 dazzled than lightened ; yet he conceives it fitting  
 that such sacred places should be handsomely and de-  
 cently maintained : the rather because the climac-  
 tical year of many churches from their first founda-  
 tion, may seem to happen in our days ; so old, that  
 their ruin is threatened if not speedily repaired.—  
*Fuller's Holy State.*

## DO ALL IN THE NAME OF THE LORD JESUS.

(Col. iii. 17.)—In many ways and particular re-  
 spects we may, and we ought, to perform all we do,  
 " in the name of Jesus." We should do every thing  
 out of a grateful affection and respect to him, as our  
 chief principle ; every thing, as his servants, aiming  
 especially at the pleasing of him, and promoting his  
 honour, as our principal end ; every thing, according  
 to his will and commandment, as our constant rule ;  
 every thing, after his example, as our best pattern ;  
 every thing, in confidence of his gracious assistance  
 and blessing, as our only strength and support ; every  
 thing, with the hope of acceptance purely on his ac-  
 count ; every thing, with thankful sense and acknow-  
 ledgment to God for the mercies and favours convey-  
 ed unto us by his means, and referred upon us for  
 his sake ; every thing, with humble invocation of him,  
 or with prayer to God in his name ; in sum, every  
 thing with a due and proper regard had to him, so  
 that he be not passed over or left out in any thing  
 we undertake, but come always into consideration,  
 according as our relations to him, and our obligations  
 to him, do require. In the performance of which  
 duties, the life, indeed, of our religion, of all our  
 good practice, of all our devotion, doth consist.—*Dr.*  
*Isaac Barrow.*

*Wealth.*—An accession of wealth is a dangerous  
 predicament for a man. At first he is stounded, if  
 the accession be sudden : he is very humble and very  
 grateful. Then he begins to speak a little louder ;  
 people think him more sensible, and soon he thinks  
 himself so.

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C. H. BELCHER.

Halifax, May 5th, 1840.

## ILLUSTRATIONS

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 mouth.  
 III. Entrance to Halifax Harbour  
 from Reeve's Hill, Dartmouth  
 IV. View on Bedford Basin.  
 PART 2 contains I. View of Halifax from McN-  
 Island.  
 II. View on the North West  
 III. Ruins of the Duke of Kent  
 Lodge, Windsor Road.  
 PART 3 contains I. Windsor, N. S. from Ret-  
 reat Farm.  
 II. View from Retreat Farm, Win-  
 sor, N. S.  
 III. View from the Horton Mo-  
 untains.

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