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THE COLONIAL CHURCHMAN.

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

VOLUME V. LUNENBURG, N. S. THURSDAY, JUNE 25, 1840. NUMBER 16.

NATURE'S VOICE.

When spring unlocks the flowers to paint the laughing soil;
 When summer's balmy showers refresh the mower's toil;
 When winter binds in frosty chains the fallow and the flood,
 In God the earth rejoiceth still and owns his Maker good.

The birds that wake the morning, and those that love the shade;
 The winds that sweep the mountain or lull the drowsy glade;
 The Sun that from his amber bower rejoiceth on his way,
 The Moon and Stars their Master's name in silent pomp display.

Shall man, the Lord of nature expectant of the sky,
 Shall man alone unthankful his little praise deny?
 No, let the year forsake his course the seasons cease to be,
 Thee Master, must we always love, and Saviour honour thee.

The flowers of Spring may wither—the hope of Summer fade,—
 The Autumn droop in Winter—the birds forsake the shade—
 The winds be lull'd—the sun and moon forget their old decree,
 But we in nature's latest hour, O Lord, will cling to Thee.
Bishop Heber.

For the Colonial Churchman.

Dear Editors,

I am constantly receiving benefit by the diligence of others, in collecting from the works of various authors, instructive facts and sentiments, for insertion in your valuable newspaper. I feel some return in kind to be due from me; which I propose to discharge by a few extracts from a very valuable work, recently published in this country, entitled:—"History of England, by a Clergyman of the Church of England." The excellence of this work chiefly consists in the lucid manner, wherein it shows God's wisdom and goodness in overruling all the evil for the punishment of wickedness and vice; in the maintenance of His true religion and virtue; and in illustrating divine truths by historic details: which take the following remarks as a specimen.

Seldom have a nation's sins been more conspicuously rebuked, nor in a manner more fitted to teach succeeding generations to avoid its errors, than by the course of events, (the deposition and death of Charles I. and consequent usurpation of Cromwell,) which may now be profitable too look back upon, for the purpose of observing, how all had been permitted to do, in the wrong which they desired to do, till it brought about their own punishment. The king driven to shake off those restrictions upon his authority, which were his people's birthright, until provoked them to make such resistance, as had led in their destroying both his authority and his life. Too many of his courtiers and ministers had encouraged him in his violations of the laws, and failed to remonstrate against them, with that manly frankness which a just sense of their duty would have suggested; and they had in consequence become the victims of still grosser violations of law, which were rebuked by the House of Commons. Too many of the prelates had imitated or outgone his other counsellors in this fault, and had been guilty of the further crime of discouraging vital godliness, through fear of being obliged to give up some comely ceremonial. Besides which, they had been dragging the English Church so near the verge of popery, that nothing could persuade the people that it was

not their fixed purpose to subject it once more to the papal yoke. The consequences had been the ruin of their order; and the overthrow of the Church which they had sincerely desired to exalt. On the other hand, the defenders of our national liberties, having endeavoured to secure them by the forbidden means of rebellion, had but thereby exposed them to be trampled upon by Cromwell. The parliament which would not submit to the exclusion of five of its members, till it should be ascertained whether the king had justly suspected them of treason, had since seen one soldier exclude above ten times as many, because it did not suit the views of his superior officer, that they should retain their seats; and now it was fain to separate and resign its blood-bought power at the bare command of another soldier. Too many of the people had thought themselves justified in rebelling, because the king had imposed a light tax without the authority necessary to make it legal; and because the Star Chamber had proved an oppressive court, though it took no man's life. And their rebellion had saddled them with taxes, quite as illegally imposed and of far heavier amount, and had placed every man's life and property at the mercy of committees of the House of Commons, and of its high courts of justice, before which neither right nor law were of any more avail than seemed good to the members. It had also been deemed an insufferable grievance, under the king, that virulent libellers should have been punished with unlawful severity; but now the liberty of the press had altogether disappeared, and no man might express his disapprobation of the government in print. The puritan divines of the old school of Cartwright, and the admirers of the Scotch Kirk, had been used to insist that the mandates of the Church ought to be humbly obeyed by the rulers of the state, and had been perhaps, as much tempted to encourage the beginning of the rebellion by the king's lawful demand, that the internal arrangement of the church should be held to require the sanction of the royal authority, as by any of those acts of oppression from which their ministers and congregation had too frequently suffered; and now they were reduced to obey the orders of a parliament composed of deists, and of such sectaries as they despised, and to suffer it to forbid their exercising that discipline within their own churches, to which they attached the most vital importance.—The Scotch had been the first to take up arms, for increased liberty, and now their liberties were passed away; and now their country was garrisoned by the men of an invading army, the Irish papists had rebelled against a King whom the rest of his subjects were accusing of being too indulgent to papists; and now they were ruled with a rod of iron by men, who made it their glory to oppress them.

"Cromwell alone, seemed to be reaping the advantage of his own and others' crimes; but no wise man would envy his condition. It is probable that, in an earlier stage of his career, he had deceived himself, as well as others, into the belief that he sincerely desired to serve God; though on no better ground, than that being irritated at the arbitrary behaviour of the king and certain prelates, and observing how they oppressed some in whom that desire was sincere he had urged those persons on to resist such oppression; and whilst engaged in a common cause with them, had caught somewhat of their manner, and learned to imitate their scriptural language. Whereas, now, he was no longer deceived; but knew himself to be an hypocrite, who fearing neither God nor man, employed that sacred language still to cover, or to serve his ambition; thereby continually incurring the guilt of taking the name of the Most High in vain, heedless both of threats in the commandments and of that rebuke, which God has addressed to the wicked, saying, 'What hast thou to

do, to declare my statutes, or that thou shouldest take my covenant in thy mouth?"—Ps. 50, 16." I most earnestly recommend the work from which the above extract has been made, as a very valuable acquisition to the parochial library. The expence is not great, considering that it occupies 7 vols. duo. containing upon an average 700 pages, and prefaced by several excellent maps—not more than £2 12s. sterling.

I remain,
 Mr. Editor,
 Your obliged Reader,
 G. PAKENHAM DESPARD.

Cotham, Bristol,
 May 7th, 1840.

RECANTATION.—We understand that the Rev. J. Fielding a Roman Catholic Priest, who has been a particular favourite and perhaps a student of Bishop England, and who has been for some years stationed in Savannah, has taken the requisite steps before Bishop Ives, for being introduced into the ministry of the Protestant Episcopal Church. A public recantation of the errors of Romanism was not required, as in Great Britain, though Mr. F. expected and was fully prepared to make it. If his examination six-months hence shall prove satisfactory, he will be received to the same order in the Protestant Episcopal that he has held in the Roman Catholic Church. We further learn that Bishop England, even with a knowledge of his design, has been constrained to bear unexceptionable testimonials to his moral character, and it is also known that he held as high a place in the confidence and affections of the people as any priest in their communion. Instead of denouncing him as an apostate many of them have most earnestly and pathetically entreated him to return to the true fold. From a Roman Catholic we received the first intelligence that the decisive step had been taken, though we had good reason to anticipate it a year ago. From him also we gathered that the main objection to his course was in his continuing in the Church after he had determined upon a renunciation of its peculiar doctrines and polity, and that the event is regarded as one of the greatest calamities which "Mother Church" has lately been called upon to experience. We hope on the contrary, that it may prove its greatest blessing—and that many, very many, may be induced by his example to "search the scriptures," which, through the Eternal Spirit, are able to make them wise unto salvation—to renounce the errors which they have in many instances blindly adopted, and unite themselves with the true Church of the Lord Jesus Christ.—
Ch. Obs.

Selected for the Colonial Churchman.

HYMN AFTER SERMON.

Lord now we part in thy blest name,
 In which we here together came,
 Grant us our few remaining days
 To work thy will, and spread thy praise.

Teach us in life and death to bless
 The Lord, our strength and righteousness;
 And grant us all to meet above,
 Then shall we better sing thy love.

Dr. Donne, a man of great parts and learning, being upon his death-bed, and taking a solemn leave of his friends, said, "I repent of all my life, but that part of it which I spent in communion with God, and in doing good."—*Epis. Rec.*

For the Colonial Churchman.

LEGISLATORS INCLINED TO SUPPORT EDUCATION RATHER THAN RELIGION.

What strange times we live in! and what wonderful things are being done in the world in our days! Whoever will not learn to be wise by the many lessons of the instability and vanity of all sublunary enjoyments or acquisitions, as well as by the follies of the most talented, and the errors of the most influential men of the day, nay, and as well as by his own many faults and mistakes, must be a dull scholar indeed.

Among the most astonishing events of this age, is in my opinion, the too prevailing inclination to put religion— that most precious of all comforts, that pure and spotless gift of Heaven,—below all other considerations. This has, indeed, been too much the case among the generality of men since their common corruption, but it was not until lately that the supposed wisest, and the distinguished among the rulers and legislators of the world, seemed willing, and even anxious, to attend to every thing, to improve every thing, to make laws for every thing but for the support of the ONE THING NEEDED! Commerce, in all its branches, is encouraged by all means; trades and manufactures are facilitated; inventions and improvements in worldly matters are hailed with the utmost applause; neither the mighty ocean, nor the highest mountains, nor the enormous expenses required, nor the imminent dangers to be encountered, nothing of this kind stops the progress of increasing temporal conveniences! Nay, but these great and important objects do not alone occupy the time and talents of our great men; they even condescend to give much of their attention to the smallest savings and economical calculations—in short, to any thing which may, in the end, make a small sum to be expended for the general good. But, mark well, for the general good, we say, but is it for the chief general good? It is all very well to attend to the improvement of the country—to make good laws—to increase the people's comforts; but I would ask, what are good roads and bridges, what are good Magistrates and efficient Officers, what are good laws and a good government, when compared with the benefits and advantages of that religion which the Bible reveals, which "bringeth peace on earth and good will towards men," "whose ways are ways of pleasantness and whose paths are peace"—a peace which passeth all understanding—a peace for which, at the hour of death, every man would willingly and cheerfully give all the temporal and political privileges which he enjoyed upon earth?—According to the maxim of those who seem most popular and most celebrated in these days, men are to be provided with every comfort but the only one needed to make them happy! "The pearl of great price" seems to be of so little value before the eyes of modern legislators that it seems hardly worth picking up! and it appears certainly not worthy of their public consideration or official support! *O tempora! O mores!* Once, notwithstanding the ignorance and superstition of those days, if religion were abused, it was at least respected. If Popery's chains bore hard upon the world, men were at least taught to be humble and contented, and to honour God above all! A certain degree of respect for "holy things" never permitted the rulers of the most degraded nations to leave the cause of religion and virtue to take care of itself, as if beneath their notice. But the "march of intellect" has made rapid changes, and discovered a new way of legislating.—In order to avoid the superstition of the dark ages, our "wise men," (not of the East) plainly intimate, and some even loudly say, "let us rather go into infidelity!" i. e., let us rather return into heathenism!!

Oh! but, some will say, we encourage education—we incorporate colleges—we endow academies and schools in all parts of the country! Very true. Education of some kind receives the countenance of the Legislature; but with what views? What are the motives which lead to this favourable reception of learning? Do we ever hear

our Legislators recommend grants to schools or colleges on account of their being religious or christian institutions, and calculated to make men "wise unto salvation?"—Do they cautiously consider that, having encouraged "heresies and schisms" by their profuse liberality, they are forced, by a criminal desire to please, either totally to do away with Revelation in their national systems of education, or else to afford equal support and favour to any popish, heathenish, or heretical seminary, that may chance to claim a share in their very liberal, and, I may say, too great generosity? It is thus that education—reading, writing, arithmetic, the classics, or any other branch of the sciences, is put into the place of the most heavenly and the most comforting religion that could be given to fallen creatures! And is it, then, necessary to tell men of experience and of sense that a learned man without religion is a pest and a curse to all around him? Is it necessary to shew that, by instructing the people in the most useful departments of literature, while they are not properly taught how to appreciate and revere the great and important doctrines and virtues of the Bible, and how to love and serve the God who made, and the Saviour who redeemed them, it is only increasing and multiplying their means of doing evil—it is only giving them "the letter that killeth," while they know not, and therefore will not seek, "the spirit" which "vivifieth"?

Where is the sure foundation for morality to be found out of the Bible? Where are men to obtain the only comforts they need and seek after when affliction, sickness, and death, press sore upon them? What but an All-sufficient Saviour, and the glorious hope of immortality, can support them amid all the trials and vicissitudes of this sinful world? But how will they find this Saviour, and this reviving hope, unless some one be sent to them with the authority and qualifications necessary to teach them the value of eternal things? And how are these to go, and to do their work with efficiency, unless they be, not only sent, but properly supported, properly maintained, and properly encouraged in their good work by those who are most able to do so, even the rulers of the land, whose duty it is to provide for the glory of God, and the spiritual comforts of their people, just as much as they provide for the security of their earthly and perishing property? And this, I trust, will be done, when those in authority have learned to think more of heaven than of the earth, to value the souls of men more than their bodies, and to be indeed and in truth, "the nursing fathers and mothers of the church of Christ."

A CHURCHMAN.

June, 1840.

YOUTH'S DEPARTMENT.

For the Colonial Churchman.

THE DEATH OF MOSES.

Many of our young readers have probably read or heard accounts of the death of some of those blessed company of saints and martyrs, who have "died in the Lord."—Such of you, as ever attend to the word of God, must have heard the praises uttered eighteen centuries since, by good old Simeon, in the immediate prospect of a welcome death—"Lord now lettest thou thy servant depart in peace."—Even the faithless Balaam could express with his lips, (and that too at the moment, when the declaration exposed him to royal indignation), that blessed and enviable is the death of the righteous: and all of us must recollect what is said of the holy men of old, that they would not accept deliverance from death, though accompanied with stonings and scourgings and torture;—(11 Heb. 35) and how St. Paul speaks of it as the mere dissolving or breaking to pieces of a house, 1 Cor. 5. 1. And in later days we read of Addison calmly beckoning his attendants to see how resignedly a christian can die. When the great reformer, Knox, was about expiring, his constant prayer was "Come, Lord Jesus: sweet Jesus, into Thy hands I commend my spirit!" He seemed to have attained the spirit, while he borrowed the words of holy Stephen, 7 Acts, 5. 9. And

when Bunham, one of the "noble army of martyrs," (as our church justly terms them) was in the midst of the burning fire, he exclaimed "This fire is to me a bed of roses."

But to pass from these interesting and instructive facts to the subject of this chapter. Moses had been for forty years, (from B. C. 1491 to 1451) actively and zealously engaged in the service of God, and in leading the children of Israel out of Egypt towards Canaan. Miraculously saved from a cruel death, he for some while became a shepherd in Midian; he received from God commission and power to perform miracles against the Egyptians and in favour of our elder brethren, the Jews. He inflicted plagues—brought his people over the Red Sea—led them like a flock through the wilderness, discomfited the Egyptian magicians, and performed, through the power of God, most wonderful acts. Recollect that in all this Moses was a type of the deliverance of the world by our blessed Saviour, and alas! the disobedient children of Israel were also a type (that is, a figure or symbol) of our perpetual and still less excusable disobedience, which, if we repent not, will shut us out of our heavenly Canaan, as theirs excluded them from an earthly promised land.

Turning to 32 Deuteronomy, you will perceive that sublime song which Moses, by God's command, delivered to the children of Israel,—a song on which we should often meditate, lest we also "lightly esteem the Rock of our salvation," even the blessed Jesus, and lest the fire mentioned in 22d verse "be kindled in God's anger, and burn into the lowest hell." Moses came and spake all the words of that song to the people, adding his own solemn exhortation.—What solemn words, which should, if any thing can, startle and arouse our stubborn souls. Religion is indeed (47 verse) NOT A VAIN THING, BECAUSE IT IS OUR LIFE"—even the life of our souls. With the exception of the pathetic farewell recited in the following chapter—these were Moses' last act and words—for God called him up to Mount Nebo, beyond Jordan, to die. Within sight of Canaan, he was called to that blessed country of which that land was but the type. God in mercy granted him a sight of the territory, which at last he had reached, but in chastisement would not allow him to enter in. Moses murmured at his work in the service of God was done. We, like him, perpetually converse with God, which we are invited to do, "by prayer without ceasing," and meekly serve God with his zeal, then readily shall we find our bodies about being carried to our Nebo—our grave—to die, or cast into the sea till that day! "Those who know not God, or feel that He will not know them, no wonder if they tremble." Moses had warning of his end; and does not every tolling of the bell—every sickness we experience—every pain we suffer—every return of winter with the solemn lessons which it preaches, and numerous occurrences around us, perpetually point to that Nebo which must before long furnish a home to our corruptible bodies? Still a positive warning is a positive blessing; and in our litany we do not vainly pray—"From sudden death, good Lord deliver us!" Tens of thousands who have suffered up that solemn imprecation, have found it answered. Are you, Reader, quite sure that you will not add one to the number of those who have not been delivered from sudden death? Follow these hints in your minds, and frequently think of that blessed Saviour who hath, for our sakes, trod Death and Satan under his victorious feet.

June, 1840.

SIGNA.

TEMPERANCE.

WHAT THE TEMPERANCE SPEAKER SAID, AND THE HEARER DID.

"And then he said that there was not one particle of nourishment in all the gin that could be drunk, and that it gave no more strength to a man than the whip or a spur did to a horse. It may make a man think himself stronger for a time; but when the effect of the spirit wears off, he will feel more exhausted than before. Then thinks I to myself, the gin shall have no more of my money."

He went on to say, "Keep away from the public house; you will entail distress upon your family and yourselves by its expense. Refreshment,

true, is necessary for the traveller, food for the hungry, and rest for the weary: but can you not procure the needful refreshment, food, and rest, at your own home, which it should be your object to render comfortable for the sake of your family? Besides, there is great danger of sitting in the houses of public entertainment, and in the company of sots."—Thinks I to myself, that's true: the company of my Madge and the children is better than the company of all the sots in all the public houses in our town, and I will keep from the public house.

Then the man went on. "My friends," said he, "resolve this night never more to taste spirituous liquors, except as a medicine, and join the Temperance Society by signing the declaration—'We agree to abstain from distilled spirits, except for medicinal purposes, and to discountenance the causes and practice of intemperance.' You will not only benefit yourselves by acting on this principle; but you may by your example induce others to do the same."

"Thinks I to myself, So I will; and away I went and signed my name, and I hope to be true to my colours. I know this, that ever since I signed, Madge and the children have been all better off, and had many more real comforts, and we have begun a little store in the Saving Bank against a rainy day.

THE DRUNKARD AND HIS WIFE—A BELFAST TRAGEDY.

An alarm was created in the neighbourhood of North-street by a report that a pensioner and old clothes' dealer, named Neal Hillan, had killed his wife on the preceding night, in a narrow court leading from a thoroughfare. This rumour having reached the police, its correctness was proved, when, on searching the miserable dwelling of Hillan, the corpse of his wife, a woman evidently upwards of 60 years of age, was found stretched on a bed, shockingly disfigured by cuts and bruises. The aged victim of the crime had apparently been dead for some hours. The floor and the bed were stained in several places with blood, and a boy of 12 years of age was standing over his murdered parent. Hillan and a grown up daughter were also in the house, the former having made no effort to escape, although quite sober when apprehended. It seems that the deceased and her husband were occasionally in the habit of drinking to excess; and that, on Saturday night, when the woman was inebriated, a quarrel arose, during which Hillan knocked her down repeatedly, kicked her, and afterwards stabbed her in the face with a knife. An inquest was held on the body, and Hillan has been committed to Carrickfergus gaol for trial at the spring assizes.

DEFERRED ARTICLES.

CLAIMS OF THE CHRISTIAN MINISTER UPON HIS PEOPLE.

The following communication met our eye in the columns of one of our exchange papers—and we could not but feel that it addressed a striking call to many of our congregations, in reference to a most-obvious duty.

A few weeks ago the inhabitants of Yerplank's Point, and its neighbourhood, were thrown into a state of uncommon excitement, by the falling in of the wall of a well: burying a workman below, at the depth of about forty feet. Twenty feet of wall had fallen from the bottom;—seventy feet from the mouth was entire but resting as it were, upon nothing!—This soon fell! But the well digger at the bottom:—ah, he is dead no doubt! crushed by the falling well or smothered in the treacherous quicksand, which gave way, and converted the protecting wall in which the labourer confided, into a confused mass: prepared as it were, for destruction. The consternation around the mouth of the horrible pit was indescribable. Imagination was wild; and painted the wretched well-digger in a thousand plights. Death is certain! Yet he must be alive. His wife must not thus be widowed, and his children become orphans! Who will descend to the rescue?—who can tell;—God is wonderful in his ways; and his hand may now cover the wretched man. Hark! there's a voice from below—"O God, I am caught!" He is alive! cried a hundred tongues in a moment. But

nothing short of omnipotence can save him. Still God will not work a miracle; he must be saved, if saved he may be, by our instrumentalities. At this moment a lion-like man sprang forward, and exclaimed—"Here am I, let me go!" As his companions lowered him down the awful chasm, another string of his benevolent heart vibrated as he seemed to take a last look at the light of the world, to which in all human probability, he might be lost in a moment; and those melting words fell on the assembled crowd, "take care of my wife, take care of my children!" *He will! we will!* rent the air. The husband's love, and the father's tenderness, mingled with the disinterested feelings of the philanthropist; he worked, the Almighty protected and blessed his labour, and the well-digger was brought unharmed from the very jaws of death.

The Christian minister says, *Take care of my wife, take care of my children, while I go to the rescue of men, in a horrible pit and in the miry clay.* And shall the church of Christ be less feeling and less faithful, than a promiscuous crowd assembled around a well's mouth?

BEHIND THE SCENES.

Lord Chesterfield's remarkable testimony to the wretched inanity of a worldly life has been repeatedly quoted: it is not therefore merely for its own sake that I propose to you to bring it forward once more. I offer it as the most suitable companion that imagination could conceive, to another picture of precisely the same subject, drawn by a no less masterly hand but under the influence of as opposite feelings as could exist in a being of the same species.

The name of Richard Baxter is doubtless known to all your serious readers. With natural powers of mind far superior to those of Lord Chesterfield, he was not seduced by their splendour either to over-estimate or misapply them. His truly great soul bowed low before the Saviour, and therefore he was enabled to rise high above the world.

"It is," says Richard Baxter, "a dreaming and distracted world. They spend their days and cares for nothing, and are as serious in following a feather and in the vain pursuit of that which they confess is vanity, and dying in their hands, as if indeed they knew it to be true felicity. They are like children busy in hunting butterflies, or like boys at football, as eager in the pursuit, and in overturning one another, as if it were for their lives, or for some great desirable prize; like to a heap of ants that gad about as busily, and make as much ado for sticks and dust, as if they were about some magnificent work. Thus doth the vain deceived world lay out their thoughts and time upon impertinencies and talk and walk like so many noctambulos in their sleep. They study, and care, and weep, and laugh, and labour, and fight, as men in a dream. And will hardly be persuaded but it is reality, which they pursue, till death come and awake them: Like a stage-play, or a puppet-play, where all things seem to be what they are not, and all parties seem to do what they do not, and then depart, and are all disrobed and dismasked; such is the life of the most of this world who spend their days in a serious jesting and in a busy doing nothing."—*The Reasons of the Christian Religion*, pp 244--45.

Let us now hear the melancholy, but wonderfully concurrent evidence of Lord Chesterfield. "I have run," says he, "the silly rounds of business and pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is in truth, very low; whereas those who have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes; I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machine. I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration, of an ignorant multitude. When I reflect back, upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry, and bustle, and pleasure of the world had any reality; but I look upon all that has passed, as one of these romantic dreams which opium constantly oc-

casious, and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream.-- Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, I really cannot help it. I bear it because I must bear it, whether I will or no. And I think of nothing but killing time, now he is become mine enemy. It is my resolution to sleep in the carriage the remainder of the journey."

St. JOHN, N. B.—We find in the *St. John Courier*, this additional and gratifying item on Church matters:—

At a meeting of the rector, Church-wardens and Vestry of Trinity Church, in the Parish of Saint John, held at the Vestry on Thursday, 28th May, 1840.

Read a letter from the Honourable the Attorney General, as follows:—

"Fredericton, 18th May, 1840.

"Gentlemen,—Having this day seen in the last *Saint John Courier*, the result of a meeting of the members of the Church of England, in the Parish of Saint John, called to take into consideration measures for providing suitable Salaries for the Clergymen of the Parish; and having long entertained an opinion, that the Spiritual Pastors and Teachers of the Episcopal Church, in that flourishing and populous City, as well as in all other large and prosperous communities, within this Province, should be maintained and supported in their holy calling, by the members of the Church without extrinsic aid; and feeling much gratified that a measure so deeply connected with the welfare and prosperity of the Church, to which from Gospel principles I belong; and having by the blessing of Providence on my exertions been placed in a situation in my temporal concerns to enable me so to do; I now propose, in furtherance of that christian spirit which so eminently manifested itself at that meeting, and having a large number of children and grand children, whose spiritual welfare I consider most intimately connected with upholding and supporting the Church of God, as apostolically established through the Redeemer, I beg leave to add my mite, in aid and encouragement of this first and good essay towards its independent establishment, by a subscription of the annual sum of Ten pounds; and to secure the payment of the same, I shall transfer by assignment to the corporation of the Church, a Lease of property paying that rent, for the Term of Twenty-one years.

"I have the Honor to be,

"Your obedient servant,

CHARLES J. PETERS."

"To the Rector, Church-wardens, and Vestry of Trinity Church, in Saint John."

And thereupon Ordered, That the same be published in the *Courier*.

Extract from the Minutes.

GEORGE WHEELER,
Vestry Clerk.

The Rev. Dr. Warren, formerly a distinguished preacher in the Wesleyan connection, received Episcopal ordination at the cathedral at Chester, by the Lord Bishop of the Diocese, on Sunday se'night.—It is stated that the reverend gent. will receive the appointment to the church now in course of erection at Manchester, the foundation stone of which was laid in October last by Sir Oswald Mosley Bart.—*Ars's Birmingham Gaz.*

Rev. Dr. Chalmers.—This celebrated minister of the Scotch Presbyterian Church, is now 62 years of age. At the anniversary of his birth-day, about one hundred of the students of the University of Edinburgh gave a public breakfast to his honour; and a congratulatory address was presented to him on the afternoon of the same day.—*Chron. of the Church.*

The Bible has been translated into one hundred and twenty-five different languages.—*Id.*

RELIGIOUS MISCELLANY.

STATE LUNATIC HOSPITAL OF MASSACHUSETTS.*

In this institution, as the Report informs us,

"The Commonwealth has extended the hand of Christian charity to one thousand and thirty-four of its children, who in the last century, would have been at least cut off from the brotherhood of man, if they were not also believed to be, as in more remote ages, forsaken by their Maker, and abandoned to malignant demons. In the seven years of the existence of this Hospital, four hundred and twenty-four patients have been restored to the dignity of their nature and the duties and enjoyments of life. One hundred and forty-five have been discharged as improved and some of this number ultimately recovered. Seventy-five have died, and two hundred and twenty-nine remain in the Hospital; of whom there are thirty-four whose cure is confidently expected, and we do not give up hope for the residue, who have been changed from furious rage or moping melancholy, to such tranquility and peace of thought, as enables them to enjoy much happiness, and to exercise many virtues and kind offices, while their mental peculiarity unfits them for the exposures of active life."

"As far as practicable, we give employment to all who are able to perform labor. Preferring agricultural and horticultural operations, we devote a large share of industry to these departments of labor. The pecuniary results, as given by the Steward, are herewith presented.

The land occupied by the Hospital, independent of what the buildings occupy, and what is thrown out for roads and pleasure grounds, is about fifty acres, a small portion of which is covered with wood.

Produce raised on the Hospital land the present year, the amount kept by the farmer, and the value estimated by the Steward, in current prices: \$1914 95.

Besides this amount of labor done on the land, much has been done by way of improvements in reclaiming and draining a field of low meadow, removing stone from the fields, building stone wall, preparing compost, &c.

In the course of the season, a large reservoir twenty-five feet in diameter and ten in depth, has been sunk in the earth, and an ice-house twenty-one feet by sixteen and ten feet deep, has been built in the side of an embankment; a large proposition of the labor of excavation, drawing stone, &c. for this work, was performed by the patients.

In addition to this, the care of the roads and pleasure grounds, transplanting trees and making various improvements, repairs and operations, both in doors, and out, sawing, splitting, and piling wood, preparing hair for mattresses, procuring vegetables from the garden and preparing them for cooking, and many other operations are daily performed by the patients. One or two male patients are generally employed about the kitchen, laundry and cellars, one always in the wash-room, and more or less about the barn, shops, &c.

In the female department there is no less industry almost all are profitably employed. One tailoress, while under the influence of medical treatment, has earned by her needle, money enough to defray all her expenses for six months, and actually pays her own bills!

The Hospital is one community. The labor of all goes for the general benefit, and so far as the labor thus bestowed saves the employment of additional help, it diminishes the charge of support. The institution can fairly claim the avails of the labor, for it is by its system of discipline that the labor of this class of individuals can be made available for any valuable purpose.

In the winter of 1837, the business of manufacturing shoes was first commenced at the Hospital, since which time more or less labor has been done by the patients in this department of industry.

One overseer prepares the work for the patients and labors constantly himself. In all, we estimate that the shop has been in operation about eighteen months. The following statement of labor, &c., was prepared by the steward:

Amount of work done, with the value of tools and stock on hand,	\$1922. 60
Expenses for stock and tools,	\$236. 49
Board and wages of overseer,	559. 62
Fuel,	22. 60
1528. 61	
Making a profit of	\$ 349. 05

In the course of the time that his shop has been in operation, twelve patients that were workmen have been employed in it, who were able to do considerable labor, besides cobblers who have gone in for a few days to mend.

The number of workmen is generally from two to four, they are not required to do much labor, only to keep steadily and moderately employed. Many of the shoes have been made for the family, and the bills have been regularly paid. Shoes are charged to the patients at the lowest prices, the object being convenience, not profit, and to afford the benefit of labor to workmen who have been under our care. In no department of labor, according to the number of persons employed, have we seen more decided benefit in promoting convalescence and effecting a complete cure, than in his shop.

The influence of the system.

"Within a few days, a patient was brought to the Hospital, who had been confined three years in a cage; he had not used knife or fork to take his meals during this period, and had not felt the influence of a fire for two winters. The gentleman who brought him to our care manifested praiseworthy benevolence in his efforts to ameliorate his condition and get him into more comfortable winter quarters, and hoped that in a few months we should be able to improve his state, and that he would observe the decencies of life and take his food in a proper manner; while he remained conversing respecting him, the patient below was quietly seated at the table, taking his supper with knife and fork in his hand! On the second Sabbath from his admission, he attended chapel quietly, and gave it as his unqualified opinion that he was 'well off.'"

Another man came into the Hospital quite recently, furious as a wild beast, noisy, violent, and outrageous; he was placed in a solitary room, with wristbands upon his arms to save his clothes and keep them on. For many days in succession he tore his clothes and stripped himself constantly. A few days ago, I found him in a state of perfect nudity. I proposed to him to be dressed and go into the gallery; he promised that he would be quiet and tear no more clothing; upon his pledge he went in—he has been quiet, has kept his clothes upon him, takes his food at table with the others, and is quite civil, indeed in a state of entire contrast to what he had been before.

If, in our daily intercourse with the insane, we should treat them as inferiors or pass them by without notice or attention, refuse to hear them, and evince towards them a feeling of superiority, we should find them in a constant state of irritation and excitement. If we treat them kindly and politely, inquire after their welfare, and hear patiently their story, we awaken in them a spirit of mildness and affection, we can control them without severity, and gain their confidence and esteem.

If there is any secret in the management of the insane, it is this; respect them and they will respect themselves; treat them as reasonable beings, and they will take every possible pains to show you that they are such; give them your confidence, and they will rightly appreciate it, and rarely abuse it."

Since Oct. 1838, we have had a regular chaplain constantly employed, and we have found great benefit from this arrangement. At the time above mentioned, Rev. Luzerne Ray commenced this duty, and continued to preach for us until September of the present year. He was a sensible, discreet man, a forcible preacher, and much admired and respected by all our household. On all occasions he commanded the attention of his audience, and during the period of his services the congregation was, without exception, quiet and respectful. He left us in September last, and Rev. Julius A. Reed took his place, and at present officiates as chaplain. The services of Mr. Reed had not been less acceptable than those of his predecessor, and he gives promise of being equally well beloved and equally useful. Both have

usually written their sermons for the occasion, and both have been entirely judicious in adapting their discourses to the condition and wants of our people. Our religious services are most interesting occasions, they are conducted in all respects after the custom of the New England churches, differing only in being more brief. They do not exceed an hour, and are generally limited to fifty minutes. We have never failed to have good singing, in which a greater or less number of the patients participate. The decorum in the chapel, the regular order and propriety with which the patients take their place, leave the house, and return to their several apartments has excited the admiration of all visitors and strangers.

Four-fifths of the patients who have been in the Hospital during the last year, have attended the exercises of the chapel on the Sabbath, and most of them very regularly. The congregation varies from one hundred and seventy-five to two hundred and upward. The experience of each day strongly impresses us with the benefit of the religious societies.—They have a direct and constant influence upon the conduct and feelings of many individuals, and perhaps upon nearly all.

The Author of christianity, while upon earth, relieved the malady of the insane by a miracle; the religion which he taught has the same spirit as its author. It is only where christianity prevails, that institutions for the relief of insanity are found. It is the spirit of christianity that sounds and fosters them. Unless the same spirit influences those who minister in them, they cease to be humane and benevolent asylums, and become truly bedlams and mad-houses.

No class of mankind more truly need the influence of religion than the insane. With a sufficiently powerful motive they can, to a great extent, govern and control their conduct; they can be made to feel responsibility, to know that they should not do wrong, and that they are amenable for their bad conduct just so far as they know how, and are able to do better."

C R A N M E R,

THE FIRST ARCHBISHOP OF CANTERBURY.*

This great person was born at Aslacton, in the County of Nottingham, July 2d, 1489. His family was ancient, and came in with William the Conqueror. He was early deprived of his father, Thomas Cranmer, Esq., and after no extraordinary education, was sent by his mother to Cambridge, at the age of fourteen, according to the custom of those times. He took the usual degrees, and was chosen fellow of Jesus' College; and emerging from the subtle and useless studies of those days, soon became celebrated for his learning and his abilities.—In 1525 he married; but his wife dying in child-bed, he was re-elected a fellow of Jesus; a favour so gratefully acknowledged by him, that he chose to decline an offer of a much more valuable fellowship in Cardinal Wolsey's new seminary at Oxford, rather than relinquish friends who had shown such regard to him.

In 1523, he commenced doctor in divinity, and being in great esteem for theological learning, he was chosen divinity lecturer in his own college, and appointed by the university one of the examiners in that science. In which office he principally inculcated the study of the holy scriptures, then greatly neglected, as being of indispensable necessity for the professors of that divine knowledge. The plague happening to break out at Cambridge, Cranmer with some of his pupils, removed to Waltham Abbey: where falling into company with Gardiner and Fox, one the secretary, the other the almoner of king Henry, that monarch's intended divorce of Oatharine his queen, the common subject of discourse in those days came upon the carpet; when Cranmer advising an application to our own and foreign universities for their opinion in the case, and giving these gentlemen much satisfaction, they introduced him to the king, who was much pleased with him; committed him to the care of Sir Thomas Boleyn, ordering him to write his thoughts on the subject; made him his chaplain, and admitted him into that favour and esteem which he never afterwards forfeited.

* From the Gospel Messenger.

* From the Gospel Messenger.

In 1530, he was sent by the king, with a solemn embassy, to dispute on the subject of the divorce at Paris, Rome, and other foreign parts, at Rome he delivered his book which he had written in defence of the divorce to the Pope, and offered to justify it in a public disputation; but after various promises and appointments, none appeared to oppose him; while in private conferences he forced them to confess, that the marriage was contrary to the law of God. The Pope constituted him Penitentiary-General of England, and dismissed him. In Germany he gave full satisfaction to many learned men, who were before of a contrary persuasion; and prevailed on the famous Osiander to declare the king's marriage unlawful. Before he left Germany he married Osiander's niece. While he was absent the great Archbishop Warham died. Henry convinced of Cranmer's merit determined that he should succeed him; and commanded him to return for that purpose. He suspected the cause and delayed: desirous by all means to decline this high station for he had a true and primitive sense of the office. But this only stimulated the king's resolution, and the more reluctance Cranmer showed, the greater resolution Henry exerted. He was consecrated March 30th, 1533, to the office; and though he received the usual bulls from the Pope, he protested at his consecration against the oath of allegiance, &c., to him. For he had conversed with the reformed in Germany, and read Luther's books, and was zealously attached to the reformation.

He was disagreeably employed, as the first service he did the king, was in pronouncing the sentence of his divorce from Queen Catharine: and next in joining his hands with Anne Boleyn; the consequence of which marriage was the birth of the glorious Elizabeth, to whom he stood godfather. And as the queen was greatly interested in the Reformation, the friends to that work began to conceive high hopes; and indeed it went on with desirable success. But the fickle disposition of the king, and the fatal end of the unhappy Anne, for awhile alarmed their fears, though by God's providence without any ill-effects.—The Pope's supremacy was universally exploded; monasteries, &c. destroyed, upon the fullest detection of the most abominable vices; the admirable book, "The Erudition of a Christian Man" was set forth by our great Archbishop; and the sacred scriptures at length to the infinite joy of Cranmer, were not only translated, but introduced into every parish: and the translation was received with inexpressible joy; every one that was able, purchased it, and the poor flocked greedily to hear it read; some persons in years learned to read on purpose that they might peruse it, and even little children crowded to hear it.

That he might proceed with true judgment, Cranmer made a collection of their opinions, from the works of the ancient fathers and later divines: of which Bishop Burnet saw two volumes in folio; and appears by a letter of Lord Burleigh's that there were then six volumes of Cranmer's collections in his hands. A shining proof was soon after given, of his disinterested constancy, by his noble opposition, to what are commonly called King Henry's six bloody articles.* However, he weathered the storm, and published (with an incomparable preface) by himself, the large bible, six of which even Bonner, the newly consecrated Bishop of London, caused to be read, for the perusal of the people, in his Cathedral of St. Paul's.

The enemies of the reformation, however were restless, and Henry alas! was no protestant in his heart. Cromwell fell a sacrifice to them, and they aimed every possible shaft at Cranmer; Gardiner in particular, was indefatigable, he caused him to be accused in parliament; and several lords of the privy council moved the king to commit the Archbishop to the tower. He perceived their malice, and one

evening, on pretence of diverting himself on the water, ordered his barge to be rowed to Lambeth. The Archbishop was informed of it, came down to pay his respects, and was ordered by the king to come into the barge, and sit close by him. Henry made him acquainted with the accusation of heresy, faction &c., which were laid against him; and spoke of his opposition to the six articles; the Archbishop modestly replied, that he could not but acknowledge himself to be of the same opinion, with respect to them, but was conscious of having offended against them. Then the king putting on an air of pleasantry, asked him if his bed-chamber could stand the test of these articles; the Archbishop confessed that he was married in Germany, before his promotion; but assured the king that on the passing of that act, he had parted with his wife and put her abroad to her friends. His majesty was so charmed with his openness and integrity, that he discovered the whole plot that was laid against him; gave him a ring of great value, to produce upon a future emergency; and determined to countermark Cranmer's enemies, who summoned soon after to the council, suffered him to wait in the lobby amongst the footmen, treated him on his admission with haughty contempt;—and would have sent him to the tower. But he produced a ring, and gained his enemies a severe reprimand from Henry, and himself the highest degree of security and favour.

Upon this occasion he showed his lenity, which always so much distinguished him: never persecuting any of his enemies; nay, he freely forgave even the inveterate Gardiner, on his writing a supplicatory letter to him for that end. The same lenity he showed towards Dr. Thornton, the suffragan of Dover, and Dr. Barber, who, though entertained in his family, and intrusted with his secrets, and indebted to him for many favours had ungratefully conspired with Gardiner to take away his life. When he first discovered their treachery, he took them aside into his study, and telling them that he had been basely and falsely accused by some, in whom he had always reposed the greatest confidence, desired them to advise him how he should behave himself towards them. They, not suspecting themselves to be concerned in the question, replied, that such villains ought to be prosecuted with the greatest rigour, nay, deserve to die without mercy. At this the Archbishop, lifting up his hands to heaven, cried out, "Merciful God, whom may a man trust?" And then, pulling out of his bosom the letters by which he had discovered their treachery, asked them if they knew those papers. When they saw their own letters produced against them, they were in the utmost confusion, and falling down on their knees, humbly sued for forgiveness. The Archbishop told them that he forgave them, and would pray for them; but that they must not expect him ever to trust them for the future. And now we are upon the subject of the Archbishop's readiness to forgive injuries, we may relate a pleasant instance of it which happened some time before this. The Archbishop's first wife, whom he married at Cambridge, was kinswoman to the hostess of the Dolphin inn, and boarded there; and he often resorting thither on that account, the Popish party had raised a story, that he was ostler of that inn, and never had the benefits of a good education. This idle story a Yorkshire priest had with great confidence asserted in an ale-house, which he used to frequent: railing at the Archbishop, and saying that he had no more learning than a goose. Some of the parish informed lord Cromwell of this; and the priest was committed to the fleet prison. When he had been there nine or ten weeks, he sent a relation of his to the Archbishop, to beg his pardon, and to sue for a discharge. The Archbishop instantly sent for him, and after a gentle reproof asked the priest whether he knew him? to which he answering, no, the Archbishop expostulated with him, why he should then make so free with his character. The priest excused himself by his being in drink: but this Cranmer told him was a double fault. And then let him know that if he were inclined to try, what a scholar he was, he should have liberty to oppose him in whatever science he pleased. The priest humbly asked his pardon, and confessed himself to be very ignorant, and to understand nothing but his mother tongue. No doubt, then, said Cranmer, you

are well versed in the English Bible, and can answer any questions out of that, pray tell me, who was David's father? The priest stood still awhile to consider; but at last told the Archbishop he could not recollect his name. "Tell me, then," says Cranmer, "who was Solomon's father?" The poor priest replied that he had no skill in genealogies, and could not tell. The Archbishop then advising him to frequent ale-houses less, and his study more, and admonishing him not to accuse others for want of learning, till he was master of some himself, sent him home to his cure. These may serve as instances of his clement temper. Indeed, he was much blamed by many, for his too great lenity; which it was thought, encouraged the Popish faction, to make fresh attempts against him;—but he was happy in giving a shining example of that great christian virtue which he diligently taught. The king, who was a good discerner of men, remarking the implacable hatred of his enemies towards him, changed his coat of arms from three cranes, to three pelicans, feeding their young with their own blood; and told his grace "these birds should signify to him, that he ought to be ready, like the pelican, to shed his blood for his young ones, brought up in the faith of Christ; for, said the king, you are like to be tried, if you will stand to your tackling at length." The event proved the king to be no bad prophet.

In 1546, king Henry died, and left his crown to his only son, Edward, who was god-son to Cranmer, and had imbibed all the spirit of a reformer. This excellent young prince, influenced no less by his own inclinations, than by the advice of Cranmer, and the other friends of the reformation, was diligent in every endeavour to promote it. Homilies were composed by the Archbishop, and a catechism; Erasmus' notes on the New Testament translated, and fixed in Churches; the Sacrament administered in both kinds; and the Liturgy used in the vulgar tongue. Ridley, the Archbishop's great friend, and one of the brightest lights of the English Reformation, was equally zealous in the good cause; and with him the Archbishop drew up forty-two articles of religion, which were revised by other bishops and divines; as through him he had perfectly conquered all his scruples respecting the doctrine of the corporeal presence, and published a much esteemed treatise, entitled, "A Defence of the true and catholic Doctrine of the Sacrament of the Body and Blood of our Lord Jesus Christ."

[To be concluded in our next number.]

RESIGNATION OF A BISHOP:

Archbishop Leighton, it is known, made a collection of cases similar to his own, where Bishops of the early church and others had resigned their offices. Whether a bishop of the English Church, as a Peer of Parliament, can resign his functions has been doubted. The following notice of the intention of Dr. Pearce, Bishop of Rochester to resign, occurs in Dodsley's Annual Register 1777:—"in the year 1763, his lordship being 78 years old, and finding himself less fit for the business of his stations as bishop and dean, informed his friend Lord Bath, of his intention to resign *both*, and live in a retired manner upon his private fortune. Lord Bath undertook to acquaint his Majesty, who saved a day and hour when the bishop was admitted alone into the closet. He told the king that he wished to have some interval between the fatigues of business and eternity, and desired his Majesty to consult proper persons about the propriety and legality of his resignation. In about two months the king informed him that Lord Mansfield saw no objection, and that Lord Northington who had been doubtful, on further consideration, thought that the request might be complied with.—Unfortunately for the bishop, Lord Bath applied for Bishop Newton to succeed. This alarmed the ministry, who thought that no dignities should be obtained but through their hands. They therefore opposed the resignation, and his Majesty was informed that the Bishops disliked the design. His Majesty sent for him again, and at a third audience told him, that he must not think no more of resigning. The bishop replied, 'Sir I am all duty and submission,' and then retired.—Church

* By these none were allowed to speak against transubstantiation, on pain of being burnt as heretics, and forfeiting their goods and chattles, as in case of treason. It was also thereby made felony and forfeiting of lands and goods to defend the communion in both kinds, or marriage of the clergy; or of those who had vowed celibacy; or to speak against private masses and auricular confession.

A CHILD OF LIGHT.*

"Eternal summer lights the heart
Where Jesus deigns to shine."

Rev. H. F. Lyle.

It was a thick foggy evening in the month of November, when the curate of one of the overwhelming parishes in the outskirts of London, received information from the visitor of a district-society, that in a certain alley there was a person dangerously ill, who would be glad to see him. The scene in which this excellent young man was now called to labour was widely different from that which he had recently left. His first cure had been that of a delightful village in a north county, where he was familiar with every face, and tolerably acquainted with every character. The death of the incumbent had, to the regret of his parishioners, caused his removal to another sphere of usefulness; and he had exchanged the fields and the woods of R—, in the North Riding of Yorkshire, with its picturesque scenery, and smoothly gliding stream, and rural cottages, for almost interminable rows of meanly built houses, in many of which misery dwelt, and in not a few, vice in its most revolting forms. His was in fact a missionary station. He was called on to minister amongst heathens in a christian land. Perhaps there is no situation in the church more fearfully responsible, or more depressing at times to the spirits, than the cure of a large suburban population. To the mere Sunday observer all appears carried on as a clergyman would wish. The well-conditioned and elegantly furnished church; the services conducted in the most solemn manner; an overflowing and attentive congregation; the thrilling peals of the organ,—all tend to foster the supposition that the situation of a town minister is most enviable. Alas, this is not always the case; and should these remarks meet the eye of any one who conceives himself to be buried, because his is the rustic congregation and his the village-church, and is pining, because, as he conceives, his talents are wasted, let him be assured that the situation of a country parochial minister, if he has with him the hearts of his people—and he will generally speaking, have their hearts with him, if he preach fully and faithfully the great doctrines of the gospel, and does not by his own conduct cause his sincerity to be questioned—is one of the most important and enviable in the church. There is the homely bow, the respectful salutation, the kind greeting which awaits the faithful minister as he walks along the path leading to the church porch, which are infinitely more gratifying than the most splendid pomp of divine worship, or the flocking together of excited and too often captious hearers.

With a heavy heart though fully desirous of fulfilling his office, and ministering to the comfort of the invalid, the curate found his way to the alley to which he was directed. Vice presented itself at the entrance—on one side of which there was a gin-shop, on the other a pawnbroker's. Misery was apparent at every step; but at length he found the number to which he was directed, and he was informed that there was a man on the second floor of the name for which he inquired. He knew nothing of the character of the individual whom he was about to visit, and dark forebodings crossed his mind. The place was peculiarly lonely, in a certain sense. It was not that in which a man of common moral decency would wish to be found. He ascended the staircase, and entered into the sick man's chamber, where he found him sitting by the dying embers of a fire in a most emaciated state, attended by an old nurse.

"Ah sir, I am glad to see you," was the old man's salutation; "I think you are the clergyman. The visitor said that you should be informed how ill I was; and I thought you would come some fine day, but not on such a night as this. I thank you for your kindness."

There was something in this address which much pleased the curate; an indescribable something about the whole appearance of the invalid which found its way to the young man's heart, who was relieved from his anxiety.

"Are you in pain?" inquired the curate. "Not in much pain, thank the Lord," was the reply.

*By the Author of 'the Smuggler,' 'the Old Hall,' &c.

"Are you in want of necessary comforts?" was the next question. "Not at all. I am liberally supplied by the visitor; and I have a few shillings yet by me, and two or three kind friends, who come to me and desire to supply my necessities."

"Have you applied to the parish?" No I have not: I never would apply there, for I think it would be wrong while I have a trifle of my own. But what the visitor gives me—and I told all my circumstances—I do not think is to be regarded as parish-money. I was urged to accept it." It were well could such views be more widely extended. Parochial relief, it is notorious, is often claimed by those who ought not to be dependent on parish-bounty. A spirit of honest independence should be cherished among the lower ranks.

To be concluded in our next.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JUNE 25, 1840.

THE SEASON.—The dry weather noticed in our last continued so long, that many of the fearful ones apprehended the utter destruction of the hopes of the farmer. But God is better than our hopes or our fears. He knows how to time his gifts, both spiritual and temporal, so as to meet the necessities of his creatures. Just at the moment when it was most wanted, it pleased Him to "send a joyful rain upon his inheritance, and to refresh it when it was dry, to the great comfort of His unworthy servants, and to the glory of His holy name." A happy change in the appearance of the fields and gardens has been the consequence—every thing looks fresh and vigorous, and there is now every prospect of an abundant increase being yielded in return for the labours of the agriculturist.—Most seasonable, too, was the late rain in order to check the numerous fires which were raging in various parts of the country with fearful violence. We regret to hear that a large amount of property in lumber, saw mills, barns, timber, &c. has been destroyed at Upper Lake, and in the neighbourhood of Mahone Bay within this county. At Liverpool also, we understand that considerable damage has been done in the woods, and some alarm was even entertained for the safety of the town itself. But providentially the change of wind on Friday, with the copious rain, effectually stopped the progress of the destructive element, and did what thousands of men could not have been able to do. Happily no lives have been lost, although many persons in this quarter escaped with great difficulty. These things will not pass from the serious mind, without thankfulness to that gracious Lord, by whose providential care all things are preserved:—a fire will be thought of that "cannot be quenched"—and the impossibility of escaping its everlasting burnings hereafter, except we flee now to Him who is mighty to save, will doubtless be among the reflections arising in the hearts of those who have gazed upon these scenes with a christian eye.

CLERICAL MEETING.—The Clerical Society of the Western Shore District, will meet (D. V.) at Liverpool, on Wednesday and Thursday, 22d and 23d July.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—Among the accounts of exertions in behalf of this Society which have of late been put forth in England, and to which the presence and influence of our Bishop have much contributed, we find a statement of what was done at a meeting in London on the 8th April.

A great movement in behalf of the Society has been commenced in the city. In compliance with a requisition, signed by 400 merchants, bankers, and traders the Lord Mayor convened a public meeting at the

*Thanksgiving for rain in Book of Common Prayer.

Mansion House, to "consider the insufficient provision now made for Divine worship and religious instruction in the Colonies, and to take measures for enabling the Society to supply this lamentable deficiency."

The meeting took place on Wednesday last, April 8, and was very numerously attended. Among the heads of the Church there were present, the Archbishop of Canterbury, the Bishops of London, Winchester, Bangor, Hereford, Norwich, Rochester, Nova Scotia. They were supported by the sheriffs, Aldermen Thompson, Venables, Messrs. Wilson, Eahouchere, Hoare, Manning, Tritton, Twining, &c.

Upwards of 1000l. were contributed, and there is every reason to anticipate a large amount of annual subscriptions when sub-committees shall be formed according to the plan proposed in fifth resolution.

MADRAS.

The Madras diocesan secretary has recently sent home a very gratifying report of the progress of religion and education in that diocese. The following are extracts:—

"Three missionaries, young, active, and zealous, are occupying the scenes of former missionary exertion, Tinnevely, where, till recently, only one was employed. Entirely new stations have been formed at Madura, Dindigul, and Combaconum, while the circle has been greatly extended in the neighbourhood both of Tanjore and Trichinopoly. Attempts have been made, not without expense, to establish separate missions at Pulicat, thirty miles to the northward; and, closer under our eye, at the old seat of Romanism, St. Thome; while the operations under the Vepery mission have been extended to various villages in a space stretching thirty miles westward.

"The station at Vellore has been again supplied with a missionary in the recently ordained deacon, the Rev. F. H. A. Schmitz.

"On the feast of Epiphany the Rev. Messrs. Kohlhoff and Heyne were admitted to priest's orders, and catechists Godfrey and Abishaganaden to deacon's orders. Mr. Godfrey is to be placed at Trichinopoly, which station, I regret to add, will for the present be under his sole charge, it having pleased God to remove from this world the Rev. D. Schreyvogel: he died this life on the 16th Jan. 1840, at Pondicherry, the age of sixty-three.

"Since the return of the Bishop, Mr. M'Leod from Bishop's College, has been admitted on the list of the Society's catechists; he bids fair to be a valuable acquisition, and purpose offering himself for holy orders in about twelve months."

BRITISH N. AMERICA.

The Rev. Alex. Williams has been approved a missionary to Upper Canada. Mr. Alex Campbell will be ordained by the Bishop of London on Trinity Sunday for some mission, probably in New Brunswick.

Total receipts for March, £2,902 4s. 2d.
Ditto during the first quarter } 8,851 4s. 5d.
of 1840, }

Among these we find this—Leamington District Committee, for a new Missionary Station in Nova Scotia, &c.

A strong and able petition was presented by the Society to Parliament on the subject of the Clergy-Reserve in Canada, and against the arrangement made by the Upper Canada Legislature last winter. It gives the following very sound reasons against the adoption of that unsound measure:—

By proposing to sell the clergy reserves at the present time, when the price of land in Upper Canada is necessarily much below its intrinsic value, gives up the great principle of the Act of 1791, of making a provision for clergymen in proportion to the increasing population and cultivation of the province.

By investing the proceeds of future sales, and of former sales, under the Act of 1827, "in any security within the province," it exposes the whole derived from these sources to imminent danger, not to certain loss.

By dividing the payments to be made from the interest of these investments among the ministers

all denominations of Christians recognised in the province, the principle of an Established Church is re-nounced, and the state proclaims itself indifferent to the maintenance of the doctrine and discipline of the Church of England.

By requiring a census of the people to be taken once in every four years according to their different religious persuasions, the expense of which, under a special commission, is to be charged upon the clergy reserves, and will swallow up a large portion of their produce, and by enacting that the remainder of that produce shall be divided among the different denominations in proportion to their numbers, it will cause the incomes of the clergy to fluctuate in a manner wholly inconsistent with their comfort, respectability, and usefulness, and will increase and perpetuate the religious dissensions which it is the professed object of the measure to prevent; while, by enabling any five persons interested in the affairs of the various denominations, and thinking themselves aggrieved by the distribution of the fund, to proceed in the Court of Chancery for the redress of their grievance, it gives encouragement to endless litigation, and provides every discontented individual with the means of disturbing the public peace.

BISHOP OF MONTREAL.—We have been delighted by the perusal, in the "Church," of a sermon by this exemplary Prelate, preached at Quebec and Montreal, on the occasion of Collections in behalf of the Society for promoting Christian Knowledge. Did our limits permit, we would gladly insert it entire, but must be content with a few extracts, in the selection of which we have had a difficulty. Let those who consider pride and proflacy synonymous terms, observe the following expression of true christian meekness:—

"Alas! when I think that I ought to lead you, clergy and all, in this blessed work, I do profess to you, in all the sincerity of a sorrowful spirit, that I tremble under the sense of weakness and the consciousness of deficiency; and I am prompted, like Jonah, to "flee from the presence of the Lord," rather than undertake so awful a commission; or at least to say with Moses, "Who am I," that I should undertake it?—"O my Lord, send I pray thee, by the hand of him whom thou wilt," But oh! may He who "hath made man," be even now with my mouth and teach me, that I shall not so dispose the hearts of my hearers, that I shall not have cause to cry out, "they will not believe me nor hearken unto my voice."

Of the Church Societies, his Lordship thus speaks—

The Society for promoting Christian Knowledge is the oldest of all our religious Societies. It has been in operation for nearly a century and a half. It is, in fact, the parent of all the Missionary, Bible, Tract, School-planting, and Church-building Societies which have since existed. It is engaged in carrying on the work of Religion as a National work.—the work of the Empire.—and it identifies itself for this object with the National Establishment, the Church of the Empire. Not seeking to contend against other Institutions constructed upon a more popular model, nor to depreciate the efforts, in the cause of the Gospel, of those who "walk not with us," but rejoicing, as I trust, wherever and by whomsoever Christ is effectually preached, it preserves inviolably, in its own proceedings, the fences of ancient order, the sanctions of venerable authority, and the principles of the primitive Church of Christ. The faith was not propagated, in the commencement of christianity, either by the independent or the combined operations of religious bodies divided in religious communion,—created arbitrarily as men conceived that they were warranted in setting up new standards, and multiplied at will. Nor was the conveyance of divine truth to the mind effected, as far as depended upon human agency, by the circulation of the Scriptures apart from the settled ministrations of the Apostolic Churches.—The principle being recognized that "faith cometh by hearing, and hearing by the Word," the revealed institution and command, "of God,"—the question came next, "how shall they hear without a Preacher, and how shall he preach except he be sent?" And if the inquiry

presented itself in what understanding he must be sent, the answer was very obvious and very simple,—he was to shew his commission in the Church as then constituted, "the pillar and ground of the truth," as the Apostle speaks—"the witness and keeper of holy writ," in the language of our own Articles.—"As my Father hath sent me, even so send I you." Christ sent the Apostles; the Apostles provided for the succession of the Christian ministry: they planted the Church, appointing officers to preside over it, to whom they gave it in charge that "the things which they had heard" from them, the same they should "commit to faithful men who should be able to teach others also," and so to hand down the same system to the end of time. This order was broken in upon in the struggles of the Reformation—but not in our own nor mother Episcopal Churches; and in several quarters where the change was admitted, it was not without much lamentation that it passed. The Church of England is the same Church which was originally planted in Britain in the early ages of Christianity, just as a tree is the same tree although it may have been renovated by scouring off an incrustation which was corroding its life, and by purging the deposit of noxious insects which, year after year, were blighting its fruit.

What the Church of England is now doing for the spread of true Religion, is thus forcibly sketched—

Can we learn, without thankfulness,—can we view, without catching some glow of devout earnestness in the same cause, the proceedings of our religious Societies and the doings of devout churchmen at home and abroad? Look in England at the rapid and still increasing multiplication of our Churches,—fifty new ones, at the call of the Bishop, undertaken and in great part completed in London alone,—ten in this great manufacturing town and ten in that,—fresh spires rising up every day in the outskirts of every ill-provided parish throughout the land,—provision made by the bounty of the faithful for a proportionable augmentation in the number of ministers, and all with a special reference to the religious instruction of the poor. Look at the schools established for the benefit of the same class in society, and all the institutions, all the Charities, all the labours of love, which are set on foot under the auspices of the Church; look at the munificence of many individuals whom God has blessed with means, and who freely spend their thousands in the cause; look at the awakened interest in religious things,—the enlivened concern for the kingdom and glory of Christ which, in the midst of powerful opposition from the kingdom of darkness, pervades priests and people, high and low, rich and poor; look at the erection of our churches, the planting of our holy standard, abroad, under circumstances of a peculiar interest,—at Malta, for example, by the sole bounty of the Queen Dowager of England, a nursing-mother of the Church, at Jerusalem, perhaps yet destined for an ensign to gather, from far and wide, "the dispersed of Judah,"—at Rome, Rome from whose ranks, in spite of all the gigantic efforts which she is now making to recover her ancient plenitude of dominion, we still gain from time to time no despicable converts, among whom has been lately numbered one training himself in that very city, the throne of the Papacy and the focus of Romanism, for the Romish priesthood there, in that very course of training, having his eyes opened to religious truth, and since ordained by the Bishop of London for the service of our own Church; look at many other examples in which men originally zealous in the cause of Romanism, or adversaries of Christianity itself, Jews and Heathens, are now, under the same banner of the Church, "preaching the faith which once they would have destroyed;" look at the augmentation of our Colonial Sees, which, little more than twenty years ago, were only two, and have reached—not there, I trust, to stop—the number of ten; look at what is doing upon this continent where our friends at home are striving, heart and hand, to "supply the lack of service," the want of countenance and protection, to which we hold ourselves entitled from authority; look at the fast-increasing resources of the Society for the Propagation of the Gospel,—the twin-sister, I may almost say, of that for which I am pleading,—and the hope thence dawning of a better day for our fainting and destitute settlements; look at the

labours of other Associations belonging to us and formed for similar objects; look at the missions established among the Indians of Upper Canada, than whom I have never, to appearance, seen worshippers more humble and devout, and from one of whose Chiefs, at the upper extremity of Lake Huron, I could here read you an affectionate letter addressed to myself before I ceased to have charge of the Upper Province; or look at the missions established by that great friend of the Heathen, the Church Missionary Society, in the Hudson's Bay territory, the nearest of which is some three thousand miles from this city; look at the Episcopal Church in the United States,—still our own Church, although under a foreign government,—and see her, once almost extinct, see how she "lengthens her cords and strengthens her stakes," gathering from all quarters, wondering at herself and asking, "who hath begotten me these?" Look at India, western and eastern:—in the former, we have given freedom from earthly bondage to the slave, and we are dispensing to him, as the instruments of God, the freedom which makes man "free indeed;" we are leading him on to attain "the glorious liberty of the children of God,"—a work of which the progress and the prospects have been recently signified to me, in terms of high encouragement, by the Bishop who presides over it in Jamaica. But look at the other hemisphere; see the Star in the East,—look at India, long worse than neglected by her British conquerors, who might well have looked for a curse upon their conquest had not God had his own purpose of mercy for the land, and to whom the words of Ezekiel, with some adaptation of their meaning, might too truly be applied, "And when they entered unto the Heathen, whither they went they profaned my holy name, when they said to them, These are the people of the Lord and are gone forth out of his land." See prelates at last sent out to that country; and prelate falls after prelate, the victims of their labours in a trying climate, each leaving a name behind him to animate his successor: the time would fail me to tell of the works which engaged their hands, or those which are carried on, under their direction, by the Society for the Propagation of the Gospel,—Churches, Colleges, Schools and Missions,—institutions in which the natives have not only been benefited, but have been made the organs of spiritual benefit to their countrymen, but it is reserved for him who is now the Metropolitan Bishop of India, to witness within his charge an approach to the Pentecostal harvest at Jerusalem and an earnest of the promised victories of the Gospel, in which a nation should be born in a day, thousands pressing in together to be enrolled as disciples of Jesus Christ,—whole villages emerging from a foul idolatry and making overtures to be received into the Church of God. "The people which sat in darkness saw great light, and they that sat in the region and shadow of death, upon them hath the light shined."

MARRIED.

At Granville, N. S. on the 13 ultimo by the Rev. J. M. Campbell, Mr. Thunis Bogart, to Miss Mary Lamberson.

DIED.

At Chester, on the 10th inst. after a short illness, aged 2 years and 5 months, Gustavus Shreve, only son of Wm. Greaves, Esq.

NOTICE.

Bible, Religious Book, and Tract Depository.

Corner of Barrington and Sackville streets, Halifax.

THIS Establishment is now opened with a good Selection of BOOKS, at the lowest possible prices, comprising—Bibles, Testaments, Prayer Books, the publications of "The Religious Tract," "The Sunday School Union," and "The Infant School," Societies, and other BOOKS, together with a large assortment of Tracts and Handbills.

The attention of the Religious Public is solicited to an undertaking, having for its sole object the glory of Almighty God, the extension of the Redeemer's Kingdom, and the good of immortal souls.

N. B.—Several "Sunday School Libraries" are offered for sale.—Also, the Books of the Naval and Military Bible Society, at reduced prices to Soldiers, Sailors and Fishermen. Halifax, June 10, 1840.

POETRY.

Selected for the Colonial Churchman.

WHITSUNDAY.

Spirit of truth!—on this Thy day—
To Thee for help we cry,
To guide us through the dreary way
Of dark mortality!

We ask not Lord! thy cloven flame
Or tongues of various tone;
But long Thy praises to proclaim
With fervour in our own.

We mourn not that prophetic skill
Is found on earth no more;
Enough for us to trace Thy will
In scripture's sacred lore.

We neither have nor seek the power
Ill Demons to controul;
But Thou in dark temptation's hour
Shall chase them from the soul.

No heavenly harpings sooth our ear
No mystic dreams we share;
Yet hope to feel Thy comfort near,
And bless Thee in our prayer.

When tongues shall cease, and power decay—
And knowledge empty prove;
Do Thou Thy trembling servants stay
With faith, with hope, with love.

Bishop Heber.

FIRST SUNDAY AFTER TRINITY.

The feeble pulse, the gasping breath,
The clenched teeth, the glazed eye,
Are these thy sting thou dreadful death;
O Grave! are these thy victory?

The mourners by our parting bed—
The wife, the child, the weeping nigh,
The dismal pageant of the dead—
These—these are not thy victory!

But from the much loved world to part,
Our lust untamed, our spirit high;
All nature struggling at the heart,
Which, dying, feels it dare not die.

To dream through life a gaudy dream
Of pride and pomp and luxury,
'Till wakened by the nearer gleam
Of burning, boundless agony.

To meet o'er—soon our angry king,
Whose love we past unheeded by,
Lo this, O death, thy deadliest sting!
O Grave, and this thy victory!

O searcher of the secret heart,
Who deigned for sinful man to die!
Restore us ere the spirit part—
Nor give to hell the victory!

Ibid.

PASTORAL ADVICE OF THE REV. JOHN WESLEY.

"Let this be well observed—I fear, when the Methodists leave the church, GOD will leave them."—Minutes of Conference, 1770.

"How should an assistant be qualified for his charge? By walking closely with God—and by loving the Church of England and resolving not to separate from it."—Ib.

"Exhort all that were brought up in the Church to continue therein. Carefully avoid whatever has a

tendency to separate them from the church; and let all the servants in our preaching houses, go to church, once on Sunday at least. Is there not a cause? Are we not unawares, by little and by little, sliding into a separation from the Church? One use every means to prevent this! 1. Exhort all our people to keep close to the Church and Sacrament. 2. Warn them also against despising the prayers of the Church. 3. Against calling our Society the Church."—Ib.

"We are not dissenters in the only sense which our law acknowledges, namely, those who renounce the service of the Church. We do not; we dare not separate from it. Let us never make light of going to church, either by word or deed. But some may say, our own service is public worship. Yes, but not such as supersedes the Church service, it pre-supposes public prayer. If it were designed to be instead of the Church service, it would be essentially defective. If the people put ours in the room of the Church service, we hurt them that stay with us, and ruin them that leave us; for then they will go nowhere."—Ib.

"I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists, in general design it, when I am no more seen. I do, and will do, all that is in my power, to prevent such an event. Nevertheless in spite of all I can do, many of them will separate from it; although I am apt to think not one-half, perhaps, not a third of them. These will be so bold and injudicious as to form a separate party, which consequently will dwindle away into a dull, dry, separate party. In flat opposition to these, I declare once more that I live and die a member of the Church of England; and that none who regard my judgment or advice will ever separate from it."—John Wesley, Dec., 1786.

1786, July 25, page 9.—On Tuesday, in the afternoon, we weighed what was said about separating from the church. But we all determined to continue therein.—Extract from Rev. J. Wesley's last Journal.

1787, January 2nd, page 26.—"I went over to Deptford; but it seemed I was got into a den of lions. Most of the leading men of the society were mad for separating from the Church. I endeavoured to reason with them, but in vain, they had neither sense nor even manners left. At length after meeting the whole told them if you are resolved, you may have your service in church hours; but remember—from that time you will see my face no more. This struck deep, and from that hour I have heard no more of separating from the Church."—Ib.

"Is it not our duty to separate from the Church? We conceive not."—Minutes of Conference, 1770.

1787, November 4th, p 85, London.—There is no increase in the Society. So that we have profited nothing by having our service in church hours, which some imagine would have done wonders. I do not know that it has done more good any where in England.—Extract from Rev. J. Wesley's last Journal.

1787, May 13.—"The Methodists alone do not impose any particular mode of worship, but you may continue to worship in your former manner, be it what it may."—Ib.

"They who dissuade people from attending the Church and Sacrament do certainly draw them from the church."—Letter. I. c. 1756.

"Having had an opportunity of seeing several of the churches abroad, and having deeply considered the several sort of dissenters at home, I am fully convinced, that our own church, with all her blemishes, is nearer the scriptural plan, than any other in Europe."—Letter to Sir H. Trelawney.

"I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid scriptural, rational piety, than the Common Prayer of the Church of England."—Preface to the abridged Common Prayer Book.

"Mr. Wesley observes, 'my brother and I closed the Conference by a solemn declaration of our purpose NEVER TO SEPARATE FROM THE CHURCH.'"—Minutes of Conference, August 25th, 1756.

BOOKS.

For Sale by the Subscriber.

- Chambers' Edinburgh Journal
Historical Newspaper
Information for the People
The Saturday Magazine
The Penny Magazine
Wilson's Border Tales
The Penny Cyclopaedia
Dublin Penny Journal
Library of Useful Knowledge
ditto Farmer's Series
of Entertaining Knowledge
Edinburgh Cabinet Library
Lardner's Cabinet Cyclopaedia
The Family Library
Molesworth's Domestic Chaplain; or Sermons on Family Duties for every Sunday in the year, 2 vols.
The Church of England Magazine
The Scottish Christian Herald
The Christian Lady's Magazine
The Magazine of Domestic Economy
Fessenden's New American Gardener
Complete Farmer
Kenrick's New American Orchardist
THE CULTIVATOR, Vols. 1, 2, 3, 4, 5, & 6.
Nichol's View of the Architecture of the Heavens
Phenomena and Order of the Solar System
Dick's Celestial Scenery
Wilson's Greek Exercises
Cruden's Concordance
Hutton's Mathematics, by Ramsey, 1 vol.
American Almanac and Repository of Useful Knowledge for 1840
Travels in Egypt and Arabia Petraea, by Alexander Dumas
Medhurst's China, 1 vol.
William's South Sea Islands, 1 vol.
Wilson's Greece, Malta and the Ionian Islands, 1 vol.
Clinch's (Rev. J. H.) Poems, contents,
The Captivity in Babylon
American Antiquities
Memory
The Play Ground Revisited
By Gono Days
Niagara—Athens—Spring
To a Cloud—Rizpah—Letha
The Passage of the Jordan
Kennebec.

C. H. BELCHER.

Halifax, May 5th, 1840.

DESCRIPTIONS

OF NEW SCOTIA SCENERY.

- PART 1 contains: I. Vignette, Rotunda at the Prince's Lodge, near Halifax
II. Halifax, from the Red Mill, Dartmouth.
III. Entrance to Halifax Harbour, from Reeve's Hill, Dartmouth.
IV. View on Bedford Basin.
PART 2 contains: I. View of Halifax from Mc. Nab's Island.
II. View on the North West Arm.
III. Ruins of the Duke of Kent's Lodge, Windsor Road.
PART 3 contains: I. Windsor, N. S. from Retreat Farm.
II. View from Retreat Farm, Windsor, N. S.
III. View from the Horton Mountains.
For sale by

C. H. BELCHER.

Halifax, May 5, 1840.

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