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# THE COLONIAL CHURCHMAN.

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

IV. LUNENBURG, N. S. THURSDAY, DECEMBER 27, 1838. NUMBER 3.

*For the Colonial Churchman.*

**SUCCESSION OF BISHOPS.**

that from the age of the Apostles downwards order of Bishops, as distinct from those of the Priests and Deacons, has existed in the Church.

Succession of the Bishops of the Roman Church, of the earliest of their number, is full of obscurity. Little attention was paid to the minutiae of successions by the earlier christian historians, and the consequence is, that moderns are necessarily to determine these particulars.

Agreed by all, that the Apostles Peter and Paul founded the Roman Episcopate. After their death, it is impossible to determine the dates of Bishops before the close of the first century. It appears, however, that the Jewish and Gentile Bishops were for a time under the government of the Jewish Bishops. Linus, succeeded by Cletus or Clement, having the government of the Jewish Bishops, while Clement bore the Episcopal rule of the Gentile converts. The latter probably succeeded second or third of his contemporary Bishops. It is uncertain whether the names of Cletus and Clement designate the same individual or consecutive Bishops) and united the government of both Jewish and Gentile Christians, now sufficiently amalgamated to form a common discipline in his own person. He is mentioned about

A.D.	432	Sixtus III.
A.D.	440	Leo I. or the Great
A.D.	461	Hilarius
A.D.	467	Simplicius
A.D.	483	Felix III.
A.D.	492	Gelasius I.
A.D.	496	Anastasius II.
A.D.	498	Symmachus
A.D.	514	Hormisdas
A.D.	523	John I.
A.D.	526	Felix IV.
A.D.	530	Boniface II.
A.D.	532	John II.
A.D.	535	Agapetus I.
A.D.	536	Silverius
A.D.	555	Vigilius
A.D.	556	Pelagius I.
A.D.	661	John III.
A.D.	575	Benedict I.
A.D.	578	Pelagius II.
A.D.	590	Gregory I. or the Great, who sent Augustine, a monk, missionary to England, and with the consent of Ethelbert, king of Kent, consecrated him first Archbishop of Canterbury in
A.D.	597.	He was succeeded in
A.D.	611	by Lawrence
A.D.	619	Melitus
A.D.	624	Justus
A.D.	627 or 634	Honorius
A.D.	654	Adeodatus
A.D.	666	Theodore
A.D.	690	Berthwald
A.D.	731	Tatwin
A.D.	735	Nothelm
A.D.	740	Cuthbert

A.D.	758	Bregwin
A.D.	762	Lambert
A.D.	790	Athelard
A.D.	808	Wulfred
A.D.	830	Feolcgild
A.D.	831	Ceolnoth
A.D.	871	Athelred
A.D.	889	Plegmund
A.D.	923	Athelm
A.D.	928	Ulfhelm
A.D.	941	Odo
A.D.	957	Dunstan
A.D.	988	Ethelgar
A.D.	988	Siric
A.D.	996	Alfrie
A.D.	1006	Elphege
A.D.	1013	Lisfrig
A.D.	1020	Athelnoth
A.D.	1033	Eadsy
A.D.	1050	Robert
A.D.	1052	Stigand
A.D.	1069	Stanislaus
A.D.	1093	Anselm
A.D.	1109	Rudolphus
A.D.	1122	William Corbeil
A.D.	1136	Theobald
A.D.	1162	Thomas a Becket
A.D.	1170	Richard
A.D.	1183	Baldwin
A.D.	1191	Reginald Fitzjocelin
A.D.	1193	Hubert Walter
A.D.	1207	Stephen Langton
A.D.	1228	Richard Wetherhed
A.D.	1231	Edmund
A.D.	1242	Boniface
A.D.	1270	Robert Kilwardby
A.D.	1278	John Peckham
A.D.	1291	Robert Winchelsey
A.D.	1313	Walter Reynolds

A.D. 1327 Simeon Mepham  
 1339 John Stratford  
 1318 Thomas Bradwardin  
 1349 Simon Islip  
 1365 Simon Langham  
 1367 William Whittlesey  
 1374 Simon Sudbury  
 1381 William Courtney  
 1396 Thomas Arundel  
 1413 Henry Chicheley  
 1443 John Stafford  
 1452 John Kemp  
 1473 Thomas Bourchier  
 1486 John Morton  
 1500 Henry Dean  
 1502 or 4, Wm. Warham  
 1533 Thomas Cranmer  
 1555 Reginald Pole  
 1559 or 9, Matthew Parker  
 1575 Edmund Gundall  
 1583 John Whitgift  
 1601 Richard Bancroft  
 1610 George Abbot  
 1633 William Laud  
 1645 William Juxon  
 1663 Gilbert Sheldon  
 1677 William Sancroft  
 1690 John Tillotson  
 1694 Thomas Tennison  
 1715 William Wake  
 1736 John Potter  
 1747 Thomas Herring  
 1757 Matthew Hutton  
 1758 Thomas Secker  
 1768 Frederic Cornwallis  
 1783 John Moore  
 1805 Charles M. Sutton  
 1827 William Howley

tions of a sentence as would bear hard against him, and adding what suited his fertile imagination, makes these writers declare that which they never intended.—Slater, in his "Original Draught of the Primitive Church," exposes these errors, and we may believe, convinced Lord King, who never attempted to reply, but shortly after the publication of Mr. Slater's work, presented him to a lucrative benefice which was at his disposal. For those who have time to investigate the subject, Dr. Bowden's letters to Dr. Miller, in 2 vols. can be recommended; also Slater's Draught, Bishop Onderdonk's "Episcopacy tested by Scripture," and last, not least, Dr. Chapman's Sermons on Episcopacy, 2 vols. By those who can afford but little time for reading, "the Old Paths" by G. Boyd, and "A Candid Examination of the Episcopal Church" would be read with profit. These tracts are to be had at the Protestant Episcopal Tract Society, New York. The answer to the question 'Why are you a churchman,' contains much which is useful to be known: and 'the Apostolic Commission considered' by Bishop Wilson will well repay the reader for his time. Milton, Lord Peter King, and Dr. Miller, have written strongly in favour of the Presbyterian form of church government, how fairly they have performed their task, let those judge, who, without prejudice examine both sides of the question. There are many in the present day who treat this subject with indifference and think it not worthy of their attention or regard, but surely no true disciple of Jesus could upon mature reflection, thus act—he would say if this be of God I must regard it, I dare not reject it. Hoping that this subject may be attended to as its importance deserves, that unity, harmony, and peace, may prevail and religious strife and contention soon be known no more,

I remain, C. H.

Messrs. Editors,

The preceding list will, I doubt not, be acceptable to your numerous readers, particularly to those who profess to be members of the Church. It will shew that "Episcopal rule" was acknowledged and submitted to from the days of the Apostles; and, of course, it must follow, that it cannot now be thrown off and rejected with propriety. Much and deeply should we regret the departure of any professing christians from the Apostolic mode of church government—that in these "latter days" men should arise and call in question that exclusive right in governing the Church which for 1500 years was given to Bishops.—We may believe that if there were more of humility amongst professing christians, there would be much less of opposition to this primitive form of government—that they who exhort in the words of the Apostle, "Obey them which have the rule over you, and submit yourselves," would not be looked upon as the encouragers of "Popish Tyranny" and a servile submission, but of christian and primitive order. The advocates for Episcopacy, however, while they should make known their sentiments, and assert their claims with a holy boldness, should strive to be courteous, and as much as in them lies, avoid giving offence—never shrinking from the truth, but endeavouring to speak it in love. With all their care and caution, they may expect to offend some who oppose themselves, but there is One who can discern the motive, and will judge accordingly. The claims of Episcopacy should be examined into by every professing christian with a mind free from prejudice and open to conviction; but then, such unfair writers should be avoided, as Lord Chancellor King who wrests the writings of the primitive Fathers to suit his own scheme, and emitting, in his quotations, such por-

*For the Colonial Churchman.*

**SUNDAY SCHOOLS—CLERICAL AND CHURCH SOCIETIES.**

Messrs. Editors,

In looking at the auxiliaries of the Church we cannot, I think, appreciate too highly the benefit resulting from Sunday Schools.

Whilst they strengthen the hands, they at the same time cheer the hearts of the Clergy. Nor can too much commendation be assigned to faithful and conscientious Sunday School Teachers.

To see the youthful members of the flock devoting their best exertions to train up the little ones entrusted to their care, in the fear and love of God and of our Lord and Saviour Jesus Christ, and offering up their ardent prayers that the Holy Spirit would crown their endeavours with success—this, this is a sight most pleasing in the eyes of angels and of men! Nor can I fail to admire the great benefit accruing to the Clergy themselves, and to their congregations from the formation of Clerical Societies as they have been established and conducted in Nova Scotia.

Detached from each other as the Clergy of this Country necessarily are, how cheering must it be when three or four, or half a dozen of their number can meet together to animate each other by mutual counsel and deliberation for the general good of their parishes. "As iron sharpeneth iron, so is a man's countenance to his friend." I am persuaded that such associations of our Clergy in New Brunswick,

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would be pleasing and profitable both to themselves and to their congregations.

With respect to the Church Society, it does at first sight seem a little unfortunate that we have not been able in either Province to have sent forth one or more Missionaries to preach the glad tidings of the Gospel in the remote and destitute places, and to administer the Sacraments and ordinances of religion according to the usage of our own beloved Church. But when it is considered that the reason of the Church Society not having sent forth such missionaries is, because the demand for Clergymen at home has been so great, that not one can be found disengaged, we must rather be thankful that such a demand exists, than mourn at our destitution, as it evidently indicates the growing prosperity of the Church in England. And if such be the case we must, yea, and will rejoice.

The Pastoral Aid Society which has been formed in England, from the same motive as the Church Society of this diocese, namely, to supply Clergymen to the destitute portions of the country, has already taken up all the labourers that could be found, and sent them forth to work in the Lord's vineyard.

From this circumstance, both Clergy and Laity in the colonies must see the absolute necessity of training up a native clergy to supply our own wants, and let us not be so faithless as to doubt that a kind and wise Providence will open a way for their support.—

If, however, we have not been able to send forth additional missionaries, it is assuredly accomplishing much for the advancement of our holy cause, to have furnished books to the destitute—to have aided Sunday Schools—and to have assisted as we have already done in the building and enlarging of churches.

The Church Society is doubtless eminently calculated to concentrate the energies of churchmen, and to awaken the laity as well as the clergy to advance the cause of Christ; and it therefore strongly claims the support of every member of our venerable and Apostolic Church. Instead of relaxing our efforts, we are called upon for renewed and more vigorous exertions.

A PRESBYTER OF NEW BRUNSWICK.

November, 1838.

For the Colonial Churchman.

Messrs. Editors,

Allow me to ask the insertion in your paper, of the following very beautiful verses, extracted from a valuable little work, entitled "the Christian Lady's Magazine," edited by the well known and tried daughter of the Church "Charlotte Elizabeth."

I would also add another sentence, which might run thus—Allow me to hope that such of your readers as possess the sound "Church" work alluded to above, will favour those who do not, with occasional selections from it, made either by themselves, or by you, who I am sure would cheerfully engage to do so if they would forward to you the means. Yours truly, I.

THE CORONATION.

The pageant moves along the streets, and loud the will acclaim,  
Bursts from a thousand, thousand hearts, to bless Victoria's name.  
The Sceptre which her Sires have swayed, to her young hand descends;  
And England's pomp, with England's love, her maiden steps attend.

There may be those who only mark the vain external show,  
The crown of the imperial Isles upon a maiden's brow;  
But sovereign Lady of the land! what thoughts illumo  
thine eyes?  
How beats thine heart while future scenes before thy fan-  
cy rise?

Beware—for 'tis delusion all, when fancy waves her wand,  
And dreams of earthly happiness arise at her command.  
Thy lot is not a flowery lot—thy dwelling is on high,  
And firm must be that maiden heart, and fixed that youth-  
ful eye.

The brightest crown of earth is thine, thy brow is young  
and fair,  
And yet that throbbing brow may ache beneath the weight  
of care;

And thou may'st turn, when courtly lips would soothe  
thy troubled breast,  
To sigh for pinions like the dove, to flee and be at rest.

Lady, forgive! for candour tells what flattery fears to say:  
We tremble, for thy path is high, and perilous thy way;  
And HE alone can guide thy foot, and guard thy fragile  
form,

Who stills the deafening multitude, and rules the raging  
storm.

Before His throne we call on thee to bend the suppliant  
knee,

And unto Him our prayer we raise thy guide and guard to  
be.

Oh! lean on his Almighty arm, his boundless wisdom prove,  
And present storms will be to thee the still small voice of  
love. M. A. STODART.

For the Colonial Churchman.

FERNICIOUS CONSEQUENCE OF SMOKING.

It is very strange that so filthy a practice, can for a moment be countenanced, by those who think, and call themselves refined and civilized men. Yet strange to say, they set an example which is striking at the very vitals of our morals, as I seldom see an established smoker, either male or female, who did not degenerate from cleanliness to filthiness, in a very few years; and neglected their persons much more than a common Drunkard, for the space of time.—If any one will examine the persons of drunkards, they will find all, or nearly all, are great smokers, as well as great drinkers, and become more filthy as they become more established in the practice. Could not our youth, contrive to set on foot some Society which would counteract the effects of Tobacco as well as for promoting the cause of Temperance. Why do they not rouse themselves? Did they know the poison instilled into the veins of the generations to come by this narcotic herb, they would shudder at the idea. More damage is done to the human frame and constitution by smoking, than can be conveyed by the use of alcohol—as the poison is sure to contaminate the children that are begotten by such parents, who are in general sickly and feeble, as can be shewn by a proper examination. B. K. D.

For the Colonial Churchman.

HOUSE OF REFUGE AT GLASGOW.

Messrs. Editors,

As the following account of the above named admirable institution may afford your readers useful as well as gratifying information, I forward it to you as I find it in a number of the Glasgow Courier. It teaches us not to abandon as incapable of reformation, the most neglected or depraved of our fellow-creatures. Let us endeavour to benefit and reclaim each wandering brother, and submit to the Almighty the result. Respectfully yours,  
Nov. 1838. SERMO.

"This is an institution of which Glasgow may well be proud: whether we regard the high moral feeling

\* Our correspondent seems to have passed over another practice equally injurious to the human constitution—namely, that of chewing the narcotic plant.

which gave it birth, or the extent and excellent situation of the building, it is alike honourable to benevolence and the liberality of Glasgow. A real problem is to be worked out here of the high interest. It is, whether a course of vicious boyhood is to be changed by a change of circumstances to a course of virtue and usefulness? Whether a boy, who has qualified himself to be the inmate of Bridewell and the gaol, shall, by a course of training and the acquirement of a trade, be trained to the world with habits and principles fitting to be an honest and useful member of society. We found Mr. Steward, the governor, and Mr. Henderson, the teacher, most attentive and obliging. The interior of the building, unlike its exterior, very plain. We were conducted through the establishment, and found everything in the best order. Every person was at work. The trades carried on are weaving, tailoring, shoemaking, and a number preparing. Mr. Henderson takes them under his charge by classes in turn. There is ample ground for exercise, and there is a juvenile library forming to enable them to use the key of knowledge which Henderson is imparting to them. When we consider that this truly philanthropic institution has been a few months open, it is surprising to progress the boys have made in their handicraft education. There is a great variety in their intellectual powers; many of them have lived for years without a home, sleeping on stairs and looking houses, subject to the extremes of cold and heat, and eking out an existence by petty thefts and vagary. They assured us they were happy, and no wish to return to their old haunts. An habitual disregard of truth characterized nearly the whole of them when admitted, but to eradicate this is a primary object in the management. There are 98 in the house, from 8 to 17 years of age; 10 were admitted on the 14th of February last. The percentage of 60 is Scotch, and of 31 Irish. One average 10 times in the police-office, and more once in Bridewell; one of them has been 100 times in the former, and 11 times in the latter. The fathers and mothers of 36 are dead; the fathers of 28 are dead, and the mothers of 16 are dead, making out of 98 that have been without the natural guardians of both father and mother. This is an important fact, and shows that these poor boys are the victims of crime from neglect. The aim of the institution is noble, and is well entitled to the patronage of the public of Glasgow, who are ways forward in every work of Christian benevolence and enlightened philanthropy; the experiment presents a moral spectacle to the visitor, which commands all the best sympathies of his nature, and he fails, as he leaves the building, to bid it God speed.

YOUTH'S DEPARTMENT.

For the Colonial Churchman.

Lord, fix our wand'ring thoughts  
Thy sacred word to hear,  
With deep attention, and with love,  
With rev'rence, and with fear.

Let us remember still  
That God is present there;  
And let our hearts be all engag'd,  
When we draw near in pray'r.

Oh! may thy sacred word  
Sink deep in ev'ry breast;  
And let us all, by grace, be brought  
To Christ, the promis'd rest.

I was lately on a short visit to one of the towns to the westward of Halifax, and being on Sabbath, the fine toned church bell summoned me to the house of God. Thither I went, with many others.

Him who is the God of the Sabbath. When I reached the church, the congregation were assembled, and an attentive assemblage I think I never saw. I was at once seriously impressed with the thought that surely the Lord of Hosts is among us." All was order, and to me from appearances, every heart seemed deeply impressed with the solemnity of the duty in which they were engaged. The morning prayers of the church being ended, the minister gave out his text and preached a most excellent sermon. While he was giving out the text, every eye seemed turned towards him, and every ear seemed open to listen to the sound of the Gospel. But I was not taken. An individual sat near me, whose eyes and ears were closed in sleep to the warning voice of the minister of God. I observed that his eyes were fixed on the individual who thus dared to sleep in the house of God, and I thought that he must have been much pained at the sight; he might just as well have preached to one of the pillars of the church, as his kind and warning voice reached not the sleeper's heart. Youthful reader! Do you ever pretend to sleep while in the house of God. If you have dared to do so, do so no more; for recollect, that the eyes of God are upon you wherever you are, or wherever you may be; but more particularly so while you are in his house. Be reminded that your God is Almighty, and able to do all things; and if you again dare to sleep while in his house, while you are thus in the very act of offending him, he may close your eyes in the sleep of Death; and then, youthful reader, where will you awake! And where will you appear in the sight of your God. And what will your doom be? For an answer, reader, stop one moment, and ask 'the still small voice' of your own conscience. D.

December, 1838.

### THE COLONIAL CHURCHMAN.

UNENBURG, THURSDAY, DECEMBER 27, 1838.

UNENBURG ACADEMY.—A public examination of the school took place on Friday last the 21st inst. in the presence of the Commissioners of Schools, the prominent members of the Legislature, and several of the parents of the children. The pupils were examined in Latin, and in the various branches of the English education, including Geometry and the use of the Globes; and much satisfaction was afforded to those present by the proficiency of the several scholars,—reflecting, as it does, much credit on the diligence and attention of Mr. LAWSON the teacher, and adding fresh evidence of the usefulness of the institution, which has already for many years conferred important benefits upon this community.

CHRISTMAS DECORATIONS.—Last year we noticed a practice which has for several years been observed of decorating St. John's Church in this town with evergreens, in honour of the anniversary of the Redeemer's birth. We have again the satisfaction of seeing the house of God very tastefully adorned in a similar way, for which the congregation are indebted to the perseverance, taste, and zeal, of a few individuals who have cheerfully devoted much of their time and labour in order thus to grace the joyous festival. On the pannels of the galleries, the memorable words "Unto you is born this day a Saviour, the first born of the Lord"—appear in large characters very neatly formed of the same living material; and between the posts (which are entwined with wreaths) gracefully suspended rich festoons of brightest green, while the front of the pulpit is dressed in a circle of the same inclosing a star. The whole has

in our eyes a very cheerful appearance, and is quite in keeping with the season, reminding us of the prophecy of Isaiah 60 ch. 13 v.—"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary." We trust it will not be forgotten, however, by us all, that the decoration most acceptable in the eyes of our Lord, is that of the heart and life with the graces of the Gospel—the adorning of the doctrine of God our Saviour in all things. While we should be grateful to Him for permitting us to celebrate one more anniversary of His visit to the world, let it be our care to close with his offers of reconciliation and peace, and to seek a preparation for his next and more awful appearing.

ENCOURAGING.—The funds of St. John's Sunday School in this town being low, and inadequate to the due supply of Books, &c. a few of the female teachers, with praiseworthy zeal, undertook the not very agreeable task of soliciting aid from house to house. Although children of all denominations have always been received into the School, it was thought right to call only on the members of the Church; and we feel happy to state that their task was rendered easy by the cheerfulness with which they were received, and the success which they met with. None gave very 'plenteously,' for indeed it was not required, but even those that had little seemed 'gladly to give of that little;' and the whole, with a small collection in the church, amounts to about Ten Pounds. We heartily disapprove of the sickening fulsomeness with which such matters are sometimes noticed, but think it right to mark with approbation, and for the encouragement of others, this instance of zeal and kindness on the part of the female teachers and friends of an institution in which we take the deepest interest.

THE CHURCH IN THE UNITED STATES.—We heartily rejoice at the abundant evidence which our exchange papers afford of the continued prosperity of the Protestant Episcopal Church in the United States. Sprung from the same pure source with ourselves, and for a long series of years nursed by the motherly care of the Church of England, through the instrumentality of the same Venerable Society that still is a blessing to these colonies and to the world, we regard that Church as peculiarly dear to us, and must feel for their joys and sorrows, their prosperity or adversity, as being members of the same Body.—While we see so much to be thankful for in the rapid extension of Episcopacy in that country, and in the piety, talent and zeal of their Bishops and Clergy, we have still sometimes feared lest a dangerous love of change in the formularies of the Church be creeping in, and also a spirit of over legislation, from which serious evils may arise. The restless love of change is abroad in the world now, and it is not surprising if it should occasionally shew itself in a body constituted as the Church is in the neighbouring States.—We observe the addition of two Bishops to the sixteen already on the Bench—one for the new Diocese of Western New York, and one of a Missionary character for the Western States.—An excellent Pastoral letter was addressed as usual, at the close of the Convention, by the Bishops to the church at large. It is replete with christian wisdom, simplicity and love, and shews that the promise of the Lord is yet fulfilled to their church, "I am with you alway."—We extract the following remarks on the necessity of unity.

"How many and great are the evils resulting from the dissensions of those who profess and call themselves Christian is too obvious. These more perhaps than any other fault of Christians, retard the spread of the Gospel. Did they all, as their duty is, unite in faith, and love, and evangelical zeal, the

Redeemer's kingdom would be rapidly extended throughout the earth, and at no distant period would all the ends of the world see the salvation of our God. These divisions cause thousands to doubt, and many to deny the truth of Christianity. They are what chiefly disgrace the otherwise glorious Reformation; they tend very much to countenance and to perpetuate the idolatrous corruptions against which we justly protest, and to diminish that love, among pious believers even, which is 'the end of the commandment' and the 'bond of perfectness.' It is mournful to see how much, and with what asperity the disciples of a meek and humble Saviour sometimes contend for light shades of difference, and for things of little or no importance. Such were the things which first and chiefly caused the divisions in the Church of England,—things which scarce any now pretend to view as essential parts of religious truth. Those divisions, so long continued and so obstinately maintained, are a mournful proof, that schisms in the Church, after having been commenced, are with great difficulty healed. Solemn warnings should they be to us, to let no diversity of opinion, in things not essential, disturb the unity of the Church, or cause unfriendly feelings among its members."

"The wonderful preservation of the Church of England, and the success of her great and increasing efforts to extend the word of God and the light of truth to various people and nations of the earth, may well excite our thankful admiration. Her present arduous struggle amidst foes and perils, calls for our sympathy and also for our prayer, that He, who has thus far, sustained her, and made her the instrument of incalculable good, will continue to be her safeguard and defence."

"Though in these United States our number is small compared with the other denominations around us, let it not be forgotten, that in all the points which we deem essential to Christianity, we agree with what has been, and still is held by far the greater part of Christians throughout the world. It is our duty, certainly, to labor in that way which we believe to be according to the word and will of God.—In reforming the Church from the corruptions which had accumulated through its darker ages, many Protestants, for various reasons, and with differing views, have rejected some things which in our view are essential, and we dare not reject them. In those things of course we differ, and with regret are constrained to differ from many, who, we doubt not, are pious believers in Jesus Christ. It is not for us to judge them; but we must take heed to ourselves, and adhere steadfastly to what we believe to be the truth as it is in Jesus Christ. This truth we are cordially to receive and faithfully to teach. If others walk not with us, God will be their Judge: 'to their own Master let them stand or fall.' Let us endeavor 'both by our life and doctrine, to set forth his true and lively word,' and to 'stand fast in one spirit and with one mind striving together for the faith of the Gospel.' Let us respect and love all Christian people, but not turn aside to the right hand or to the left, from the straight and narrow way which leads to life."

The necessity of members of the church showing the soundness of their principles by the correctness of their conduct is thus enforced.

"There is danger of an undue reliance upon the soundness of our creeds and the excellency of our order, and worship, and discipline. They who have the word of God, and the practice of the earliest Christians in their favor, naturally incline to rely too much upon their orthodoxy. Supposing that truth will support itself, or that it can easily be defended, they are more remiss in the Lord's work; while they who broach novelties, or make innovations, or teach unsound principles, depend more upon their zeal and activity. We would not recommend to you zeal without knowledge, nor the proselyting arts of sectarianism; but that holy energy, and manly zeal in the cause of truth; that rational and persuasive earnestness which evidently becomes those who believe in Christ; who would live and act in the fear of God, and do works suitable for those who are labouring for eternity. Our orthodoxy would be seen in the doctrines we teach, the faith

we profess, and the fruit which it produces. If we are blessed with more or better privileges than some other Christians, we are bound to excel them as much in a virtuous and godliness of living. A correct creed is good, but a godly life is better. People will judge of us, and their Saviour has taught them to judge of us, by our fruits. 'A good tree cannot bring forth evil fruit.' What the tree is, the fruits will show."

We extract the following from an English paper, (Lincolnshire Chronicle):—

The new Bishop of Sodor and Man, the Rev. James Bowstead, who has just been appointed to this bishopric, is the second bishop from Campton—the former being the great and good Bishop Gibson. The See is worth from £1760 to £2000 per annum, with a delightful residence at Bishop's Court. The Bishop already enjoys a living given him by the respected Bishop of Ely, which he will retain. His college owes him much, as under him have been produced Steventon and other able men. He is not the only learned man born in Great Salkald—nearly a century ago there were two Drs. Benson, old Presbyterians indeed, but one of them was offered a bishopric if he would conform in one point. Two at least of the sons of old Bishop Law were born here: viz. Dr. J. Law, Bishop of Elphin, and Edward, the great Lord Ellenborough; their father, Archdeacon of Carlisle, resided here for some years, and about the time when the grandfather of the now Bishop of Sodor and Man settled here. The bishop is a sound scholar: he was Second Wrangler at Cambridge in 1831—his brother, Joseph (who was educated by his cousin, the Rev. T. S. Bowstead, of Liverpool) also came out Second Wrangler, and is now studying for the Chancery Bar. His father is dead, but he has two uncles—the Rev. John Bowstead, Rector of Musgrave, York, who was 56 years Master of Bampton School, and the Rev. Rowland Bowstead, late of Caistor, Lincolnshire, Vicar of Ulechy, in that county, and who was 30 years headmaster of the Grammar School in Caistor.

We observe that a day of Fasting and Humiliation had been very properly appointed in the Canadas, with reference to the existing troubles, and the Bishop of Montreal has directed the prayer "in time of war and tumults," to be used every Sunday in public worship.

Letters received—Rev. Charles Shreve, Rev. James Robertson, Rev. J. Stannage, Rev. Charles Ingles, (with remit.) Rev. N. A. Coster, (with do.)

Bibles, Testaments, Prayer Books, and a variety of other religious Books and Tracts, are always for sale at the Depository of the Lunenburg District Committee of the Church Society, at the store of Mr. A. Gaetz, Lunenburg.

#### DIED.

At Grenada, on the 24th ultimo, Captain William Moser, of the brig Mary, of this port, leaving a widow and two children to lament his loss.

At Digby, on the 3d instant, Grace, wife of Henry Stewart, Esq. of that place.

#### SUMMARY.

Blood has been again shed in Upper Canada. About 350 brigands from the American side had crossed over near Sandwich, and burnt a steamboat and some buildings. They were gallantly received and completely routed by the militia, and 25 of them are stated to have been killed. Three of the militia are said to have lost their lives, and also Staff Assistant Surgeon Hume, who mistook the brigands for Provincial Militia, and was shot dead and his body afterwards inhumanly treated. 2000 Kentuckians

are stated to be moving towards the frontier, but there seems abundant preparation to resist any attack that may be made. Von Shoultz, a Pole, and the leader of the brigands at Prescott, has been executed at Kingston, and others were seen to share his fate. It is melancholy to the christian mind to contemplate the hurrying into Eternity of so many immortal spirits, which this unprincipled rebellion has already caused. What a contrast to the glorious announcement of "peace on earth and good will to men," which is brought before us at this anniversary of the Saviour's birth! Subscriptions are entered into in New Brunswick for the relief of the widows and orphans of the brave fellows who have fallen—an example which we hope will be followed in Nova Scotia.—The "nullifying" Judges Panet and Bedard of Quebec, have been suspended by Sir John Colborne; and their brother Vallieres St. Real of Three Rivers, it is supposed, will receive the same well merited treatment.

#### DEFERRED ARTICLES.

##### From the Church.

We briefly alluded in our last to the Visitation of the Clergy of this Province held at Toronto by the Lord Bishop of Montreal, and we stated that about fifty clergymen were present to profit by the Episcopal Charge, and to unite in the deliberations which followed upon subjects affecting the general welfare of the Church. Amongst the first of the proceedings of the assembled Clergy was an address of thanks to the Lord Bishop for his impressive and valuable Charge: this, with his Lordship's reply, is given in a succeeding column. The sentiments thus expressed and responded to, however earnest and affectionate, conveyed but in a faint degree the feelings of mutual confidence and esteem which prevails between this excellent Bishop and his Clergy. His Lordship promises the publication of his Charge; and we are happy to add that the valuable Sermon preached on the same occasion by the Archdeacon of York, will shortly be made public through the medium of this journal. In deference to the wishes of the Lord Bishop, the Ordination Sermon delivered on the previous Sunday will also be published.

Resolutions of thanks, conveying in the strongest manner the sense entertained by the Clergy of this Province of their respective services, were voted unanimously to the Archbishop of Canterbury, the Bishops of London and Exeter, and to that indefatigable friend of the Upper Canadian Church, Mr. Pakington. The thanks of the Clergy were also recorded for the services rendered in England and Ireland to the Church in Upper Canada by the Rev. Messrs. Bettridge and Cronyn and the Rev. R. D. Cartwright; and a grateful acknowledgment was also expressed of the munificence of the University of Oxford in their recent donation of Books for the use of the Clergy of this Province.

The attention of the assembled Clergy was naturally directed to the excitement so needlessly raised, and so industriously fostered in relation to the powers alleged to be conferred upon the fifty-seven incumbents of the recently established Rectories. The inquiring and the unprejudiced of all classes and creeds in the Province can arrive at but one opinion upon this subject,—the utter groundlessness as well as wickedness of the report that Tithes may be levied or Church rates exacted, and the certainty that, in the rights and privileges stated to pertain to the Rectories, there is a limitation of any spiritual jurisdiction thus conferred to the congregations of the Rectors respectively appointed.

#### ADDRESS

TO THE RIGHT REV. THE LORD BISHOP OF MONTREAL: May it please your Lordship;

We, the Clergy of the Established Church in the Province of Upper Canada, at this primary Visitation of your Lordship assembled, beg to offer you our thanks for the excellent and affectionate charge which you have addressed to us to-day. That we

may enjoy more than a passing benefit from the instruction it has conveyed, and be enabled to refer to future occasions to the valuable lessons it furnishes, we beg that your Lordship will be pleased to permit the publication of this Charge.

We feel grateful to your Lordship for your presence amongst us, and for undertaking a duty so arduous as that of visiting our respective flocks throughout the vast extent of this magnificent and fast-improving Province. We are sensible of the fatigue and toil which you have encountered in the performance of your important ministrations; but we believe that amidst bodily weariness, your spirit has been refreshed by the contemplation of so many devoted members of our communion throughout the country which you have recently traversed. Refreshing as, on this ground, are the scenes through which your Lordship has passed, there is but too much—we have reason to feel and deplore—for awakening sorrow and anxiety, in the extent of the spiritual harvest which there are no labourers to gather,—in the number of the flocks which there are no shepherds to feed. These are circumstances which, while they should prompt to increased diligence and labour in ourselves, constrain us to redouble fervency in the prayer that "the Lord will send forth more labourers into his harvest."

That the great Head of the Church may vouchsafe to your Lordship a continuance of health and strength, as well as abundance of grace, for the fulfilment of the arduous duties committed to you, our earnest and unremitting prayer.

In the name and on behalf of the Clergy.

(Signed) GEORGE OKILL STUART, L.L.D.  
Archdeacon of Kingston.  
JOHN STRACHAN, D.D. L.L.D.  
Archdeacon of York.

Toronto, 10th October, 1838.

#### REPLY.

Reverend Brethren.

I thank you very sincerely for the kind manner in which you have expressed your desire for the publication of my Charge; and if it is calculated, however small a degree, to produce such effects, you have been pleased to anticipate from the usual of it, I certainly could not be justified in withholding it from the press.

I also desire to acknowledge your kindness in the notice which you have taken of my official visit to this Province. I should have been greatly wanted in my duty had I omitted this visit, when the prospect had vanished of the speedy division of the Diocese, and consequent appointment of a resident Bishop in Upper Canada. In this respect I feel your friendly proceeding the more, because I am painfully sensible of the imperfect manner in which, situated as I am, I can, with my best exertions, execute the Episcopal office among you.

It has indeed been a great consolation to me, in the midst of much and sore discouragement, to meet with so many faithful men among my brethren, and so many attached members of our beloved Church.

Be assured that I reciprocate your good wishes, and must indeed forget my duty, if I forget your prayers. I commend you now and ever to the providence and grace of God.

(Signed,)

G. J. MONTREAL.

#### APOSTOLIC SUCCESSION.

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

THE DEATH BED.\*

Though pillowed on the bed of death  
This fainting body lies;  
O thee, dear Lord, my latest breath  
In holy song shall rise.

How sweet to feel that thou art near,  
When earthly comforts flee;  
How sweeter still to find all fear  
Dispelled by smiles from thee!

O Lord! my refuge and my tower,  
Thy wings of love extend;  
Bear me up in this dread hour,  
And keep me to the end.

How long! my God, how long! why stay  
Thy chariot-wheels so long?  
My soul would wing its rapid way,  
To join the immortal throng.

Her pains nor sorrows damp the lays  
Their grateful spirits sing;  
No gloomy clouds obscure the rays  
That shine around their King.

Then, narrow though the road to bliss,  
And darksome be the grave,  
Jesus whisper, I am his,  
I'll trust his power to save."

From the Church.

THE CHURCH AND THE WESLEYANS.

Wesley was a devoted admirer of the Church of England, of which he was an ordained priest, and from which, in his college fellowship, he derived his support. He pursued his early itinerant labours. He declared with undoubted sincerity, that his object was not to separate from the people from the Church, but to make them Churchmen. Afterwards, when from circumstances, he has related with great simplicity and candour, he became the leader of a sect, this made no change in his principles. He still impressed his societies with the same dispositions towards the Church, but also of attachment to her ministrations, and regarding Methodism as an auxiliary. "When we forsake the Church, God will forsake us."—*Oster's Church and King.* Those that are enemies to the Church are enemies to me. I will rather lose twenty societies than separate from the Church. "You cannot be too watchful against schism, or too zealous for the poor Church of England."—*John Wesley.*

My argument is that it is because the Church of England is established by law, that she is able to provide a larger amount of religious instruction for the nation than she possibly could do were she subverted as a schism.—*Wesleyan Methodist Magazine, April.*

I would wish to state, that we consider ourselves as members of the Church of England, both at home and abroad.—*Robert Alder, Wesleyan Missionary in Canada.*

The Church of England is a self-reforming Church. It possesses within itself a principle of vitality, strong enough to preserve it from utter spiritual extinction; and that principle is the Word of God. Every Sunday after Sunday, is read from the pulpit of our Establishment,—which pervades every part of our "incomparable" Liturgy,—and which, with salt that can never lose its savour, our sacred literature, "the richest," as a Wesleyan said, "that any section of the Church of Christ produced." In the history of the Church we shall find there have been seasons when this principle, like grain during winter, inert and unquiescent in the earth; but anon a zeal, borrowing its warmth from Gospel rays, has penetrated to the bosom of the soil, and awakened into life

and productiveness the seed which was not dead, but only slept. This was most signally exemplified at the period when John Wesley first commenced that religious career, which was destined to produce such a wonderful and salutary influence on the Christian world. In the early part of the last century a Lacedaemonian lukewarmness had infected the Church of England, and the pernicious growth of the Arian heresy, in addition to the evil under which the Establishment laboured, had almost choked the Christianity of dissent. At this crisis, remarks the *Christian Observer*, "from the bosom of the Church of England went out that flame which has warmed and enlightened every other religious denomination." Then, within our own hallowed precincts, arose Venn, and Grimshaw, Romaine, and Talbot, Walker, Adam, and Conyers,—a body of spiritual labourers, strongly imbued with evangelical views. Then, above all, arose John Wesley, the son of a clergyman, himself a clergyman, and the fellow of a College. Then also Whitfield received his commission to preach, from an Episcopal successor of the Apostles; and quickly following these faithful servants of the Gospel, is to be seen a long array of the Established Clergy inculcating those particular views usually denominated evangelical. Thus did the Church of England, under Providence, reform itself by its own intrinsic means, and through the agency of its own duly authorised Priesthood.

Of all those holy men whom I have just enumerated, the one who had the greatest share in quickening the spiritual deadness that pervaded the land, was undoubtedly, John Wesley. The consistent and order-loving Churchman cannot but regret the assumption of the power of ordaining ministers and the aberrations from ecclesiastical discipline, into which this extraordinary man was led; he cannot but lament that Mr. Walker's advice to another person,—"Whatever good you design to do, do it in the Church,"—had not been more generally present to the mind of Wesley; but, with all these drawbacks, he, as well as every other Christian, must hold the name of the founder of Methodism in affectionate remembrance and veneration, so long as zeal, eloquence, charity, faith, and good works, combined, provoke the love and admiration of mankind. In a great degree also will disappear, the natural prejudice which the conscientious Churchman may entertain against John Wesley on account of his irregularities in discipline, when, from the commencement to the end of his protracted course, he is found accounting it his "peculiar glory," not to separate from the Church,—and reiterating to his followers, "Be Church of England men still!"

Wesley, with all his enthusiasm, was endowed with strong common sense, and with that sagacity which can penetrate into futurity, and foretell the result of important measures, requiring for their development the lapse of generations or even centuries. So far as time has tested the mere policy of his exhortation to his followers,—"Let us keep to the Church,"—I believe I may assert with the utmost safety, that every year since his death has more and more confirmed the wisdom which dictated it, and brought about the consequences which he predicted would flow from its observance or neglect. In corroboration of this I will adduce a particular and very striking instance. Mr. OSTER, a writer of the present day favourably known by his *Life of Lord Exmouth*, has bestowed much attention on the religious aspect of the times; and has written a work, under the title of *Church and King*, in which he enters into an analysis of the machinery of Methodism. He considers that Methodism is opposed to the principles of Democracy and Dissent, and that so long as the Wesleyans maintain the original principle of their Society by keeping close to the Church, and respecting the Clergy of the Establishment, they will never dispute the authority of their own preachers. "I expressed this opinion," he goes on to say, "last year to a superintendent, of much observation and sound judgment. 'I can confirm your remark,' he replied, 'by examples within this circuit. In the next parish, we have a society of about sixty members, who regularly attend their parish church, and receive the Sacrament there. They are united among them-

selves, and give their preachers no trouble. At ———, we have a society who never go to church, and their conduct is altogether as disorderly. I told them, but the last time I was there, that if they would go to church whenever it is open, they would learn to behave better in their own place of worship.' Here do we find ample confirmation of the justice of Wesley's remarks more immediately occasioned by the conduct of the Methodists of Bingley and Haworth, but applicable as a general rule,—'I see clearer and clearer none will keep to us, unless they keep to the Church?' Here do we find the preacher using almost the very words of Wesley at Norwich, at all events speaking in their spirit,—'For many years I have had more trouble with this society than with half the societies in England put together.'

It was not however on the low ground of worldly expediency, and with the ultimate view of forming a large party in the church, and then by degrees weaning them from it, and erecting a separate and independent sect, that Wesley lived and died a Churchman, and exhorted all his followers to do the same. He was a Churchman, because his conscience told him that it was his duty to remain one,—because he DARED NOT to be otherwise. "Are we not Dissenters?"—is a question proposed by him, and thus answered; "No; we are not dissenters in the only sense which our law acknowledged, namely, those who renounce the service of the Church. We do not—we DARE NOT separate from it." In another part of his writings he grapples with the objection that had been urged by some, that, until the Methodists separated, they could not expect to be a compact united body,— "It is true we cannot till then be a compact united body, if you mean by that expression a body distinct from all others. AND WE HAVE NO DESIRE SO TO BE."

Thus frequently and thus explicitly did John Wesley declare his mind against a separation from the Church of England. True it is that "in a course of years, out of necessity not choice, [he] slowly and warily varied [from it] in some points of discipline"; but still not to such an extent as to make the slightest alteration in the principle of his attachment to the Church. To the last moment of his long and righteous life he adhered most strictly to the rules which, with an impressive plainness, he had laid down for the guidance of his people, and which are to be found in the large Minutes of Conference published in 1770; "Warn them,"—he is addressing the Assistant Preachers,— "against calling our society the Church, against calling our preachers ministers, our houses meeting-houses; call them plain preaching houses or chapels." Love to the Church; as being the purest fountain of divine truth, and the most faithful expounder of the lively oracles of God, was his ruling passion from youth to manhood and from manhood to old age—it coloured all his thoughts, it influenced all his actions it was breathed in the last faint murmur of his dying lips. It was no fitful fire that danced before his eyes for a moment, then disappeared, then returned, and then disappeared again. No,—it was a bright and steady effulgence that never lacked oil to feed its sacred flame. It was to perpetuate this feeling among his followers that his life, as he believed, was prolonged to such an unusual duration: "I believe one reason why God is pleased to continue my life so long, is to confirm them in their present purpose, not to separate from the Church." \*

REMARKS OF PROFESSOR ROBINSON.

Our readers are aware that Professor Robinson, of the New York Theological Seminary, is pursuing his researches in the East preparatory to the publication of a *Geography of the Holy Land*. High expectations are entertained of the value of these researches to the cause of Biblical Science. The following interesting particulars are furnished by a letter from Dr. Robinson to the Rev. Dr. McAuley, dated Jerusalem, April 30, 1836.

"At length," says Dr. R. "my feet stand within thy gates O Jerusalem! A gracious God has brought us as on eagles' wings through the great and terrible wilderness; and here, in this city, where of old Jeho-

\*To be concluded in our next number.

vah dwelt, and where our Redeemer taught and suffered, we are permitted to hold sweet converse with all our brethren of the Syrian mission, and to celebrate with them the Saviour's dying love in the place where he instituted the ordinance in commemoration of his death.'

#### *Journey across the Desert.*

'I wrote you on the 2d of March from Cairo, which city I regard as the starting point of my real journey. Mr Cheever left us there, preferring to go by way of Alexandria and Beirut; but he was taken ill, and was unable to accomplish his object.

'Our party, consisting of Rev. Mr. Smith, Mr. Alder and myself, left Cairo March 12th, and reached Mount Sinai on the 23d. There we remained five days; and then set off for Akaba on the 29th, where we arrived April 4th. It had been our intention to go hence to Wady Mousa, with Arabs of the Aouun tribe, but finding that they were encamped at a great distance, and that we must be detained six or seven days, we preferred to keep our Towara Arabs, and take the road across the great western desert to Gaza or Hebron, as the case might be, the way being for several days the same. This is a route as yet untrodden by modern travellers. We left Akaba on the 5th of April, and reached Hebron and Jerusalem on Saturday the 14th, where we were welcomed to a home in the house of our missionary brethren, Whiting and Lanneau.'

#### *American Clergymen assembled at Jerusalem.*

'Here we had the pleasure of finding all the members of the Syrian mission, (excepting Mr. Pease of Cyprus,) assembled to hold their general meeting. All the family from Beirut was present. We form altogether a band of ten American ministers of the gospel; Mr. Nicolayson is the eleventh; and within two or three days Mr. Paxton of Beirut has arrived with his family. Probably so large a number of Protestant clergymen never met in the Holy City,—certainly not from the new world.'

#### *Passage of the Israelites through the Red Sea.*

'The results of our journey thus far have been much more important and satisfactory than I could have anticipated. At the Red Sea, both Mr. Smith and myself were able to satisfy ourselves that the passage of the Israelites must have taken place at or near Suez; it being, of course, impossible, after the lapse of so many ages, to point out the exact spot. We suppose it may have taken place a mile or two below Suez, where even now the shoals from the opposite side come near together, and where at very low tides, the Arabs can wade through, though the water is up to their necks. On the east side of the Sea, we could trace the route of the Israelites through the desert of Shin to Eliud and beyond, where they encamped 'by the Red Sea.' (Num. 33, 11.) This we have no doubt was at the mouth of the Wady Taybe.'

#### *State of Mount Sinai.*

'To Sinai itself we came with some incredulity, wishing to investigate the point whether there was any probable ground, beyond monkish tradition, for fixing upon the present supposed state. We were both surprised and gratified to find here, in the inmost recesses of these dark and lofty granite mountains, a fine plain spread out before the foot of the so-called Horeb,—a plain capable of containing two or three millions of people;—from the south end of which the mountain rises perpendicularly and overlooks the whole,—so that whatever passed upon its top would be visible to all. This part of the mountain is about 1,200 feet above the plain;—the summit now called Sinai, is about two miles further south, and is not visible below. With that summit Moses probably had no concern. South-west of this is Mount St. Catherine, 2,700 feet above the plain, and nearly 1,000 feet higher than Gebel Mousa, or Sinai. We made minute and particular inquiries of Arabs and others acquainted with the whole peninsula, and could not learn that there was so much room in any other spot among the mountains, certainly not in the vicinity of any of the loftier peaks.

#### *Description of the Desert.*

'Our journey through the great desert, this side of Akaba, was deeply interesting. Of the nature of

the whole region which we traversed you may judge from the fact, that from the borders of the Nile till we arrived on the borders of Palestine, we saw not one drop of running water, nor a single blade of grass, except a few small tufts in two instances. The Wady's or water-courses of the desert and mountains are sprinkled with skirts and tufts of herbs, on which the camel and flocks of sheep and goats browse, but no horses nor neat cattle are found throughout, the whole region. It is true, the present is a year of dearth, scarcely any rain having now fallen for two seasons. When there is rain in plenty, then comparatively, the desert may be said to bud and blossoms and grass springs up over a great portion of its surface. In such a season the Arabs say they are 'Kings.'

#### *Ancient Ruins.*

'On this route we found the ruins of the ancient Roman places, Eboda and Elusa; and also those of Beersheba, 28 miles S. W. of Hebron, still called Birseba. There are two wells of fine water, over 40 feet deep, one 12 1-2 feet in diameter and the other about 6, walled up with solid mason work, the bottoms dug out of the solid rock. Close by are ruins of a large straggling village corresponding entirely to the description of it by Eusebius and Jerome.'

#### *Antiquities of Jerusalem.*

'In Jerusalem we are surprised to find how much of antiquity remains, which no traveller has ever mentioned, or apparently ever seen. The walls around the great area of the mosque of Omar are without all question, those built by Herod around the area of his temple; the size, position, and character of the stones, (one of them 30 1/2 feet long, and many over 20 feet,) show this of themselves; but it is further demonstrated by the fact, that near the S. W. corner there still remains, in a part of the wall, the foot of an immense arch evidently belonging to the bridge which anciently led from the temple to the Xystus on Mt. Sion; (Josephus J. G. 6. 2.) This no one appears ever to have seen. In the castle near Yafsa gate is also an ancient tower of stones like those of the temple, corresponding precisely to Josephus' description of the tower Hippicus, (B. J. 5. 4. 3,) which Titus left standing as a memento; the ancient part is over 40 feet high, and built solid without any room within. We have no doubt it is Hippicus.'

'We have thus gained some important fixed points, from which to start in applying the ancient descriptions of the city. We have been also able to trace to a considerable distance the ancient wall, N. W. and N. of the present city. The pool of Siloam at the mouth of the Tyropeum, (see Catherwood's plan,) is without doubt the Siloam of Josephus, and the Well of Nehemiah, further down is the En-Rogel of Scripture, where the border of Judah and Benjamin passed up the valley of Hinnon. We have found further that there is a living fountain of water deep under the mosque of Omar, which is doubtless ancient; the water has just the taste of that of Siloam, and we conjecture a connection between them. This point we have yet to examine. We have not completed the half of what we wish to investigate in this city, and could spend another month or two, with profit, in the like researches here.'

#### *Further Researches proposed.*

'Our plan is to make excursions from this city to the neighbouring sites of ancient places,—to Jericho and the Jordan, and also a longer one to Gaza, thence to Hebron, and thence to Wady Mousa, so as to explore the north end of the Ghor and the region of the Dead Sea. I hope to find some trace of Kadesh and other cities in that region. From all the information we can get, it would seem that in the rainy seasons, when water runs in the Ghor, it flows northward towards the Dead Sea, thus contradicting the hypothesis that the Jordan once flowed through it to the Gulf. Afterwards we hope to go north, examine the sources of Jordan and other points as far as Damascus, and then pass from Beirut to Smyrna. All this, if the Lord will, and as he will.'—*Bib. Rep.*

DUTIES are ours; events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only, can he securely lay down his head and close his eyes.—*Cecil.*

#### —O— THE LITTLE CLOUD.

I passed the autumn of 1822 near one of the best and most important of these reservoirs. The summer had been remarkably dry; and it appeared from a table that I kept, that it had not rained the 4th of April to the 2nd of November, with the exception of a few passing showers. The water in the tanks or ponds became low and muddy, and the Turks took the alarm. The water engineers sent out, and I accompanied them to some of them; they measured the quantity of water, and found no more than sufficient to supply the city fifteen days! Judge of the consternation of the persons suddenly deprived of an element essential not only for domestic uses, but religious also, having no other possible mode of obtaining it. Water was offered up in the mosques, and the sky was anxiously watched. The immutability of the scene, the east, and the illustration given to the words of former times, is not the least pleasure a person experiences in these countries. The approach of rain is always indicated here as it was in Syria, by the appearance of a small, dark, dense, circumscribed hanging over either the Euxine or Propontis, and when he sees a cloud, he announces its approach like Elijah from the top of Carmel. I one day ascended to the same place, and saw the descent of the watch, and 'I looked towards the sea, and beheld a little cloud rising out of the sea, under man's hand, and gat me down that the rain should not.' In effect, it immediately followed, and the Turks were relieved from a very serious cause of anxiety.—*Weekly Visitor.*

#### THE LORD'S DAY.

He, and he only, is the safe and happy man who truly calls the Sabbath a delight. If we do not may entertain a comfortable hope, that we are in a state of preparation for the everlasting Sabbath, the blest. In the mansions of our Father, peace and praise, and holy contemplation, and the presence of glorified spirits, and the presence of the great God, and the performance of his good pleasure, and the administration of mercy, throughout worlds and systems unknown and undiscovered shall constitute the happiness of those admitted to that heavenly Sabbath. Now each returning Sabbath affords a shadow of these good things to come. But it is not by the possible employment of one day in seven, that we can be fitted for the happiness of the blessed Lord's day; must become the leaven of this present life, or it will never be the foretaste of a better to come. Our Sunday thoughts, and words, and works, must diffuse a sweet but powerful influence through all our other days.—Like a fountain of water, they must flow through every part of our conduct. Like that mystical stream which led the Israelites through the wilderness, they never desert us till we reach the Canaan of *Bishop Jebb.*

#### THE VILLAGE GRAVE-YARD.

'I never shun a grave-yard. The thought of an ancholy which it impresses, is grateful rather than disagreeable to me. It gives me no pain to stand upon the green roof of that mansion, whose chambers must occupy so soon; and I often wander, from a place where there is neither solitude nor something human is there; but the folly, the vanity, the pretensions, the competitive pride of humanity are all gone. Men are there, the passions are hushed and their spirits are malevolence has lost its power of harming; it is satiated; ambition lies low, and lust is cold; has done raving, all disputes are ended; and is over, the fellest animosity is deeply buried, the most dangerous sins are safely confined in thickly piled clods of the valley, vice is powerless, and virtue is waiting, in silence, the trump of the archangel and the voice of God.'

## DEATH BED OF HANNAH MORE.\*

From her Memoirs by Roberts.

said to those who surrounded her, 'Grow in the knowledge of our Lord Jesus Christ. It is all in all. God of grace, God of light, God whom have I in heaven but Thee?' When she said, 'What can I do? What can I do with Christ? I know that my Redeemer liveth. Happy are those who are expecting to be in a better world. The thought of that world is the mind above itself. My God, my God, in thy holy name. Oh the love of Christ, the love of mercy! Mercy, Lord, is all I ask! I am never without prayer. Pray, pray that the dear mistress whose house may be supported in her last hours. I pray to God to forgive my offences, to make me patient, and looking unto Jesus, the author and finisher of our faith. Lord, establish, strengthen us! The heavens declare the glory of God; how I love thee! Oh eternal, immortal Lord, I prostrate myself before thee, utterly unworthy of thy mercy! Lord, into thy hands I commend my spirit! In thy hands I commend my unworthy self—unhappy but penitent! Upon being asked if any thing should be done to make her more comfortable, she said, 'Nothing, but love me and forgive me when I am patient.' Upon her servant's proposing to read the Scriptures to her, she said, 'What are you going to read, and upon being told the resurrection of Christ, she said, 'If we meet at his feet we shall be equal!' She said to her attendant, who had been repeating the psalms and hymns, 'You cannot have your mind too much stored with these things; when you are in solitude, they will supply you with comfort.' After repeating the doxology, she said to her attendant, 'The word Trinity, you know, means I once lived in a street called Trinity-street; I think it very wrong to put such sacred names to common things.' She often exclaimed, 'Lord, have mercy upon me; Christ have mercy upon me, make me patient under my sufferings. Take away my perverse and selfish spirit, and give me a simplicity to thy will. May thy will be done in me, by me, to thy praise and glory: I desire only to be found at the foot of the cross. Lord, I am thine, not my own, I am bought with a price, a precious price, even the death of the Lord Jesus Christ. Lord, have mercy upon me, grant me an abundant entrance into thy kingdom! Jesus my Saviour and my Friend? She talked much of the many mercies which had been sent to her through her very long life. To an intimate friend she said, she hoped they should meet in heaven; for herself she had but one object in view, and that was to wait the Lord's time. 'Lord, strengthen my resignation to thy holy will. Lord, have mercy upon me a miserable sinner. Thou hast not left me without comfort. Oh Lord, strengthen me in the knowledge of my Saviour Jesus Christ, whom I love and adore. How many parts of Scripture speak of the necessity of our being born again! Raise my desires, purify my affections, sanctify my soul. To go to heaven—think what that is! To go to my Saviour who died that I might live. Lord, humble me, subvert every evil temper in me. May we meet in a robe of glory; through Christ's merits we can alone be saved! Look down, O Lord, upon thy unworthy servant with eyes of compassion.' A friend said to her, 'Our good works will not save us;' she said, 'Good works are nothing, but without them we cannot be saved. You must pray for me that my sins may be forgiven me for Christ's sake.' After reading the fifty-first Psalm, she said, 'Pour out such a measure of thy grace upon me that I may be enabled to serve thee in spirit, soul, and body, and that, when thou shalt call me, I may come unto thee through Jesus Christ. Oh, my Saviour, forsake not her whom thou hast redeemed.' Feeling herself linger in her sickness, she said to a friend, 'My dear, do people need thee? Oh, glorious grave! I pray for those I love, and for those I pity and do not love.' She said, 'I please God to afflict me, not for his pleasure, but for my good, to make me humble and thankful; and, I believe, I do believe with all the powers of my weak sinful heart. Lord Jesus, look down upon me from thy holy habitation, strengthen my faith, quicken me in my preparation! Support me in

that trying hour when I most need it! It is a glorious thing to die!' When one talked to her of her good deeds, she said, 'Talk not so vainly, I utterly cast them from me, and fall low at the foot of the cross.'

The gradual dissolution and departure of this gentle ornament of her sex shall be described in the natural and affecting language of the friend who cheered and comforted her last days and her last hours, and counted the last beat of her pulse. 'During this illness of ten months, the time was passed in a series of alternations between restlessness and composure, long sleeps and long wakefulness, with occasional great excitement, elevated and sunken spirits. At length nature seemed to shrink from further conflict, and the time of her deliverance drew near. On Friday the 6th of September 1833, we offered up the morning family devotion by her bedside; she was silent, apparently attentive, with her hands devoutly lifted up. From eight in the evening of this day till nearly nine, I sat watching her. Her face was smooth and glowing. There was an unusual brightness in its expression. She smiled and endeavouring to raise herself a little from her pillow, she reached out her arms as if catching at something, and while making this effort, she once called 'Patty,' (the name of her last and dearest sister) very plainly, and exclaimed, 'Joy!' In this state of quietness and inward peace she remained for about an hour. At half-past nine o'clock Dr. Carrick came. The pulse had become extremely quick and weak. At about ten, the symptoms of speedy departure could not be doubted. She fell into a dosing sleep, and slight convulsions succeeded, which seemed to be attended with no pain. She breathed softly and looked sereno. The pulse became fainter and fainter, and as quick as lightning. It was almost extinct from twelve o'clock, when the whole frame was very sereno. With the exception of a sigh or a groan, there was nothing but the gentle breathing of infant sleep. Contrary to expectation, she survived the night. At six o'clock on Saturday morning, I sent in for Miss Roberts. She lasted out till ten minutes after one, when I saw the last gentle breath escape; and one more was added 'to that multitude which no man can number, who sing the praises of God and of the Lamb for ever and ever.'

## THE SUNDAY PARTY.

As I was walking one Lord's day to the house of God, I saw a party of young people on before me, whose volatile manners ill accorded with the sanctity of the day; and just as I was passing them I heard one say,

'Indeed I think we shall do wrong—my conscience condemns me—I must.'

'There can be no harm,' replied another, 'in taking an excursion on the water, especially as we have resolved to go to a place of worship this evening.'

'I must return,' rejoined a female voice, 'my conscience condemns me. What will my father say if he hear of it?'

By this time they had reached the bridge; and one of the party was busily engaged with a waterman, while the rest stood in close debate for a few minutes, when they all moved towards the water. Two of the gentlemen stepped into the boat, two more stood at the water's edge, and the females were handed one by one into the boat. It was a fine morning, though rather cold, and the tide was running at its usual rate; many were gazing on them when a naval officer standing near, called to them through the balustrades, and said,

'A pleasant morning to you.'

One of the gentlemen suddenly arose to return the compliment, but from some cause, which I could not perceive, he fell over into the water. This disaster threw the whole party into the utmost consternation: and each one, instead of remaining in his seat, rushed to the side of the boat over which their companion had fallen, which upset it, and all were instantaneously plunged into the deep. The shriek which the multitude of spectators gave, when they beheld this calamity, exceeded any similar noise I ever heard; several females fainted; boats immediately put off; and in a few minutes the watermen rescued one, and another, and another from a premature grave. Having picked up all they could find, the different boats

were rowed to the shore, where some medical gentlemen were in waiting; but when the party met together, no language can describe the horror which was depicted on every countenance when they found that two were still missing.

'Where's my sister?' said the voice which had said, only a few minutes before, 'there can be no harm in taking an excursion on the water, especially as we have resolved to go to church in the evening.'

'Where's my Charles?' said a female, who had appeared the most gay and sprightly when I first saw them.

At length two boats which had gone a considerable distance were seen returning; on being asked if they had picked up any, they replied, 'Yes—two.' This reply electrified the whole party; they embraced each other with the tenderest emotions; they wept for joy and so did others who stood around them.

'Here's a gentleman,' said a boatman, 'but I believe he's dead.'

'Where's the lady,' said the brother; 'is she safe?'

'She is in the other boat, sir!'

'Is she alive?' has she spoken?'

'No, sir, she has not spoken, I believe.'

'Is she dead? oh tell me!'

'I fear she is, sir.'

The ladies were immediately removed from the boats to a house in the vicinity, and every effort was employed to restore animation, and some faint hopes were entertained by the medical gentlemen that they should succeed. In the space of little more than ten minutes they announced the joyful news that the gentleman began to breathe, but they made no allusions to the lady. Her brother sat motionless, absorbed in the deepest melancholy, till the actual decease of his sister was announced, when he started up and became almost frantic with grief. He exclaimed, 'Oh my sister! my sister! would to God I had died for thee!' They were all overwhelmed with trouble and knew not what to do.

'Who will bear the heavy tidings to our father?' said the brother, as he paced the room backwards and forwards, like a maniac broke loose from the cell of misery.—'Oh who will bear the heavy tidings to our father?' He paused—a death-like silence pervaded the whole apartment—he again burst forth in the agony of despair—'I forced her to go against the dictates of her conscience—I am her murderer—I ought to have perished, and not my sister. Who will bear the heavy tidings to our father?'

'I will,' said a gentleman who had been unremitting in his attentions to the sufferers.

'Do you know him, sir?'

'Yes, I know him.'

'Oh! how can I ever appear in his presence? I enticed one of the best of children to an act of disobedience, which has destroyed her!'

How the old man received the intelligence, or what moral effect resulted from this disaster, I never heard; but it may furnish me with a few reflections, which I wish to press upon the attention of my reader.

As the Sunday is instituted for the purpose of promoting your moral improvement and felicity, never devote its sacred hours to the recreations of pleasure. He who has commanded you to keep it holy, will not suffer you to profane it with impunity. He may not bring down upon you the awful expressions of his displeasure while you are in the act of setting at open defiance his authority; but there is a day approaching when you must stand before him; and it may not be far off. By a sudden visitation of Providence you may be removed from the midst of your gay companions to appear in his presence. Resist the first temptation to evil, or ruin may be the inevitable consequence. What a warning is contained in this narrative! And is this the only one which the history of crime has given you? Alas, no! Have not many, who ended their days in ignominy, traced up their ruin to the profanation of the Sabbath? This is the day in which the foul spirits are abroad enticing the young and thoughtless to evil: and if you wish to avoid the degradation and misery in which others have been involved, devote its sacred hours to the purpose for which they were appointed. —*Epis. Rec.*

## POETRY.

## HYMN FOR CHRISTMAS.

Isaiah ix. 2-7

The race that long in darkness pined  
 Have seen a glorious light;  
 The people now behold the dawn,  
 Who dwelt in death and night.  
 To hail thy rising, Sun of life!  
 The gathering nations come,  
 Joyous as when the reapers bear  
 Their harvest treasure home.  
 For thou our burden hast removed,  
 The oppressor's reign is broke;  
 Thy fiery conflict with the foe  
 Has burst his cruel yoke.  
 To us the promised Child is born;  
 To us the Son is given;  
 Him shall the tribes of earth obey,  
 And all the hosts of heaven.  
 His name shall be the Prince of Peace,  
 For evermore adored;  
 The Wonderful, the Counsellor,  
 The mighty God, and Lord.  
 His power increasing still shall spread,  
 His reign no end shall know;  
 Justice shall guard his throne above,  
 And peace abound below.

## FOR THE END OF THE YEAR.

Time hastens on, ye longing saints,  
 Now raise your voices high;  
 And magnify that sovereign love  
 Which shows salvation nigh.  
 As time departs salvation comes,  
 Each moment brings it near:  
 Then welcome each declining day;  
 Welcome each closing year.  
 Not many years their course shall run,  
 Not many mornings rise,  
 Ere all its glory stand reveal'd  
 To our transported eyes.

## MISCELLANEOUS.

## ITCHING EARS.

"The desire of hearing is often, we fear, indulged at too great an expense."

The desire alluded to, in the above quotation from the Pastoral Letter of the General Association of Massachusetts, is one of the striking characteristics of the religion of not a few at the present day. And no desirable one either, in the aspect it has often presented itself to our minds. It is indulged at too great an expense.

1. To the hearers themselves. There are many of the disciples who seem to place a good part of their Christianity in hearing. The Pastor must preach three times on the Sabbath, and almost three times three during the week, to satisfy them. They lay mountains of emphasis on the passage 'faith cometh by hearing.' They run from sermon to sermon, from one meeting to another, as if every season of hearing was an indispensable drop in the cup of salvation.

There is an evil in this excessive desire to hear. It leaves no opportunity to think, and takes away all disposition to do so. The mind is not allowed to drink of the living waters of the truth; it is submerged in their overwhelming abundance. It cannot sit down to digest its spiritual food; it must be on the wing for some fresh burden for the already overloaded sto-

mach. There is such a restless, craving, morbid appetite for some thing new, that the soul gets no real and solid good from the spiritual food already taken. Hence, the spiritual system cannot have the vigor and solidity it would otherwise have. That disciple may spindly up into something lofty, but he will not have the strong roots and firm heart of an oak. More. That disciple becomes a spiritual cripple by leaning on his privileges and never learning to go alone. You must nurse him every day with sermons and the like, or he will starve to death. Well, let him die then, if that will kill him. And let him rise out of this spiritual sepulchre, new born, awakened to a kind of spiritual life, which shall have some strong points of contrast to the former. Let him learn to feed himself by his own deep thoughts on God's word, and by communion with him, and by a proper use of a tolerable number of his means of grace. Let him learn to help himself to spiritual refreshment and not be forever dependant on the Pastor, or some one else to put it into his mouth.

2. There is an evil to ministers in this morbid appetite for hearing in their people. They feel, some at least, that they must gratify it. A meeting must be had, and a sermon preached, or something equivalent to it, at the bidding of any and all that call for it.—They must sling morsels, they think, into every mouth that opens itself, though perfectly satisfied that satiety and not starvation is the reason why many birds of the flock open their bills. This effort cuts up time sadly; and thus prevents regular and devoted systematic study. The mind cannot be enriched with knowledge therefore. The streams exhaust the fountain. The well will not bear this incessant pumping. Their pulpit services show at length that they have been flying all over the parish all the week. Instead of preparing 'beaten oil' for the sanctuary, they have been beating themselves as thin as gold leaf, in their effort to spread themselves far and wide, enough to reach all the unreasonable claims upon them. They cannot concentrate their energies in any one direction, however important. Pulpit services, preeminent in importance, the chief work of the Pastor, are diluted, become imbecile, lose their high moral power, do not attract, and powerfully sway the public mind. Sermons become lean, very lean, and not the strong bulls of Bashan, as they should be.—The minds of the people are not roused therefore; for the great agency in doing it, a well sustained pulpit, has lost a large measure of its power.

We could mention other evils of an excessive desire of hearing; but the above must now suffice; intimating that having started the game we should be glad to see others give chase, should they be satisfied, the spoils would pay for their troubles.—*Boston Recorder.*

## "I JUST DID."

Yes, you just did,—and did wrong! How many have had to regret that they just did the very things they ought not to have done.

A little girl just left the baby one minute, sitting alone on a chair, while she went to get a pin. Before she returned, the baby had fallen from the chair, and was severely injured on the head.

The cook just left the street door open one minute while she ran down to the corner grocery, and when she returned, the hall lamp was stolen.

A hack driver, just left his horses one minute, while he went into a store to get a "glass." Before he had half drunk his rum, his horses were frightened and running down the street, broke the coach to pieces and injured many people who could not get out of the way.

A servant girl just left a salver filled with china, one minute on the edge of a table, while she ran to the door. A little girl, standing by, just pulled the salver upon the floor. The china was broken, the little girl badly hurt, and the servant lost her place for her carelessness.

Some boys thought they would just take a little sail in a boat one Sabbath afternoon. A sudden squall of wind struck the sail, upset the boat, and only two boys escaped alive.

A man who had a lighted cigar in his mouth stepped into a barn a minute, and did not notice a spark had fallen amongst the hay on the floor. Half an hour the barn and many loads of grain were all burned to the ground.

How many more such careless acts I might mention, I cannot tell now, but I have told of enough to make you more careful, if you don't only just lay this, lay it down, and think of it no more.—*Christ*

## A GOOD WIFE.

She loves her home, believing with Milton,  
 "The wife, where danger and dishonour lurks,  
 Sifted and scented by her husband stays,  
 Who guards her, or with her the worst endures."

The place of women is eminently at the home. It is at home you must see her to know what she is abroad; but in the family circle is all-important. It is her business in any department of trade to pay attention for other men's opinions. In matrimony, she selects a wife for the applause or wonder of her neighbours is in a fair way toward domestic ruin. Having got a wife, there is but one way to improve her—stand by her and her heart. Strive to make her more such a one as you can cordially rely upon. Shame on the brute in man's shape, who can neglect the woman who is embarked with him for life, "for better, for worse, and whose happiness, if severed from his, must be unnatural and monstrous. In fine, can wives.—*Epis. Rec.*

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