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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.

VOLUME II. LUNENBURG, N. S. THURSDAY, APRIL 20, 1837. NUMBER 11.

*Selected for the Colonial Churchman.*

From Bishop Beveridge's Complete System of Divinity.

### PRAYER.

As soon, then, as your prayer is ended, pause awhile, be silent and quiet in yourselves, not suffering other things to come into your head, nor your heart to go out to other things, but reflect upon what you have been doing, and observe these three things.

1. The manner. 2. The matter. 3. The returns of your prayers.

**I. The manner.**  
1. The imperfections and distractions and vain imaginations—what thoughts the devil suggested and yourselves indulged.

2. The communications of God's grace to you, as you are to consider what the devil did against you, so likewise what God did for you—what influences of His spirit, incomes of His grace, and discoveries of His glory He vouchsafed to you—be humbled under the former, and thankful for the latter.

**II. The matter, wherein**

1. Confession, which is part of prayer, Deut. 9 4 and as we are to confess the sins that were committed by us, that God might pardon them, so we are to remember the sins that were confessed by us, that we may forsake them; without which we may confess our sins to God, but God will never pardon them to us, Prov. 28. 13: and truly without this, the confession of our sins unto God, will be but the aggravation of our sins against Him.

2. Petition. As we are to consider what sins we have confessed before Him, so likewise what mercies we have desired of Him: that so

1. We may expect them from Him, Ps. 5. 3.—What archer is there that will shoot, and not observe whether his arrow hit the mark? What merchant that will trade, and not look for the return of his ships? Or husbandman, that will sow, and not expect the harvest? And why should a Christian, of all people, work, and not expect a blessing? Certainly, to desire a mercy of God, and never to look for it from Him, is but to mock God, pretending we would have such a thing, when we care not whether we would have it or no.

2. Leave Providence in the use of means, for the attainment of what thou desirest. Though God hath promised to give mercies to His praying people, yet He never promised to work miracles; and it would be a miracle for God to give mercies without means, when he hath appointed means for the attainment of them. God wrought a miracle for St. Peter in opening the prison door, because there was none else to do it; but St. Peter must knock when he comes where the disciples were met, Acts 12. 10, 13.

3. Thanksgiving. Remember what mercies thou gavest God thanks for with thy mouth, that so thou mayest perfect His praise for them in thy life: and from this consideration of our reflecting upon what we have desired, I think may be urged the use of a form of prayers, especially for those of weaker memories, who cannot remember half the things they prayed for, unless they have the prayer before them to consider afterwards.

**III. The returns.** Whether God give unto thee what thou desirest of Him or no; and if upon diligent search thou findest God hath given thee the mercy thou desirest of Him.

1. Look upon it as the return of prayer.

2. Be thankful for it, Ps. 107.

3. As thou receivedst it from God's mercy, so improve it for His glory, 1 Sam. 1. 28.

4. Be encouraged thereby to be more frequent and constant in thy addresses to the throne of grace. Ps. 3. 26.

If upon diligent inquiry, thou canst not find thy

Concluded.

petitions granted, there are some things I would have thee not to do, as

1. Take not every delay for a denial.  
2. Think not God hath not heard thy prayer, because thou dost not find He hath; thou mayst have the mercy and yet not know it.

3. Look not upon the not receiving every mercy thou desirest of God, as a denial of the prayer thou madest to Him: though He doth not give thee the mercy thou desirest, He may give thee a mercy thou more lackest, 2 Cor. 12, 8.

And some things there are thou shouldst do, as

1. Consider the matter thou prayedst for; perhaps it might not be for God's glory, and thy good; and if so, God answered thy prayers in not giving thee the thing thou prayedst for, Ps. 66. 18.

2. Consider the manner of thy praying, perhaps thou didst not pray for the mercy thou thinkest thou didst; thou mightst desire it with thy mouth, but thy heart might be against it, ready to call back thy words again: or perhaps whilst thy mouth was speaking the words, thy heart was about other matters and so though thou didst ask the mercy of God, yet thou didst not pray for it to Him, for prayer is the wish of the soul, the raising of the heart to Heaven, and of the mind to God; and therefore thou canst not expect God should ever hear thy prayers, when thou never madest them.

3. Consider whether thou hast made use of the right means that God hath appointed for the attainment of it.

4. If thou findest all things right and yet thou hast not the mercy, wait and pray, and pray and wait, till God bestows it upon thee; and if thou canst do so, be sure thy prayers are answered, though perhaps thou hast not the thing desired; for thou hast received a mercy, as great a mercy as thou canst desire of God, or God can bestow upon thee on this side Heaven, even an holy, praying, and waiting frame of spirit.

From these directions I observe—

1. How few there be in the world that ever pray.

2. How seldom they that pray the oftenest, do pray; every saying of our prayers is not prayer.

3. What short prayers the best of God's people make; they may say many words, yet alas; they pray but a little;—if we should take out of them every imperfect and distracted petition, how little would there be left behind, that could be called a prayer? Watch therefore; watch unto, watch in, watch after prayer, so shall thy prayers come up before God.

### DOCTRINES OF THE CHURCH.

#### Chap. 4.

#### DIVINITY OF THE HOLY GHOST.

The Divinity of the Holy Ghost may be proved from Scripture in the same manner that we have proved the Divinity of Christ. But the proofs of the former having been so fully considered, little need be said in support of the latter; as the arguments in both cases are much the same, — as many of them apply equally to both, and especially, as those who admit the Divinity of the Son, admit also the Divinity of the Third Person in the adorable Trinity.

Our fifth article thus expresses the sense of the Church on this point:—"the Holy Ghost proceeding from the Father and the Son, is of one substance, of the same majesty and glory, with the Father and the Son, very and eternal God." And in the Nicene Creed we profess to believe that He is "the Lord and Giver of life, who with the Father and the Son together, is worshipped and glorified." In proof of which we might easily show, that all the names, titles, attributes and operations of God are ascribed to the Holy Ghost, and that religious worship and adoration are paid to Him in the Scriptures. Thus "to lie to the

Holy Ghost," is said to be lying unto God. "The Temple of the Holy Ghost," is called the temple of God,—to be "born of the Spirit," is to be born of God.

Omniscience is ascribed to Him: for "who hath directed the Spirit of the Lord, or being his counsellor hath taught Him?"

"The Spirit searcheth all things, yea, the deep things of God." Omnipresence,—for "whither," asks the psalmist, "shall I go from thy Spirit, or whither shall I flee from thy presence?" Through Him (Christ) we both have access by one Spirit unto the Father.

A plain intimation of the several distinct offices which these three Divine Persons sustained in the scheme of salvation. The Son through whom, the Spirit by whom, and the Father to whom, we have access. "The Spirit also helpeth our infirmities," which he could not do, unless He were omnipresent. Omnipotence is ascribed to the Holy Ghost,—for he is "the power of the Highest." And Eternity, for He is "the eternal Spirit." Creating power is evidently ascribed to Him; for by His Spirit He hath garnished the heavens." "Thou sendest forth the Spirit," says the psalmist, "and they are created." In like manner Job,—"the Spirit of God hath made me."

Not only is Divine worship given to the Spirit of God, but his personality is distinctly recognized in that apostolic benediction—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."—And still more clearly and forcibly is it implied in this last commission of our Saviour to his Apostles—

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" evidently meaning, by this solemn dedication of christians to the worship and service of each, that equal honors should be paid them.

Now if the Holy Ghost were only a divine power, or energy, or quality, as some pretend, and not a person,—why are we required to be baptized in his name, as well as that of the Father and Son. But an uncontrovertible proof of the personality of the Holy Ghost is contained in that declaration of Christ, "when He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever he shall hear, that shall He speak, and He will show you things to come."—And again,—"when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me."

From all which texts,—and there are many others that might be mentioned, we infer that the blessed Spirit is properly a "Divine Person," equal with the Father and the Son, who, together are worshipped and glorified; and who together, form 'one very and eternal God.' Hence it is that our Church teaches us, in her inimitable Litany, thus to pray—"O God the Holy Ghost proceeding from the Father and the Son, have mercy upon us miserable sinners!" And at the conclusion of the Psalms, as also in many other parts of her service, directs us to ascribe equal and undivided glory to the Father, and to the Father, and to the Holy Ghost.

Nor is this a subject of doubtful importance, or of mere speculative interest; it is intimately connected with our dearest hopes. "It is the pillar and ground of which 'Jesus Christ Himself is the Chief Corner Stone,' and in which is built the 'Church of

The practical improvement to be made of this article of our Creed,—its effects on the hearts and lives of believers, will be seen when we consider more particularly the important office which the Holy Spirit sustains in the mysterious scheme of salvation.

In the impressive language of the eminently learned and pious Bishop Horne,—“Let us always bear the many privileges which the present generation enjoy in mind how essential a doctrine of our religion is joy, compared to the many privations under which the doctrine of the Trinity. For what is Christianity but a manifestation of the three Divine Persons, take up the language of holy writ and say ‘how shall we be engaged in the great work of man’s redemption, we escape if ye neglect so great salvation.’ I have begun, continued, and to be ended by them in their lives to see many churches erected in the County several relations of Father, Son, and Holy Ghost, in which I live, and when I compare this state of Creator, Redeemer, and Sanctifier, three persons, things with our first feeble efforts to build a log one God? If there be no Son of God, where is our redemption? If there be no Holy Spirit, where is our sanctification? Without both, where is our salvation? And if these two persons be less than Divine, why are we baptized equally ‘in the Name of the Father, and of the Son, and of the Holy Ghost?’ Let us not be deceived, ‘this is the true God and eternal life.’”—*Churchman’s Manual.*

*For the Colonial Churchman.*

I am an old man, and in looking back to the years which are past, I find my chief comfort in reflecting upon those portions of my life which have been devoted to the service of God.

When a youth of nineteen I landed with my father in the year 1783, in what is now the flourishing city of St. John, then a thick wilderness. We had suffered much in the American Revolution, and after all our troubles were glad to find a resting place in the wilds of New Brunswick.

Early trained to love the Church, and to esteem her Liturgy above every other mode which men have adopted for the worshipping of God, I have, through a long life, continued to venerate it with unabated attachment, and to love with increased ardour, that Church which I verily believe was established by Christ upon earth, and to which He has graciously given the promise that it shall continue to the end of the world.

Having removed the next year to St. Ann’s Point (now Fredericton) I longed for an opportunity to serve God in the Church of my affections. For this purpose I went to Manguerville about twelve miles distant, where I had the satisfaction to hear once more the service of the Church and a sermon from the Rev. Mr. Sayve, who was one of the commissioners for settling the loyalists in this province.

The following year I changed my abode, and went to what is termed the Long Reach, about twenty miles above St. John. It is unnecessary to say that at this early period, the scattered inhabitants had not much advantage from religious ordinances. The Clergy of the church were very few. I think it was about that time that the Rev. James Scovil settled at Kingston. In the year 1785, we undertook the building of a church at Oak Point, in the parish of Greenwich, by hewing logs, of which we designed to build it, but our attempt failed.—My father and myself used to travel on foot almost every Sunday, a distance of seven miles, to attend upon the ministry of the Rev. Mr. Scovil.

We had for a time, after I had been married, which was in the year 1786, the privilege of having the Rev. Mr. Pidgeon to minister to us in holy things; and after this I was accustomed to walk through the woods to attend divine service at the Kingston church.—I was confirmed by Bishop Inglis, at his first visitation of this province.

In the year 1796 I removed to the Parish of Sussex, and fixed my habitation about nine miles from the church, but this distance did not prevent my going pretty constantly, and that on foot, to the House of God.

My elder children were baptized by the Rev. James Scovil, and my younger ones, and their descendants, were admitted to that sacred ordinance by the late Rev. Oliver Arnold and by his son, the present Clergyman of our parish. I have lived to see my descendants of the 3d generation, and have the comfort to know that they have been admitted into the Christian church, in the way which Christ appointed, and many of them have with me knelt to receive the blessed sacrament of the body and blood of Christ.

Of fifty nine descendants all are living excepting four, which I consider a peculiar favour of the Almighty,—and for which, and all His other blessings, I desire to have a thankful heart.

I am aware there is not much in this simple narrative which may interest your readers; but when I

During the last season I had the satisfaction to see a small church erected within a moderate distance of the neighbourhood in which I reside. I exhort my children to follow on in the good old paths, for I am well convinced, from the experience of a long life, that there is no way in which God can be more sincerely worshipped than in the venerable Liturgy of the church of England.—May God’s best blessing be upon her, and upon that branch of her established in this Country,—may her Priests be clothed with righteousness, and her saints sing with joyfulness.—This is, and shall continue to be, the earnest prayer of an  
OLD CHURCHMAN.

From the British Critic.

COBBETT’S STATE OF ENGLAND.

“I was a sincere churchman,” says Cobbett, “because my experience had convinced me, that an uniformity in the religion of a country was a most desirable thing; because it was reasonable and just, that those who had neither house nor land, and who were the millions of a country, and who performed all its useful labours, should have a church, a churchyard, a minister of religion, and all religious services performed for them, at the expense of those who did possess the house and land. In a word, in the Church and its possessions I saw the patrimony of the working people who had neither house nor land of their own private property. For these reasons I was a friend, and a very sincere friend, and able to be a very powerful friend of the Church Establishment. An established Church, a Church Establishment upon Christian principles, is this,—that it provides an edifice sufficiently spacious for the assembling of the people in every parish; that it provides a spot for the interment of the dead; that it provides a priest, or teacher of religion, to officiate in the edifice, to go to the house of the inhabitants, to administer comfort to the distressed, to counsel the wayward, to teach children their duty towards God, their parents, and their country, (hence our parish schools!) to perform the duties of marrying, baptizing and burying, and particularly to initiate children in the first principles of religion and morality, and to cause them to communicate—that is to say, by an outward mark, to become members of the spiritual Church of Christ: all which things are to be provided for by those who are proprietors of the houses and lands of a parish; and when so provided, are to be deemed the property or the uses, belonging to the poorest man in the parish, as well as to the richest.”

“The county of Suffolk,” says Mr. Cobbett, “is the cracker county of England; it is the best cultivated, most ably, most carefully, most skillfully, of any piece of land of the same size in the whole world: its laborers are the most active and most clever; its farmers’ wives and women, employed in agriculture, the most frugal, adroit, and cleanly, of any in the whole world: it is a country of most frank, industrious, and virtuous people; its towns are all cleanliness, neatness, and good order.” But, say Voluntaryes, why attribute these benefits as resulting from the Established Church? We will allow Mr. Cobbett to reply:—“In the county of Suffolk, there is a parish-church in every three square miles, or less; and it is thus divided into parishes so numerous, as for the people everywhere to be almost immediately and constantly under the eye of a resident parochial Minister.

“Get upon a hill if you can find one in Suffolk or Norfolk,—and you may find plenty in Hampshire, and Wiltshire, and Devonshire,—look at the steeples—there is one in every four square miles, at the most, on the average. Imagine a man of some learning, at the least, to be living in a commodious house, by the side of one of these steeples, almost always with a wife and family: always with servants, natives of the

parish gardener, groom, and all other servants. A huge farm-yard; barns, stables, threshers, a cart or two, more or less of gibe, and of farming. Imagine this gentleman, having an interest in the productivity of every field in his parish, being, probably, the largest corn-seller in the parish, and the largest rate-payer; more deeply interested than any other man can possibly be, in the happiness, morals, industry, and sobriety of the people of his parish. Imagine his innumerable occasions of doing acts of kindness; his immense power in preventing the strong from the oppression of the weak; his salutary influence, coming between the hard farmer, if there be one in his parish, and the feeble or simple-minded labourer. Imagine all this to exist, close alongside of every one of these steeples, and you will say at once to yourself—‘Hurricanes and earthquakes must destroy this Island, before that Church can be over-set.’ And when you add to good manners, of mildness, and of justice, that his life and conversation are constantly keeping before the eyes of his parishioners;—when you add to all this, that one day in every week, he has them assembled together, to sit in silence, to receive his advice, his admonitions, his interpretations of the will of God, as applicable to their conduct and their affairs,—and that, too, in an edifice rendered sacred in their eyes, from their knowing that their forefathers assembled there in ages long passed, and from its being surrounded by the graves of their kindred;—when this is added and when it is also recollected, that the children passed through his hands at their baptism; that it is he who celebrates their marriages, and performs the last and sad service over the graves of the dead: when you think of all this, it is too much to believe it possible that such a Church can fall.”

INTELLIGENCE.

*Church of England and Dissenters*—It is delightful to find that there are not a few of the pious dissenting ministers in England who will not join to the unhallowed coalition which, if successful, must eventuate in the establishment of the papal upon the ruins of the Protestant Church. The following extracts from opinions of dissenting minister is are copied from the *British Magazine* of January, 1837.—*Southern Churchman.*

“If it be lawful to institute Christianity, it is lawful to perpetuate it. Because there is a decayed beam in the roof, is it necessary to pull the barn down, when it can be removed, and a sound one substituted? It is much better to heal, if possible, a diseased limb, than at once to amputate; and I call upon the advocates for church annihilation to point out an equal substitute for it. With any thing less than its utter destruction, I am fully persuaded that neither popery nor infidelity will be satisfied, and I implore my brethren to keep an equal distance from them both: they stand not in need of their assistance to advance and carry their claims. The people of God have but one common interest; many a holy devoted minister in the establishment is laboring to promote the glory of God in the salvation of souls; and it is but solemn mockery to bless God for their success, and to pray for its increase, while their hands are stretched out to unroof the building that covers them. If the church be a field, the tares are not to be rooted up to the destruction of the wheat. Where there is one faithful holy minister of the establishment, I would to God there were a hundred.—Churchmen and dissenters, we should all find enough to do. Because my fellow shopman gets more custom at his counter than I do at mine, that’s no reason that I should quarrel with him, so that the master gets the profits.

\* \* \* \* \*

“There are thousands and tens of thousands of holy devoted people in the establishment, and who there received their first impressions, many of whom would be deprived of those means, if the churches of the establishment were swept away; and I again repeat, that to sweep them away is the great object to be obtained by the combined operations of infidelity and popery.”—*Letter of Dr. Warr, dissenting minister of St. Leonard’s, near Hastings.*

We are happy to have it in our power to intimate the following act of Christian patriotism, are exhibited by Mr. Wood, a woollen manufacturer in the parish of Byerley, near Bradford, Yorkshire. May the example stimulate many others to go and do likewise; and it is with this hope that we give the relation the prominence which we now do. As for Mr. Wood, we are persuaded he would rather that we spared our relation and our comments. His satisfaction on the occasion must arise from another source than man's opinion or man's applause, even from Him who in great mercy has given him faith to believe in simplicity of heart the divine warnings:—"He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay again." There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it increaseth to poverty. The liberal soul shall be made rich, and he that watereth shall be watered also himself."

Mr. Wood has resolved to build and endow, exclusively at his own expense, a church and school at Bowling Ings, near Bradford, in Yorkshire. The church, we learn from unquestionable authority, will cost at least £6000, the school £1000, the house £400, and the ground on which the whole is to stand, including the churchyard, is valued at £2000 more, while Mr. Wood is to come under regular bond to the minister of the church, securing him a yearly income of £300. The seats in the church (the foundation-stone of which was laid about a month ago) are to be let at a low rate, with a view to the general accommodation of the population, so that, were they to be all let, the nett income arising from the church would not amount to one-half of the above sum. All this, as a king, does this Araunah give to the King of kings; and we bless God on his behalf.—*London Record*.

The following remarkable story is related of the plague:—An individual retired to the country near Adrianople, for the purpose of being removed to a distance from contagion of the disease which prevailed in the city. He had remained more than two months in his retreat, when one day he took a fancy to shoot a crow which was passing over his head. His children picked up the crow, and played some time with it. The next day three of his children were successively seized with the plague, and in the space of eight days the house was entirely deserted, all its inhabitants having fallen victims to the disease. It was supposed that the crow had belonged to one of the bands of those ravenous birds which had fed upon the carcasses of some peasants who had perished of the disease, and had been abandoned in the fields.—If the story be true, it affords a singular proof of the contagiousness and virulence of the disease.—*Daily Advertiser*.

*New Orleans*.—The prospects of the Church in this city, are more auspicious than at any other period. The new edifice has been used for divine worship this winter, and it has been well filled. The exterior is not yet quite completed, nor has the new organ arrived. Last week, seventy-five of the pews were sold at auction, subject to such annual rent as the vestry may impose and brought the unexpected sum of \$64,142. Of the remaining pews in the body of the Church, one is reserved for the Rector, four for strangers, and twenty-three to be rented annually to the young men and transient persons who resort in such numbers to New Orleans. The pews in the gallery are free. The few reserved for renting, would bring at public auction, at least \$15,000. A sum of near \$20,000 for the pews of a building which, together with the organ, cost only about \$53,000, must indicate a very favorable state of feeling in regard to our Church. At a meeting of the Vestry last evening, the Rev. President Wheaton was unanimously elected Rector of the parish.

The ruins of a new parish, in the upper Faubourg of the city, are rapidly gathering, under the Missionary labours of the Rev. Mr. Wheat. Already liberal offers have been tendered for the erection of a new Church, and I am persuaded that in two or three years a new Church may be built, and a new congregation formed, as large as that of Christ Church.

The parishes in Natchez and Mobile, are also in a

prosperous condition. In the latter parish, their pews were lately rented, for one year, for between \$8,000 and \$9,000. They are in a temporary building, which cost only about \$4,000!

## Extract from a London Letter.

## PULPIT ORATORS, DR. BENSON—CROLY—MELVILLE.

I am pretty regular in attendance at the Temple church, not without great gratification. Dr. Benson is our preacher, a man who is now fairly esteemed a leading candidate for the next vacant see, and worthily. His learning is deep, and his manner of showing it very delightful. There is scarcely a text on which he does not amuse his hearers with the opinions of commentators, and eventually mark out an meaning of his own, which you are willing to recognize as the most clear and consistent. His style is completely argumentative, and though a fine imagination, with great persuasive power, cannot but be conceded him, they are so finely tempered, that they appear (as they should do in the pulpit) merely as collateral aids to his other more fit efforts at conviction by solemn perfect reason. How great the contrast between him and Croly! The one never preaches extemporaneously, fearful of becoming tedious and diffuse; the other boldly does so continually, and is most wretchedly liable to those charges. Croly can scarcely conceal his authorship, even in his highest endeavours at effect. Benson is always in the pulpit. You can scarcely wish for any thing more impressive and suitable than his style: his perorations are chaste, and, though independent in tone, still moderate. Those of the other are full of tropes, and a strained expression, which, to say the least, are miserably out of place.

\*\*\* I have heard Melville 'twice lately. He is the most impassioned and most eloquent speaker I ever heard. Every muscle, every vein seems agitated, in company with his soul. His head partakes a constant vibratory motion; his action is strong and energetic, not persuasive: in fact, the whole tone of his oratory is of that lofty kind which is intended to strike the conscience, not to wheedle the affections. Perhaps the passion of his style is at variance with the severity of our Dr. Benson, but that does not lessen his powers as an orator, and for the effect which he produces on the general mass, it is doubtless trebled by it. He is in constant requisition for charity sermons, and his chapel at Camberwell presents the scene of jostling and crowding on ordinary occasions which our city churches show when his presence is foreknown. He is, you know, an orthodox churchman, full of zeal for the establishment, and aiding with the full influence of his genius the great work now on foot of building additional churches in the different parishes of the metropolis. He never preaches extemporaneously, and is, consequently, never tiringly diffuse. His diction is frequently full of inspiration, his manner strongly argumentative. One phrase I remember. He was speaking of the contrast visible between the poor man and the rich, in matters of religion; the one regarding it as his last hope, the latter seeing in it nothing but a near counsellor of truth. "The poor man," says he, "receives the charter of immortality, and finds that he has gained two worlds," and such is his usual style.—

*Churchman*.

*Germany*—Facts are constantly coming to our knowledge which go to show decisively that evangelical religion is making progress in Germany. There is a great demand, for instance, for Luther's smaller catechism. Twenty thousand copies have already been printed, and the demand still continues. Another encouraging fact is, that a new translation of Baxter's *Saints' Rest* has just been published. His *Call to the Unconverted*, and *Dying Thoughts*, are also in press.

## PRAYER BOOK AND HOMILY SOCIETY.

*Issue of Books and Tracts*—The issue of Books during the Year has been as follows:—Prayer-Books, Psalters, Books of Homilies bound, 16,015; Homilies, and Festival Services, and Articles of Religion, as Tracts, 114,272—exceeding the issue of the former year by 2768 Bound Books, and 32,012 Tracts; and making a total issue, from the commencement of the Society, of Bound Books 309,417, and of Tracts 1,937,259.—*24th Report*.

*Visits to Ships in the Port of London*.—The total number of Ships visited and revisited during the past year, in the London River and dock, amounts to 3019; of these, 338 have been spoken with particularly, and supplied with books. The commanders of 82 of these vessels regularly hold Divine Worship on Board when Sabbath is spent at sea; 123 attend to this duty occasionally; and 633 entirely neglect it.

*Notices of Foreign Proceedings*.—The Prayer Book in Polish, translated by the Rev. Dr. Gerlach, is passing through the press. A reprint has been made of the Society's Spanish Prayer-Book, the former edition having been exhausted. Editions of a new selection of the Collects and Prayers in French, and also of a selection in Dutch, have been published.

*The Liturgy a Bulwark of the Reformation*.—At a period when the Religious World presents to view a troubled sea of unsettled opinions, conflicting thought, deserted standards—fanaticism and enthusiasm warring with sober truth and holy practice—old errors fiercely contending for re-admission to the faith of men—metaphysical notions entrenching on long fixed sentiments—and the Christian Mind driven to and fro, often almost reckless as to reaching the haven of eternal rest, or even to the very existence of such a haven—under such circumstances, we have to thank God that the Prayer-book has been and continues to be, under Him the sheet anchor of the Church; which though she may have felt the swellings of the billows as they rose and fell, and the force of the tempest which has swept across her, is still safe—riding out the storm, which has spread such wide desolations among the Sister Churches of the Reformation. Within her pale, the great principles of that great still flourish; evincing the superior wisdom of the English Reformers in establishing a Liturgy as the bulwark of the Reformed Religion.

*African discoveries*.—The Asiatic Journal for January, says the Journal of Commerce, contains some account of the exploring expedition recently undertaken, by Dr. Smith and others from Cape Town, South Africa, into the interior of the continent. It appears that the expedition penetrated almost as far as the tropic, found a very healthy climate, and returned in excellent condition, with an immense variety of drawings and specimens of natural history. The artist who furnished the zoological part of the collections is said to have set out on his hazardous adventure in a state of health which hardly allowed a hope of his being able to reach the frontier of the colony, and to have returned a strong, robust, and healthy man. In the words of Sir John Herschell, he was "a living and thriving proof of the salubrity of the country traversed." This is an important fact in reference to African colonization. And yet colonizationists are charged with inhumanity in wishing to remove so many of our free colored people as are disposed to emigrate, from a country where they scarcely increase at all, and from cities where 1 in every 27 of them dies annually, to the fine and healthy countries in the land of their fathers. Dr Smith is about to set out on a new expedition into the interior, with a view to further and more extensive researches.

*China*.—A correspondent observes—"China may not yet be open for the actual entrance of our Missionaries, but it will do no hurt to build a wall of light around her. Then, as the old wall tumbles down, there will be a bright shining through every breach, and truth will make her way in even before her heralds."

The plague at Constantinople had positively abated. There had been admitted within a week to the Greek Hospital only 22 sick. The Greek Patriarch, on application, had made a statement of all the persons of his religion who had died of the plague since the disease broke out. The number was 4303, including Constantinople, and the environs to the mouth of the Black Sea.

A private letter states that the Rev. Mr. Medhurst, who reached England in August last, has already succeeded in procuring subscriptions to the amount of £2000 for China, and that several Missionaries had offered for that field. Mr. Medhurst is of the London Missionary Society.—*Spirit of Missions*.

## FROM THE CORRESPONDENCE.

*Of the Society for the Propagation of the Gospel in Foreign Parts, for 1836.*

*Extracts from Archdeacon Wix's Journal, concluded.*

## NEW FOUNDLAND.

Sunday, April 26.—The wind having abated in the night, J. Beaufit and his neighbours were up at four, A. M., and rowed me through 'the young ice,' which, from the frost at night, was, in some places, very thick, to Fachieu Harbour, Fachieu Bay. Here lives a respectable widower, with a little family of children, whom he endeavours to bring up religiously. Another man, with his wife and family, are also living here in idleness, and disregard of all religious duties. He declared, at once, a disinclination on the part of himself and family to profit by my services; the widower, therefore engaged to follow me to Muddy Hole, the next settlement in my line of visits, considering suggesting that I might make more expedition, and fulfil my objects better by availing myself of the present mild day, than by staying to hold service in his single family. On this we proceeded to Muddy Hole, three miles. A few hundred yards from the mouth of the harbour, we met J. W. the principal planter. He was on his way to Fachieu Bay for 'stuff,' or wood, with three daughters and a son, in a punt. He was informed of the arrival of a Clergyman of his own Church; but I grieve to say, that though he was the father of ten unbaptized children, he declined giving up the secular work by which he was profaning the Lord's day, and did not even make the offer of his house for prayers during his absence. On reaching Muddy Hole, which is a singular little gut behind a rock, and makes no show from the sea, we tried to get admittance for service in the house of another professed member of the Church, J. F. He, however, though the sun was now high, was still in bed, and the other inmates of his house were only dressing themselves. This heathenish man, on being told the object of my visit, refused to get up; he 'did not think prayers of any use!' Thus repulsed, I proceeded. On arriving at Richard's Harbour, about a league farther on, I found that one of those scourges of this coast, a floating frog shop, under the name of a 'trading vessel,' had been sojourning in Muddy Hole, last week, and had kept 'all hands,' during the time of its stay, in a state of intoxication; and it was likely now, that they had not a stick to burn, or a fish for the kettle; and, as this floating nuisance had only left the place the day before, it was not unlikely that the fumes of the intoxicating poisons thus supplied, had not yet evaporated.

Having spent the whole preceding week in idleness, and dissipation, and excess, they grudged the Almighty this His own day of rest. The singular indifference of these sad people was now explained. If God should ever give them the privilege of another visit from a Missionary, I pray they may be better disposed to hear meekly God's word, and to receive it with pure affection, and to bring forth the fruits of the Spirit. This instance of heathenism stands almost alone in my experience. I cannot say, quite alone; for I record with pain, that in another part of Fortune Bay, on the other side of Harbour Boston, a youth, whose uncle was urging him to kneel, during the public prayers, almost disturbed the service by the loud strain in which he gave utterance to the rude and godless remark, that he was not disposed to wear out his knees by praying! Surely, the next generation is likely to suffer much deterioration in settlements such as these, unless the Missionary shall shortly be supplied to them, who may go among them with affectionate anxiety, and warn them of the peril of their present carelessness.

How different were the manners of the people of Richard's Harbour, at which we now arrived, and where we obtained some refreshment, of which my kind crew, after their long row, were much in need. John Hardy, a former parishioner of the Rev. — Jolloffe, of Poole, had lived forty years in Newfoundland, during the greater part of which time, he had regularly employed himself, on Sunday, in reading prayers and a sermon to the families around him. For this occupation he was preparing at the moment of my arrival. He gladly ceded his office to the commissioned minister, and we had two full services, and

eight baptisms. Among many other good books in this house, were 'Bishop Wilson's Introduction to the Lord's Supper,' and 'Stanhope's Meditations for the Sick,' with the stamp of the Christian Knowledge Society. Among the children baptized were three belonging to a widow, who would soon become the mother of a fourth. I had observed, that some reflections in my morning discourse on the occasional suddenness of death, seriously affected her, and I found, that her husband had, only in February last, died in a manner awfully afflicting. On his return from deer hunting, he had fallen down one of the cliffs, which were then within sight of our window; these are stupendously high upon this part of the coast: he had fallen 200 feet at least, without any break to his fall, and had breathed his last within a few hours."

*Extracts from a Journal of a Visit to the South-east Coast of Nova-Scotia, in the months of December and January, 1835-6, by the Rev. John Stevenson, A. M.*

December 16, 1835.—Departed from King's College, accompanied by Mr. H. Hamilton, A. B., a candidate for holy orders. On the 16th we sailed from Halifax in a small shallop, while the thermometer was 8° below Zero; and arrived, without any accident, at the mouth of Sheet Harbour on the evening of the 19th. Our course being here obstructed by ice, we stepped out of the vessel, and walked up the harbour to arrange for divine service on the following day. We had nearly six miles to travel on newly-formed ice after night overtook us, which was a difficult and dangerous enterprise.

Sunday, 20th, I performed three distinct services, two in the meeting-house, and one in a more remote part of the settlements. On each occasion I was attended by fair congregations. Mr. Jackson, the Society's late catechist, has closed a pious and inoffensive life: his place is now supplied by one of the Presbyterian deacons, who still adheres to the offices and forms of our liturgy. This denomination having no provision of its own for public worship, in the absence of an officiating minister, has here, with the consent of their Minister, adopted the service of our Church, for which they entertain great reverence and admiration. This is the only station upon the shore where the members of the Church are in the minority; and its cause may be traced to the circumstance of the Presbyterian ministers having long

preoccupied the ground. 21st, was so severe a day that I could neither proceed on my journey, nor reassemble the inhabitants for worship. I devoted much attention to an aged woman, confined for years to a sick bed, and was enabled to raise her hopes, and soothe her afflictions, through the promises of the Gospel; but she was deprived of the highest consolation of religion, the pledge of our Redeemer's dying love, from the want of wine. Several persons accompanied me from hence, as I returned, on a perilous expedition to Pope's Harbour, to enjoy an opportunity of participating in the blessed Sacrament.

22d.—We departed at daylight, and did not reach Beaver Harbour until three o'clock, after great exertion wading through deep, untrodden snow. The kind people were surprised and overjoyed to see a Missionary at this unusual and inclement season. In the evening I had recovered sufficiently from the effects of my journey, to hold divine service. The whole population, old and young, collected, and hung around me till a late hour. The old, I exhorted, the young I catechised; all knelt in prayer. The children acquitted themselves well, and reflect credit upon Miss Winter, the only qualified person in the place, who acts as reader and mistress of a Sunday school. In these pious exercises the night passed delightfully and profitably away, and beguiled us of the fatigues of the day. The inhabitants are the descendants of Dutch Presbyterians; but most of them have conformed to the Church, and been confirmed. The wavering principles of many were settled and determined by the late confirmations on the shore; and in the lives of still more, I trust and believe, the salutary fruits have appeared.

23d and 24th, were spent in the same manner, travelling by day and officiating at night. In our progress downwards, through the several stations, appointments were made for divine service at each of our turn.

25th.—Morning service was held at Mary Joseph, and evening at Nekum Secum, the adjoining settlement. No former Christmas had been hallowed at either of these places by public worship; and it was satisfactory to see the people disposed to attend divine service both on this occasion, and for the future, in preference to the usual scenes of revelry. I have long looked in vain for some fruits of my ministry here, but at length I have reason to hope, the word of God has reached the hearts of numbers. On this day I was listened to not only with fixed attention, but with strong emotion. The preparation previous to confirmation, and the confirmation itself, had produced a very good effect. The people are become desirous of educating their children, and employed a Teacher, whom your Lordship kindly supplied with books, during part of last winter. As no single station, however, is capable of maintaining a permanent school-master, an itinerant master is about to be employed, who will be required to distribute his time, in stated periods, among several places in succession. It may convey some notion of the extreme indigence of these parts to relate, that the late master has not yet received his full fees, although his quarter's salary, for twenty pupils, amounted only to twelve dollars, out of which he had to board himself. We spent the night very miserably, in a small unpartitioned log hut, crowded with three different families.

26th.—Rained, without intermission, the whole day. We were obliged, nevertheless, to advance on our journey, and fulfil our appointment. We reached Nekum Cough for breakfast, after full three hours' heavy and uncomfortable walking through dissolving snow. In consequence of the unfavourable day, we had but a small congregation. John Smith is the principal inhabitant; he has a large family, and five of his sons are married, and settled around him. The father adheres to the profession of his ancestors, who were Presbyterians; but his family have attached themselves to the Church, have been confirmed, and mostly become communicants. The eldest son officiates as lay-reader.

We set out for Quoddy immediately after service, where we had several engagements for the approaching Sabbath. The path, of about nine miles' extent, lay partly through the woods, and partly over the sea, now deeply covered with rain and snow water above the ice. Night came on while we were thus walking upon the sea, and we must certainly have been lost but for a skilful guide, who happened to be with us, and directed our course to the shore. We arrived at Quoddy, thank God! without any accident, and awoke next morning quite refreshed, and prepared for duty.

27th.—Sunday morning, the storm continued; and my hearers, exceeding sixty in number, were thoroughly wet in coming to hear me. When a Missionary, they said, had come so far, at such a season, to visit them, they could not allow any temporary inconvenience from the weather to prevent them from meeting him: nor did they part with me here, but attended me, in a large body, through the services, at the two next stations. At three o'clock we arrived at the house of Leonard Baker, where there was an appointment for the afternoon; but just as we entered the door, his wife, from perfect health, was suddenly struck speechless by apoplexy. She was immediately relieved by one of the company, which afforded temporary relief, but failed to restore her paralyzed power. The poor woman, now more composed, having signified a desire that divine worship should proceed, I delivered an address suited to the occasion, from the words, "Watch and pray, for ye know not when the time is." It was altogether a most moving scene. Stretched before us lay the afflicted woman, deprived of speech and motion by the sudden visitation of God. Around were weeping friends and sympathising neighbours. All were now repeating or singing psalms of praise; now prostrating themselves, in fervent supplications, before the throne of Divine mercy. Under such awful and affecting circumstances, it required little "excellency of speech and of wisdom" to excite and impress the spectators. May the feelings and resolutions thus awakened be sanctified and strengthened by divine grace! Still followed by my hearers, who continued to increase as we advanced, I hastened to observe my third engagement at Mr. Whitney's, of Salmon River, where our pious exercises did not terminate till ten o'clock.

The solemnization of the Sacrament was much desired, to hallow the duties of the day. Mrs. Baker, and many more, were "hungering and thirsting after it." This blessing is so often withheld in the poorer settlements, from a want of the elements, that I must in future provide wine for sacramental purposes. Every day there were baptisms, which I have not thought necessary to notice.

28th.—Returned to Sheet Harbour, where a congregation was expecting us. It required great exertion to be punctual to the hour, owing to the difficulty of crossing the brooks, which the late rains had swelled so as to inundate large tracts of country.

29th.—We passed, with a boat, to Taylor's Head. We hauled the boat over the ice about four miles of the distance; about as far as she was propelled by oars in the open sea; during the remainder, we had to cut our way through fields of floating and forming ice. The various modes, and the novelty of the conveyance, were exciting; and the exertion repelled the cold, which this day was intense. We were at the Head in good time; the people were in waiting, and we immediately commenced public worship. They were quite illiterate, and capable only of oral instruction; but so desirous of profiting by every opportunity, which comes in their way, that they frequently attend a minister from place to place, for three or four successive days. Not an individual in the place knows a letter, with the exception of one female. In this situation are five large families, growing up. The woman was my only resource, and she readily consented to teach a Sunday school, and read the prayers and a sermon. Any endeavour to worship God, however imperfect and humble, is infinitely better than none at all. As the men are unemployed in winter, I pressed upon them all the duty and advantages of applying themselves to learn to read; and they expressed a strong desire and determination to make the trial. Through your Lordship's bounty, I sent them an ample supply of books from Halifax. A crew volunteered to conduct us to Gerrard's Island,—a very arduous task, as the course was much obstructed by ice.

30th.—Last night and this morning were chiefly occupied in raising and cheering the spirits of an unfortunate widow, who had sunk under the pressure of accumulated afflictions, into a state of insupportable despondency. A little after ten o'clock, I officiated at Pope's Harbour, where nearly seventy hearers were assembled. I exhorted them, in an address after sermon, "not to forsake the assembling of themselves together," nor to neglect "bringing up their children in the nurture and admonition of the Lord." These important objects had often been aimed at, but never permanently nor effectually attained from the want of a competent person to officiate. This deficiency was now happily supplied by a serious and fit person, who had recently settled in the vicinity; he cheerfully undertook to officiate in future as reader, and at the same time superintend a Sunday school; other teachers likewise offered their services, and the machinery of the school was forthwith organized. Both arrangements went into successful operation on the following Sunday; and I did not neglect to provide proper books. The advantages of Sunday school cannot be too highly appreciated on these shores; where other schools cannot be upheld, and no other available means exist of instructing the rising generation, and pushing forward the march of knowledge and civilization.

It had long been the prayer of the inhabitants to have a place of worship, dedicated to God, among them; but the prospect of seeing it accomplished was, in all human probability, very remote: what they were unable to work out, by their own means, it has pleased Providence to effect, by raising up help to them, through the Society. The late benevolent spirit of S. O. will now enable them, with their own labour and contributions, to erect a respectable little church. For this most charitable and judicious application of the Society's Funds, I join with a grateful and exulting people in offering fervent thanks. Owing to the broken and insular form of the shore, and the eagerness of those residing at the extreme points to have the church placed as conveniently accessible to themselves, there was much perplexity in fixing upon a site at once eligible and satisfactory to all parties. A situation has at length been selected, the foundation is laid, and the materials for the frame

conveyed to the spot: so that in the course of next summer we may expect to see a house raised to God in this desert place; and many, very many, for the first time, to "enter into His gates with thanksgiving, and into His courts with praise." I devoted two different Sundays to this settlement during the summer, when my congregation averaged two hundred, and my communicants thirty.

The prospect of a church, and of a settled minister, induced me to encourage the cultivation of sacred music, as an accompaniment to public worship. The people were charmed with the proposition, and immediately enrolled themselves among the pupils of a master whom I brought with me from Sheet Harbour, for the purpose; he will also teach at Shoal Bay and Ship Harbour, giving two evenings in turn to each: his usefulness will be retarded by the general want of education; but he must resort to the old method, however jarring to the harmony, of giving out the line. I visited and administered the sacrament to a sick person, in which fifteen other individuals participated.

We intended to spend the night at Shoal Bay, but I was occupied so long in various engagements, that darkness, accompanied by a snow-storm, overtook us, at Tangier, and we were glad to take shelter in a small hut; here we spent the evening among the neighbouring families, in expounding a chapter of Scripture, prayer and pious conversation. In all my intercourse with the inhabitants of these shores, where instruction is so much wanted; and so few opportunities occur of receiving it, I endeavour, through Grace, to turn, to keep up, and confine my discourse to religious subjects; "instant in season and out of season, to reprove, rebuke, exhort, with all long-suffering and doctrine." At all places and times, I have invariably found this course of proceeding not only essentially useful, but highly acceptable to the people.

31st.—Rising early, we reached Shoal Bay for breakfast; at ten o'clock the people had collected and worship commenced. Mrs. Fergalt, whose husband I lately strove to prepare for eternity, met me in mourning and tears. Mr. Glaucer on the contrary, who then appeared in equal danger, was quite restored, and gave thanks and praise to God for his great deliverance. I had to lament the loss of Henry Shelburt, our lay reader, who, with his brother-in-law and whole property, perished recently in a storm, and left a destitute wife and family; an old man now acting as schoolmaster performs Divine Service. May these afflictions be sanctified and rendered salutary to the souls of the survivors! The inhabitants of this settlement are, without any exception, zealously attached to the English Church. They wished to erect a little chapel for themselves, but I recommended them rather to join with the church at Pope's Harbour.

In the afternoon, we set out for Ship Harbour, where I was anxious to be on New Year's-day; under the direction of a guide, we crossed this dreary waste of barmens, woods and lakes, without snow-shoes; and attained the end of our journey in about four hours, excessively wearied and exhausted.

To be concluded in our next number.

**Australasia.**—The missionaries of the Church Missionary Society among the natives in New South Wales are paying constant attention to the collecting of words, and analysing them, forming a vocabulary, and arranging matter for a grammar. Various portions of the Scriptures are in the process of translation.—*Biblical Rep.*

A self-registering Anemometer has been constructed in England, by means of which a constant registry is kept,—not only of the direction but also of the force and velocity of the wind. A self-registering rain gauge is also attached to it, which notes the quantity of rain, and the precise time at which it falls.

A religious Newspaper is printed in the Sandwich Islands, in the native language, which has 2000 subscribers, at one dollar a year, and more than 50,000 copies of the hymn book in that language have been called for by the natives, and furnished by the press. Seventeen years ago, the language had not even an alphabet.—*Western Christian Advocate.*

A private letter from London mentions that the Bishop of London's subscription list for the building of fifty new churches in the Metropolis, now amounts to upwards of £100,000 sterling.

## YOUTH'S DEPARTMENT.

HYMN.

Teachers.

Children, now your voices raise,  
Give to God your highest praise;  
'Tis to him alone you owe,  
Every blessing here below.

Children.

Lord to Thee our songs would rise,  
Mounting upward to the skies;  
Ever let our praises be,  
Clicerfully ascribed to thee.

Teachers.

Jesus, from His starry throne,  
Looks with eyes of mercy down;  
And rejoices to survey,  
Children who delight to pray.

Children.

Saviour, make thy presence known  
While we worship at thy throne;  
Kindly condescend to shed,  
Blessings on each teacher's head.

Teachers and Children.

Gracious Father, bless us all,  
While before thy feet we fall;  
Till at length we sing thy love,  
In the Courts of Light above.

E. Demer.

It is impossible to view the cheerfulness and happiness of animals and birds without pleasure. The latter, especially, appear to enjoy themselves during the fine weather in spring and summer with a degree of hilarity which might be almost envied. It is astonishing how much man might do to lessen the misery of those animals which are given to him either for food or use, or for adding to his pleasure, if he were so disposed. Instead of which he often exercises a degree of wanton tyranny and cruelty over them which cannot be too much deprecated, and for which, no doubt, he will be one day held accountable. Animals are so capable of showing gratitude and affection to those who have been kind to them, that I never see them subjected to ill treatment without feeling the utmost abhorrence of those who are inflicting it. I know many persons who, like myself, take a pleasure in seeing all the animals about them appear happy and contented.

Cows will show their pleasure at seeing those who have been kind to them, by moving their ears gently, and putting out their wet noses. My old horse rests his head on the gate with great complacency when he sees me coming, expecting to receive an apple or a piece of bread. I should be sorry to see even my poultry and pigs get out of my way with any symptoms of fear.—*Jesse's Gleanings.*

THE EARTH.

The Earth is situated in the solar system, between Venus and Mars. It is somewhat larger than Venus. It goes round the Sun in three hundred and sixty five days, five hours, and forty-nine minutes. It is attended by one moon.

There are many worlds in the solar system, larger than ours, and, perhaps, in other parts of the Universe there may be thousands and thousands of worlds more rich, more glorious, and more beautiful than our Earth; nevertheless our little world has perhaps received more glorious tokens of the divine love than any other amongst the countless numbers of those which present themselves to our sight on a clear evening; for it is on this Earth that God was manifested in the flesh, and it is written of it, that God so loved the world, that 'whosoever believeth on him should not perish, but have everlasting life.'

We have also a promise of a happy time to come when the whole Earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

RIDDLE.

I want to know that Ancient's name,  
Who sought to kill a pious youth,  
Yet in that act was free from blame,  
And only followed sacred truth.

Answers in verse are requested.

## FROM THE CORRESPONDENCE

Of the Society for the Propagation of the Gospel in Foreign Parts, for 1836.

From the Lord Bishop of Nova-Scotia.  
NEW BRUNSWICK.

We proceeded to Margerville (twelve miles), only looking at the church at Benton, and then crossing the river. A large congregation was assembled. Dr. Jacob, who met me here, and had assisted the Rev. Raper Miner in preparing an adult for baptism, read prayers, in the midst of which I baptized the adult, who had requested the Clergymen to be the witnesses of his solemn engagements as a disciple of the Saviour. I then preached to attentive hearers, confirmed twenty-four persons, among whom was the baptized adult, and afterwards addressed the congregation on the necessity for their endeavours to make suitable repair of their church, and provide for its support according to their ability. We were afterwards detained by heavy rain till six o'clock, when we were obliged to cross the river, and proceed twenty miles to Gage Town. Our road, for eight miles, ran through so deep a wood that we could never see our horses while we were in it, nor any glimmer of light, except an indistinct streak through the opening of the leaves immediately over our heads. Our progress was necessarily slow; but we were protected from harm, and were at the Rev. Mr. Clarke's before midnight. He, and several other gentlemen, had ridden some miles to meet us, but were turned by the rain, which they supposed would prevent our arrival.

Sunday, August 23.—The weather was now very favourable, and the church at Gage Town was crowded by nearly four hundred persons, of whom twenty-three received confirmation. I preached and afterwards addressed the congregation on the state of the Church; and the duties which it laid on them. In the afternoon I preached again to a less crowded, but not less attentive congregation. The Rev. George Jarvis, who met us here, read prayers. Here, as at Fredericton, it is my hope that the congregation will make provision for an assistant to their amiable minister, whose usefulness would thus be greatly increased.

Monday, August 24.—We crossed the river at an early hour, with several gentlemen of Gage Town, on our way to the churches on the shores of Grand Lake, a sheet of water more than thirty miles in length. Although the prospect for our boat was favourable, I preferred the certainty of a land conveyance; and, therefore, availed myself of the kindness of Mr. Scovil, of Waterborough, who drove me to the church at White's Point (ten miles). The Rev. Mr. Wood met me, and a congregation of more than one hundred and thirty persons, of whom thirteen were confirmed, and I addressed them and all others upon the importance of continuance in well-doing. Here also, as in all other places, I impressed upon the congregation, in a separate address, the calls which were especially made upon them at the present time. I was now obliged to embark, and cross the lake (four miles) to Trinity church, (in the parish of Canning,) which I consecrated. Only one candidate was presented for confirmation. I preached again and again addressed my hearers. We re-embarked at six, and the lake which had been tranquil, though seldom still for a day, was now in tumult. We had to contend against a head sea, and as our boat was overloaded, she shipped so much water that all were thoroughly wet. It was nearly midnight when we returned to Gage Town, having been absent sixteen hours, during which our boat was rowed thirty miles.

Tuesday, August 25.—We left Gage Town for Coates Hill (eighteen miles), an Irish Protestant settlement, in the Forest. In a former visit to this part of New Brunswick, 1830, there was only a blind path, scarcely fit for a horse to travel, and several of my party lost their way. Now we could drive in the light waggons of the country, and several friends from Gage Town attended us. The frame of a church was raised, and it will be ready for service at Easter. A larger congregation than any house in the settlement could contain, were collected; and, although the service was commenced in the most convenient house we could find, we were obliged to let the whole congregation remain on the outside, and I addressed them from the porch, where twenty-eight candidates for confirmation, of very serious demeanour, knelt around me. No people can be

more affectionate than the inhabitants of this place, who are full of gratitude for the monthly visits they receive from the Rev. George Jarvis, with great toil and inconvenience to himself; which he considered greatly overbalanced by the comfort and encouragement which cheer his labours, for the spiritual advancement of a people who love their Church and their Clergyman. We were obliged to travel some miles out of our proper road, to obtain a lodging.

Wednesday, September 2.—I attended a special meeting of the Churchwardens and Vestry of St. Andrew's, to assist them with such suggestions as I could offer in pointing out the best mode of obtaining from the parishioners, the assistance towards the support of the Church, which they are able and willing to afford. Dr. Alley felt the need of help for the right discharge of the duties that are required; although he preaches three sermons every Sunday, and sometimes four, several places are unavoidably neglected, where service ought to be performed. I recommended that a liberal allowance should be provided for an efficient assistant. My recommendation was promptly adopted, and a sufficient salary was at once secured by the contributions of the Churchwardens, Vestry, and other parishioners, to the great satisfaction of Dr. Alley. The main difficulty lay in procuring a fit person for a situation, which cannot be easily filled. It was left to me, to do the best I could in this matter, and knowing the importance of a good beginning in such a case, and so encouraging the people to make their contributions permanent, I requested the Rev. H. L. Owen, the Society's Missionary at Aylesford, to take the charge for a few months. Mr. Owen, who is ever ready and desirous to be employed in any way in which he may humbly hope for a blessing upon his labours, consented to go to St. Andrew's; and I have every reason to hope that his exertions are alike acceptable to Dr. Alley, and his flock, and eminently useful. I have supplied his place at Aylesford, during his absence, very satisfactorily, by the services of the Rev. Richard Uniacke. In the afternoon of this day, we proceeded to St. George's (twenty three miles) where we were kindly received by the Rev. Samuel Thomson.

Thursday, September 3.—This day was allotted to the parish of Penfield, seven miles from St. George's, and under the care of Mr. Thomson, through whose exertions, well seconded by his people, and aided by the Society, a neat and suitable church has been erected on a very commanding site. A respectable and very decorous congregation met us, who seemed to be much gratified by the consecration of their church, which they named after the great head of the Church—Christ's, the Son of the living God. I preached on the occasion; confirmed thirteen persons, who appeared to be very devout, and I endeavoured to address them seriously, urging them to devote themselves entirely to His service, to whom they had now bound themselves by their own solemn act. We had an opportunity of seeing several of the interesting congregation of Penfield, and then returned to St. George's, where on the morning of

Friday, September 4, we met a very engaging flock, assembled in the church. I preached, confirmed thirty-three persons, and addressed them; being much encouraged by their serious and gratifying deportment, to animate all their efforts for their growth in grace and godliness, through the only Author of the inclination and the ability for these. I took some pains also to induce the proper exertions, in this place, towards the becoming support of the church. On our return to St. Andrew's, we stopped at Digdeguaah, in the parish of St. Patrick, where there is a great desire for a church, which I gladly encouraged.

Saturday, September 5.—We visited the national school at St. Andrew's, containing sixty boys and forty girls, who seem to be well instructed by Mr. Burnside and Mrs. M' Cormick. We had service in the church, at three o'clock, when I had opportunity for showing the sure existence, and the fatal influence of that evil spirit, who is particularly denounced by the candidate for confirmation.

Sunday, September 6.—In the morning I preached and administered the Lord's Supper to twenty-two communicants. The weather was favourable, and the church, which is large, was well filled. I preached again in the afternoon, and confirmed thirty-eight persons; and I preached a third time in the evening.

## THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, APRIL 20, 1837.

**LIBERALITY TO THE CHURCH.**—When the death of Mr. Philip Rudolf, an old and respectable inhabitant and member of the Church in this town, was inserted in our last number, we were not aware that he had left ONE HUNDRED POUNDS to the parish, or we should not have failed to record an instance of liberality so pleasing, and we fear, so unusual in this province. We now gladly give publicity to it, and hope that many members of our communion throughout the provinces may follow the example, in proportion to the ability which God hath given them.—Mr. Rudolf was not what could be called a rich man, and his donation may be considered larger than one of three times the amount from a person possessed of £10,000.—We could name many such who are members of the church in those Provinces, and some who are worth ten times that again; but we cannot as yet record a proportionate gift from them to the cause of religion. It is to be feared, that those who are rich in this world; too generally forget that what they have is the Lord's, and not their own,—that they are only His stewards, and must give an account of their stewardship,—and that among the purposes to which He intends their wealth to be applied, we must surely reckon the interests of the church which "He has purchased with His own blood." How much might be done for the cause of God, with the money that is locked up in iron chests, or that is squandered by prodigal sons of hardworking fathers, who have indeed disquieted themselves in vain to heap up their riches.—How many hundreds might be gladdened by the "joyful sounds of Gospel grace," if our rich men would be "glad to give and ready to distribute!" How many churches might be built and supplied,—how many poor young men assisted in their education for the ministry at our Academies and Colleges,—how many bibles and awakening tracts sent to enlighten and cheer the cottages of the poor in our land, which are now as the "dark places of the earth!"—Why is not some approach to the patriarchal promise considered necessary now—"Of that thou givest me, I will surely give the TENTH unto Thee." Or the rule in the primitive church, to lay by on the first day of the week, according as the Lord hath prospered every one, something for his cause? Why do not the rich now cast in of their abundance, and the poor of their penury into the Treasury of the Lord, as while He sat beholding; since now, as then, he observes the use His people make of that which He pours down upon them? If it be said there is no Treasury to receive and dispense our bounty, we hope that ere many days, that plea will not hold. A Church Society, we hope, is about to be formed, embracing various excellent objects connected with the prosperity of our Zion and the advancement of Religion at home and abroad. Meanwhile, let us implore the members of our church to consider well, as in the sight of him who is ready to enter into judgement with us all, how far they can promote such objects; remembering the rule—"If thou hast much give plentifully;—if thou hast little, do thy diligence gladly to give of that little." And another, "While we have time, let us do good unto all men, especially unto them that are of the household of faith."

**FUNERALS.**—The expense and parade connected with Funerals, have, in many places engaged the considerations of reflecting persons, with the view of remedying the evils arising from both. The one has often involved in embarrassment those who did not like to be outdone by their neighbours; while the parade and the bustle induced by the present mode, have a direct tendency to disturb the train of thought most suitable to the house of mourning, and prevent the living from laying to heart the warnings which such solemn scenes are designed to give. Several members of this community, of various religious persuasions, suggested the propriety of a public meeting for the

adoption of some general plan for improving the present system of management on such mournful occasions, which was accordingly held at the school house in this town, on Friday evening the 7th instant, when it was unanimously resolved, by the respectable number present:—

1. Every person who shall hereafter be requested to attend any funeral, either as a mourner or pall-bearer, shall provide himself at his own expense, with a crape, hat-band, and gloves. No other appendage shall be used on such occasions—it being the sense of the meeting that the use of scarfs for the mourners should hereafter be discontinued.

2. Any minister of the Gospel, or physician, required to attend any funeral in future, shall provide himself with hat-bands and scarfs, at his own expense.

3. The use of refreshment of any kind at funerals, shall, from henceforth, be discontinued, and the procession be required to return from the grave to the door of the late residence of the deceased, and there separate.

These resolutions are left at this office, for the signature of those who desire the change which they suggest.

**RELIGIOUS BOOKS.**—We call attention of our distant readers to the large collection of excellent books on sale at the National School at Halifax, by the Halifax Diocesan Committee of the Society for promoting Christian Knowledge; and to the inhabitants of Lunenburg and its vicinity, we recommend a call at Messrs. Gaetz & Zwicker's, where the books specified in the subjoined list may be had from the Lunenburg District Committee. Among those, let the mourner ask for "Cecil's friendly visit to the house mourning"—or the "Mourner comforted."—Let those who desire help in their closet devotional exercises, ask for that book of books, "Bishop Wilson's Sacra Privata." And they that would have a form of family prayer, may procure Bishop Blomfield's Manual.

Religious Books and Tracts on sale by the Lunenburg District Committee of the Society for Promoting Christian Knowledge, at the store of Messrs. Gaetz & Zwicker.

Price to Members.

	£	s.	d.
Adam's Pastoral Advice before Confirmation,			1 1/2
Daily Devotions,			1
Watt's Divine Songs,			5
Stanhope's Meditations,			5
Bishop Wilson, on the sacrament,			3
Burkett's Help and Guide to christian families,	1	0	
Life of God in the soul of Man,	1	5	
Jones' Book of Nature,	1	7	
Faith and duty of a christian,			4
Pious Country Parishioner instructed,	2	6	
Bishop Wilson's Sacra Privata, or Private Devotions,	2	0	
Crossman's Introduction to the Christian Religion,	10		
Bishop Blomfield's family Prayers,	3		
Ostervald's Abridgement of the Bible,	1		
Gibson's Advice,	1		
Kil of Lukewarmness in Religion,	1		1 1/2
Peer's Companion for the aged,	1		3
Church Catechism,			1
Ditto broken,			2
Law's Serious call to a holy Life,	3		
School Book, No. 2,			1
Christian Guide,			2
Calverton's Serious Address,			2
Sellon's Abridgement of the Scriptures,	1		0
Pastoral Advice,			1 1/2
Christian's Way to Heaven,			1
Uwin's Reproof to those who seldom attend public worship,			1
New Manual of Devotion,			5
Day of Adversity, by B. Woodl,			2
Cecil's Friendly Visit to the House of Mourning,			3
Lewis's Catechism,			6
Woodward's Dissuasive against Drunkenness,			1
Chief Truths of the Christian Religion,			1
Seaman's Monitor,			4
Address to Godfathers and Godmothers,			1
Hymns, on sheets,			3
Mourner comforted,			1 1/2
Village Conversations on the Liturgy,			4

Also,

Bibles, Prayer Books, Psalters, and Testaments.

To the Editors of the Colonial Churchman.

One who by repeated afflictive dispensations finds herself separated from the society of those she loved; and, by these bereavements, feels her affections greatly withdrawn from the unsatisfying joys of this world, and her hopes and desires drawn to that happy state prepared for those who through patience and faith inherit the promises—would inquire from some of the many pious men who serve at our Altars, how far a christian may permit the removal of beloved objects to another (and as she trusts a happier) sphere to influence her, in her endeavours to gain the prize of our high calling in Christ Jesus? How far the wish to be reunited to them in bliss may be indulged with safety to her own soul?—Whether any other motive than a desire to be present with the Lord, may be allowed as an incentive to our efforts to gain that blessed inheritance which fadeth not away? A candid and faithful reply to these queries will aid and comfort one who seeks for that rest and peace which can only be found in a right understanding and steadfast performance of the precepts of the blessed Gospel. MARA.

The foregoing enquiries of our interesting correspondent, will probably elicit answers from some of our clerical friends, to whom they are addressed. We only add our conviction that the christian may safely cherish the hope of meeting his departed friends, in a better world, among the motives which should engage him to make his calling and election sure. The word of God presents a variety of arguments, to lead the mind of man to seek his everlasting good. His hopes and his fears are in turn addressed. He is besought by the mercies "and persuaded by the terrors of the Lord." He is urged by the prospect of joy, and by the fear of misery. The crown of glory which fadeth not away, is set before him in all its splendour, to induce him "so to run that he may obtain." And amongst the rest, we find St. Paul inciting us by the example of the "cloud of witnesses" who have gone before us, and through faith and patience inherited the promises; and in another place, stimulating us by recounting among our christian privileges, that we are come unto "the spirits of just men made perfect"—whom we are to strive to join. We think then that our afflicted friend need not be cast down, if, while trying to set her affections on things above, she sometimes feels a desire to meet those who have departed hence in the Lord. Let her not suppose that He will be displeased, if in her anxiety to be present with Him, who is the Head of the Body, she should entertain some wish to be reunited to those who are his members, with whom she held communion in life, and still may after death.

Since writing the preceding, we observed some remarks in point, by Legh Richmond, on pp. 260 and 261—of his memoirs (5th English Edition) to which we refer our enquirer.—*Ed. C. C.*

**VISITATION.**—The Lord Bishop of this Diocese has appointed a visitation of his Clergy to be held in St. Paul's Church, Halifax, on Thursday the 18th of may next.

**DIED.**

At Demerara, March 10, in the 26th year of his age, Captain George Tracy Collins, late master of the brig Herald, of Halifax.

At Quebec, on the 30th ultimo, Andrew, eldest surviving child of the Hon. A. W. Cochran, aged 11 years—a boy of much promise, and of a very amiable disposition.

Pure from all stain save that of human clay,  
Washed by the Atoner's cleansing blood away!

**READING WITHOUT REFLECTION.**

Nothing has such a tendency to weaken, not only the powers of invention, but the intellectual powers in general, as the habit of extensive reading without reflection; mere reading loads, oppresses, enfeebles, and with many, is a mere substitute for thinking.—*Dugald Stewart.*

**Death of Bishop Burgess.**—Recent English papers notice the death of the Right Rev. Thomas Burgess, Bishop of Salisbury, on Sunday, February 26. Bishop Burgess was one of the most distinguished prelates of the Church of England, both in regard to piety and learning. The following notice of his death is from the Dorset Chronicle:

"His lordship's health had for a considerable time past been visibly declining, and it was evident to the anxious friends around him that he was gradually sinking under the weight of his advanced age. A few months since he went from Salisbury to the milder air of Southampton, and his bodily strength continued much as usual until Friday last, when it became too apparent that the hand of death was on him. He was himself fully aware of it, and in the full assurance of Christian faith patiently waited for his passage to eternity. He expired on Sunday, in the eighty-first year of his age. As a Christian Bishop, he has left behind him few equals, none superior. Meek and lowly, after the pattern of his blessed Master, in his ordinary intercourse with the world he was yet firm and decided where circumstances seemed to require it, and never more so than in defending the authenticity of the Holy Scriptures, or maintaining the authority of the pure and protestant part of Christ's church, as established in this kingdom. From this cradle he was a scholar, and a ripe and good one, as the immense number of his classical and theological works amply testify; whilst both public and private charities are sore proofs of the liberality and kindness of his disposition. The college which he built and founded, whilst Bishop of St. David's will be a lasting memorial of his public munificence; and of his private benevolence we cannot record a more touching instance than one that has this day come under our own cognizance. His last act of business was writing a check for 10l. on the Barrington fund for a clergyman's widow and her orphan children. 'Blessed are the dead that die in the Lord; even so, saith the Spirit for they rest from their labors and their works do follow.' Educated at Winchester, he proceeded thence to Oxford, where he was elected Fellow of Corpus Christi College: took his A. M. in 1782; B. D. 1791; D. D. 1803. In the same year he was consecrated bishop of St. David's, from which he was translated (it was understood at the time reluctantly but in compliance with the wishes of Lord Liverpool) to Salisbury upon the decease of Bishop Fisher in 1825. He was well known to all the best scholars, English or foreign, of the present day, as well as to those of the last generation. His earliest friends and correspondent, with only one or two exceptions, have gone before him."

**THE CONFESSION OF GROTIUS.**

Grotius was a great man. His natural powers were such, that at the age of 15, he had made a vast proficiency in polite literature; and he pleaded at the bar when only 17. At the age of 21, he was appointed attorney general. He became a public ambassador, and was the companion of kings.

Towards the close of his life, at the age of 62, reflecting on his various pursuits and engagements, he left this testimony for the admonition of the learned: *Ah! ritum prorsus perdidit nihil agendo laboriose*; that is, "Alas! I have wasted my whole life in laboriously doing nothing!"

Lest the reader, at the end of his days, should be forced to make the same painful reflection, let him now remember what a greater than Grotius said—"One thing is needful," and let the securing of eternal life, according to the directions of the gospel, be his first, his chief concern.

**CONFIDENCE IN CHRIST.**

I know in whom I have believed; am not ignorant whose precious blood hath been shed for me; I have a shepherd full of kindness, full of care, and full of power. unto him I commit myself; his own finger hath engraven this sentence on my heart: 'Satan hath desired to winnow thee as wheat, but I have prayed that thy faith fail not;' therefore, the assurance of my hope I will endeavour to keep, as a jewel unto the end; and by labor, through the gracious mediation of his prayer, I shall keep it.—*Richard Hooker.*



POETRY.

STANZAS

ON THE CONVERSION OF ST. PAUL.

By Mrs. Crawford.

I heard a voice—a breathing sound,  
 Unlike the beings round me speaking  
 It seemed as though my soul had found  
 It, that through life it had been seeking.

“Saul! Saul!” it cried—the echoes round  
 From mount to valley rang delighted;  
 Ashamed I fell unto the ground,  
 As one by sudden lightning blighted.

And when I woke again, my sight  
 Was gone, Cimmerian darkness bound me;  
 But in my soul there burned a light,  
 Which ne'er till then had shone around me.

That voice had rent the veil asunder,  
 That passion round my spirit drew;  
 For in its deep melodious thunder,  
 The Saviour of the world I knew:

I knew the Lamb that bled for all,  
 In sacrificial robes of white:  
 I felt my heart from human gall  
 Washed in that stream of living light.

Be joyful then, my soul, and sing  
 Like captive freed from all his chains;  
 O'er earth and sea the tidings wing,—  
 Messiah! the Redeemer reigns.

Bow, Bow, Judea, in the dust;  
 Imperial Rome, thine idols fall;  
 There is but ONE, in whom to trust,—  
 ONE sinless sacrifice to all.

That Cross, on which the Saviour bled,  
 The anchor of our hope shall be;  
 They'll rise again—the pulseless dead,  
 And “face to face” their Maker see.

When by angelic heralds blown,  
 The trumpet sound, the sleepers rise,  
 Then God shall bid them claim their own,  
 To worship Him in endless skies;—

To worship Him with heart and tongue,  
 To hymn the Lamb's eternal praise,  
 With golden harps divinely strung:  
 And voices tuned, to seraph lays.

Put on—put on, my soul, thy shield,—  
 A soldier of the Cross I'll be;  
 Though wounded to the death, to yield  
 To none but CHRIST the victory!

MISCELLANEOUS.

AN INTERESTING INCIDENT.

Two men were travelling in the far west, one was a sceptic and the other a christian. The former was on every occasion ready to denounce religion as an imposture, and professors as hypocrites. According to his own account of the matter, he always suspected those who made pretences to piety,—felt particularly exposed in the company of Christians,—and took especial care of his horse and pockets when the saints were around him. They had travelled late one evening, and were in the wilderness: they at last drew near to a solitary hut, and rejoiced at the prospect of a shelter however humble. They asked admission and obtained it. But it was almost as dreary and comfortless within as without; and there was nothing prepossessing in the appearance of the inhabitants. These were an elderly man, his wife and two sons—sun-burnt, hardy and rough. They were that

apparently hospitable, and welcomed the strangers to such fare as the forest afforded, but this air of kindness might be assumed to deceive them, and the travellers became seriously apprehensive that evil was intended. It was a lonely place, suited to deed of robbery and blood. No help was at hand. The two friends communicated to each other their apprehensions, and resolved that on retiring to their part of the hut—for there were two apartments in it—they would secure it as well as they could against the entrance of their host—would have their weapons of defence at hand, and would take turns through the night in watching, so that one of them should be constantly on guard while his comrade slept.

Having hastily made their arrangements, they joined the family, partook of their homely fare, and spoke of retiring to rest. The old man said it had been his practice in better times, and he continued it still, before his family went to rest, to commend them to God in prayer, and if the strangers had no objections he would do so now. The Christian rejoiced to find a brother in the wilderness, and even the sceptic could not conceal his satisfaction at the proposition. The old man took a well worn Bible, on which no dust was gathered, though age had marked it, and read with reverence a portion of the sacred Scriptures. He then supplicated the Divine protection, acknowledged the Divine goodness, and prayed for pardon, guidance, grace, and salvation. He prayed too for the strangers; that they might be prospered on their journey, they might have a home in heaven. He was evidently a man of prayer, and that humble cottage was a place where prayer was wont to be made.

The travellers retired to their apartment. According to their previous arrangement, the sceptic was to have the first watch of the night, but instead of priming his pistols and bracing his nerves for an attack, he was for wrapping himself in his great coat, and covering himself in a blanket, as quietly as if he had never thought of danger. His friend reminded him of their arrangements, and asked him how he had lost his apprehensions of danger? The sceptic felt the force of the question and of all it implied—and had the frankness to acknowledge that he could not but feel himself as safe as if at a New England fire-side, in any house or in any forest where the Bible was read as the old man read it, and prayer was offered as the old man prayed.—*Exeter News Letter.*

IMPRESSIVE COINCIDENCE.

A correspondent of the Portland Christian Mirror, who was attending an oratorio on the evening of the aurora borealis, thus describes the same:

The first part of the oratorio, followed by a short recess, closed with the following words, set to a magnificent chorus:

“The heavens are telling the glory of God.  
 The wonder of his works displays the firmament;  
 Day unto day doth utter speech,  
 Night unto night doth knowledge show,  
 In all the lands resounds the word,  
 Never unperceived, ever understood.”

Immediately upon the commencement of the recess, I observed a general rush toward the door, while others were striving to look at something through the frosted windows. With some difficulty, I made my way to the door. And such a sight! Overhead a perfect centre-piece of crimson and white—from this, like a huge canopy, descended on every side, quite to the horizon, alternate bands or stripes of crimson and white, the blue sky just visible between, and the stars shining undimmed through the whole. The crimson was deep coloured and dense, and the white very brilliant. The atmosphere was light, almost like moonlight, and the snow literally red with the reflection of the crimson-striped canopy.

Truly, the heavens were telling the glory of God, and the crowd that filled the space in front of the church felt it, and showed that they did, either by profound silence, or subdued expressions of astonishment.

Had the oratorio been performing in an open amphitheatre, or could the roof of the house have been lifted off at the moment when that sublime chorus must have ceased, and the whole assembly have felt as they never felt before, that God was there, and that “HE IS VERY GREAT.”

Words cannot describe the feelings with which many of us listened to the remainder of the piece.

PREPARATION FOR THE LORD'S DAY.

How few employ Saturday evening as a preparation for the holy day! “It is a most pleasing sight,” says a New Zealand Missionary, “to see different tribes pouring into the settlement on the Saturday evening, to be ready on the Lord's day, from the distance of four, six, and eight miles. This shows that the word of the Lord is precious to them.—When we first came among them it was far different. No one would seek us out. But we rode sixteen and twenty miles, to preach to a few people.”—Good encouragement this for pastoral perseverance, as well as a good pattern for the piety of the people.—*Missionary.*

WHAT THE GOSPEL CAN DO.

The New Zealanders have long been proverbial for their warlike propensities, for their ferocity, even for cannibalism. And yet the Gospel can change New Zealanders. “This is indicated,” says a Missionary among them, “by a total cessation from war not only, but by a discountenance of those bitter quarrels among themselves which were so frequent.” “We are living in peace with all the natives,” says another, “and they are living at peace with one another. Not one life has been lost by fighting since we lived here”—Christianity “is first pure, then peaceable.”—*Ibid.*

THE GOSPEL A PEACE-MAKER.

A Missionary in New Zealand, writing from Paochia, says, “the gospel has done much for this place. It has united parties that were estranged to each other. It has elevated the female character, making the wife a companion for the husband. And it has awakened a concern in both for the welfare of their children.” Peace and harmony—the elevation of woman to the rightful place as a help-meet for man—the religious training of the young—these are universally among the fruits of the gospel. Where they are not found, the graft has not taken.—*Ibid.*

CHRISTIANITY A GOOD PROTECTOR OF PROPERTY.

“Our neighbours, those not connected with the sea-ports, are civil, courteous, honest and teachable. Locks and bolts are but little used, and are but little needed. Working tools are safe, although lying in all directions. Ten years ago, a person scarcely dared to lay a tool down, as it was almost sure to be stolen; and even outside pockets were dangerous, as things were taken from them.” This is from a New Zealand Missionary. What a pity that the sea-ports are excepted. But the Christians go there.—*Ibid.*

BITS.

Every created thing glorifies God in its place, by fulfilling his will, and the great purpose of his providence: but man alone can give tongue to every creature, and pronounce for all a general doxology.—*Kirby.*

God is too great to be withstood, too just to be wrong, too good to delight in any man's misery. We ought, therefore, quietly to submit to his dispensations as the very best.—*Bp. Wilson.*

We should not have so great a regard to what we do, as to what we really are. For were we good in the inward man, our actions would be likewise good; and if we were righteous at the bottom, our actions would be so too.—*Bishop Jebb.*

Self-will is so ardent and active, that it will break a world to pieces, to make a stool to sit on.—*Cecil.*

Make religion your business, and it will then be your delight.

PRINTED AND PUBLISHED ONCE A FORTNIGHT, BY  
 E. A. MOODY, LUNENBURG, N. S.

Where Subscriptions, &c. will be thankfully received.  
 Terms—10s. per annum:—when sent by mail, 11s. 3d  
 Half to be paid in ADVANCE.

No subscriptions received for less than six months.  
 Communications to be addressed (POST PAID) to the  
 Editors of the Colonial Churchman, Lunenburg, N. S.  
 General Agent—C. H. Belcher, Esq. Halifax.