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## WORK WHILE ITS DAY.

By Miss M. A. S. Barber.

Up, Christian up! and sleep'st thou still?  
Daylight is glorious on the hill!  
And far advanced, the sunny glow  
Laughs in the joyous vale below;  
The morning shadow, long and late,  
Is stretching o'er the sundial's plate.

And are thine eyes, sad weaker, say,  
Filled with the tears of yesterday?  
Or, lovers thy dark and anxious brow  
Beneath to-morrow's burden now?  
New strength for every day is given—  
Daily the manna fell from heaven!

Link by link the chain is made,  
Pearl by pearl the costly braid;  
The daily thread of hopes and fears  
Weaves up the woof of many years:  
And well thy labour shall have sped,  
If well thou weav'st the daily thread.

Up, Christian, up! thy cares resign!  
The past, the future, are not thine!  
Show forth to-day thy Saviour's praise,  
Redeem the course of evil days;  
Life's shadow, in its leaghtening gloom,  
Points daily nearer to the tomb!

## Selected for the Colonial Churchman.

## BEAUTIES OF COLERIDGE.

*Pilgrim's Progress.*—This wonderful one of the few books which may be read over daily at different times, and each time with a different pleasure. I read it once as a man—(and let me assure you, that there is theological acumen in the work)—once with moral feelings—and once as a poet.\*

*Isaac, and Jacob.*—How wonderfully is the delineation of the characters of the patriarchs in Genesis! To be sure, if ever bold, without impropriety, be called, or supposed, 'the friend of God,' Abraham was that. We are surprised that Abimelech and Ephron do reverence him so profoundly. He was so because of his conscious relation to God; respects he takes fire, like an Arab sheik, injuries suffered by Lot, and goes to war with abased kinglings immediately.

Isaac, as it were, a faint shadow of his father. Born in possession of the power and which his father had acquired, he is always bland and meditative; and it is curious to observe him and almost childish imitation of Abraham's love about his wife. Isaac does it beforehand, about any apparent necessity.

Of no book, the Bible excepted as above all, which I, according to my judgment and experience, could so safely recommend as teaching and ennobling the whole saving truth according to the mind that Christ Jesus, as the Pilgrim's Progress. It is, in fiction, incomparably the best summa theologica ever produced by a writer not miraculously

Jacob is always careful not to commit any violence; he shudders at bloodshed. See his demeanour after the vengeance taken on the Shechemites. He is the exact compound of the timidity and gentleness of Isaac, and of the underhand craftiness of his mother Rebecca. No man could be a bad man who loved as he loved Rachel.

*Christ and the High Priest.*—Observe, I pray, the manner and sense in which the high priest understands the plain declaration of our Lord, that he was the Son of God. 'I adjuro thee by the living God, that thou tell us whether thou be the Christ, the Son of God,' or 'the Son of the blessed,' as it is in Mark. Jesus said, 'I am,—and hereafter ye shall see the Son of man (or me) sitting on the right hand of power, and coming in the clouds of heaven.'—Does Caiaphas take this explicit answer as if Jesus meant that he was full of God's spirit, or was doing his commands or walking in his ways, in which sense Moses, the Prophets, nay, all good men, were and are the sons of God? No, no! He tears his robes in sunder, and cries out, 'He hath spoken blasphemy. What further need have we of witnesses? Behold, now ye have heard his blasphemy.' What blasphemy, I should like to know, unless the assuming to be the 'Son of God' was assuming to be of the divine nature?

*Books of Moses.*—One striking proof of the genuineness of the Mosaic books is this,—they contain precise prohibitions, by way of predicting the consequences of disobedience,—of all those things which David and Solomon actually did, and gloried in doing,—raising cavalry, making a treaty with Egypt, laying up treasure, and polygamising. Now, would such prohibition have been fabricated in those king's reigns, or afterward? Impossible.

The manner of the predictions of Moses is very remarkable. He is like a man standing on an eminence, and addressing people below him, and pointing to things which he can, and they cannot, see.—He does not say, You will act in such and such a way, and the consequences will be so and so; but, So and so will take place, because you will act in such a way!

*Prophecy.*—What a beautiful sermon or essay might be written on the growth of prophecy!—from the germe, no bigger than a man's hand, in Genesis, till the column of a cloud gathers size, and height, and substance, and assumes the shape of a perfect man.

*The Sabbath.*—The Jewish Sabbath was commemorative of the termination of the great act of creation; it was to record that the world had not been from eternity, nor had arisen as a dream by itself, but that God had created it by distinct acts of power, and that he had hallowed the day or season in which he rested or desisted from his work. When our Lord arose from the dead, the old creation was, as it were, superseded, and the new creation then began; and therefore the first day and not the last day, the commencement and not the end, of the work of God was solemnized.

*Influence of Novels.*—The reading of "Jack Sheppard" prompted Courvisier to the atrocious deed of murdering his master, Lord William Russel. The reading of the "Bravo of Venice," also prompted the attempt of young Oxford to assassinate the Queen of England. How deep the guilt of those who prepare such volumes, and of all who encourage the reading of them, either by precept or example! —*Boston Recorder.*

## MATRIMONY.

I shall always endeavour to make choice of a woman for my spouse who hath first made choice of Christ as a spouse for herself; that none may be made a flesh with me who is not also made one spirit with Christ my Saviour. For I look upon the image of Christ as the best mark of beauty I can behold in her, and the grace of God as the best portion I can receive with her. Those are excellences, which, though not visible to carnal eyes, are nevertheless agreeable to a spiritual heart, and such as all wise and good men cannot but be enamoured with. For my own part, they seem to me such necessary qualifications, that my heart trembles at the thought of ever having a wife without them. If I should court and marry a woman for riches, then, whensoever they fail, or take their flight, my love and my happiness must drop and vanish together with them. If I choose her for beauty only, I shall love her no longer than while it continues, which is only till age or sickness blasts it; and then farewell at once both duty and delight. But if I love her for her virtues, and for the sake of God, who has enjoined it as a duty, that our affections should not be alienated, or separated by any thing but death, then, though all the other sandy foundations fail, yet will my happiness remain entire. If ever, therefore, it be my lot to enter into the holy state of matrimony, I beg of God, that he would direct me in the choice of such a wife only, to lie in my bosom here, as may afterwards be admitted to rest in Abraham's bosom to all eternity—such a one as will so live, and pray, and converse with me upon earth, that we may be both entitled to sing, to rejoice, and be blessed together, for ever in heaven.—*Bp. Beveridge.*

## POWER OF THE SPIRIT.

How much that appears difficult and insuperable in the estimation of man, is something more than merely possible with God: and thus it comes to pass, that his all subsiding and irresistible Spirit can bring close home to him those who were farthest off. Upon this principle also it is, that many, of whom, humanly speaking, we could have entertained but very faint hopes indeed, that they would ever turn to God, become under the transforming power of the Holy Ghost, as the Spirit of conversion, the very chiefest among ten thousand believers. If God commences a good work within these, though the most devoted, the most earnest, the most determined among the professors of the faith.—*Dingham's Sermons.*

*Philosophy of Young Men at the Present Day.*—I do not know whether I deceive myself, but it seems to me that the young men who were my contemporaries, fixed certain principles in the minds, and followed them out to their legitimate consequences, in a way which I rarely witness now. No one seems to have any distinct convictions, right or wrong; the mind is completely at sea, rolling and pitching on the waves of facts and personal experiences.

## CRUELTY AND CHARITY.

In so large a family as that of Mr. T— there was a good deal of sewing to do, and out of charity the work was taken from a seamstress who had sewed for the family some time, and given to a poor widow woman with several small children. Ostensibly only was this charity. Really, it was to save a few more pennies. How could this be? some one will ask. Let me sketch a little scene; premising that this poor woman's husband was just dead, and she left, helpless and friendless, with no apparent means of support. Besides, she was in very feeble health. By accident, Mr. T— had heard of her distressed situation, and, the suggestion of the individual who named her case to him, told his wife that it would be charity to give her some sewing.

'I think it would, indeed,' says Mrs. T—. 'Our sewing costs us a great deal,' responds the careful husband, 'and in this thing we may benefit ourselves as well as do a deed of charity. No doubt this woman is rather an indifferent sewer, in comparison with Miss R—, and therefore her work will not of course be worth so much. And she will no doubt think one half the price Miss R— gets, a good one.'

'No doubt,' chimes in the frugal partner. Mrs. — was sent for. After she was seated the following conversation ensues.

'Can you do plain sewing?'  
'Yes, ma'am, as well as most persons.'  
'What is your price for fine shirts?'  
'I haven't set any price yet, but I will work as low as any one.'

'But, you know that, to get work, you will have to do it a little lower than ordinary. People don't like to change.'

'Well, ma'am, I am in want, and I will work at any price for my children.'

'I suppose you will make fine shirts for a quarter (of a dollar)?'

'Yes, ma'am!'

'And calico dresses for the same?'

'Yes, ma'am!'

'Well, that's reasonable.'

'Boys, common shirts you will not charge over eleven-pence for?'

'No, ma'am.'

'That's reasonable, and I'll do all I can for you. It gives me pleasure to help the poor. Come down to-morrow, and I'll have some work ready for you.'

The widow departed.

'Well, wife,' says Mr. T—, bustling in when he saw the woman depart; 'at what price will she work?'

'At just half what Miss R— charges.'

'Well, that's something like. It gives me pleasure to befriend any one who is willing to work at a reasonable price. Why this will save us almost a dollar a week the year round.'

'Yes, it will so; and if I keep her at it, or some one else, at the same price for a year, you'll let me have a fifty dollar shawl won't you?'

'Yes, if you want it.'

'Well, I'll do my best. It's shameful what some of those seamstresses do charge.'

It is often well to reverse a picture. Suppose we look at the other side of this.

Mrs. — had always been delicate. When a girl she could never sew long at a time without getting a pain in her side. She married a hard-working, industrious mechanic, whose trade was not very lucrative, yielding barely enough for support. Her health, after her marriage, was but little improved, and when, with several small children, she was left a widow, she yielded, in her first keen anguish of bereavement, to despair. But a mother can't of long sit in idleness when her dear babes were about her. She could think of no way of getting a living for them but by her needle, and, as she was a neat sewer, she hoped to get work, and earn food and scant clothing at least. But she could get no work. No person knew her who wanted sewing done. She applied to several and was still without the means of earning a dollar when the last one was spent. Just at this moment, the fact of her destitution becoming more known, Mrs. T— sent for her.

As she carried home her work the day after the interview, she was glad at heart with the thought that now there was a way of escape at least from starvation. But little more her yearning heart could promise her. Boys' shirts at twelve and a half cents were her first pieces of work. Two of these, by hard work, she managed to get done in a day. Had they been made plain, she could have finished them early, and had time to give many necessary attentions to her children. But the last words of Mrs. T— had robbed her of that chance. 'You can stitch the collars of these any how—you can afford it, I suppose, and they iron better when that is done.' The simple and touching 'Yes ma'am,' but in a sadder tone than usual, was the only response.

Next morning she was up early, though her head ached badly, and she was faint and weak, from having cut so steadily through the whole of the preceding day. Her children were all taken up, washed and dressed; her rooms cleaned, and a scanty meal of mush and milk prepared for the little ones, and a cup of tea for herself. Her own stomach refused the food which her own children partook with keen appetites, and she could only swallow a few mouthfuls of dry stale bread.

It was near ten o'clock when she got fairly down to her work, her head still aching and almost blinding her. Some how or other, she could not get on at all fast, and it was long past the usual dinner hour before she had finished the garment. The children were impatient for their dinner, and she had to make great haste in preparing it, as well for their satisfaction, as to gain time.

'Mother, we are getting tired of mush and milk,' said one of the little ones. 'You don't have all the good things now you used to. No pies, nor puddings, nor meat.'

'Never mind dear, we'll have some nice corn cakes for supper.'

'You'll have supper soon, won't you, mother?'

said another little one coaxingly, her thoughts busy with the nice corn cakes.

'And shan't we have molasses on them?' said another, pushing away her bowl of mush and milk.

'No, dear, not to-night, but to-morrow we'll have some.'

'Why not to-night, mother; I want some to-night.'

'Mother ain't got money to buy it with to-night, but to-morrow she will have some,' said the mother soothingly.

'O we'll have 'lasses to-morrow for our cakes,' cried a little girl who could just speak, clapping her hands in great glee.

After dinner, Mrs. — worked hard, and in much bodily pain and misery, to finish the other shirt, in which the last stitch was taken at nine o'clock at night.

Soon after breakfast, next day, she took the four shirts home to Mrs. T—, her thoughts mostly occupied with the comfortable food she was to buy her children, with the half dollar she had earned. For it was a sad truth that she had laid out her last dollar for the meal with which she was making mush for her little ones.

After examining every seam, every hem, and every line of stitching, Mrs. T— expressed approbation of the work, and handed the poor woman a couple of fine shirts to make for Mr. T—, and a calico dress for herself. She did not offer to pay her for the work she had done: after lingering a few moments, Mrs. — ventured to hint that she would like to have a part she had earned.

'Oh dear! I never pay seamstresses until their bills amount to five dollars. It is so troublesome to keep account of small sums. When you have made five dollars I will pay you.'

Mrs. — retired, but with a heart that seemed like lead in her bosom. 'When shall I earn five dollars? not for a whole month at this rate,' were the words that formed themselves in her thoughts.

'We shall have the molasses now, mother, shan't we?' said two or three glad little voices, as she entered her home.

For a few moments she knew not what answer to make. Then gathering them all about her, she explained to them, as well as she could make them under-

stand, that the lady for whom she had done the work did not pay her, and she was afraid it would be good while before she would; and that, until she was paid, she could not get them any thing better than what they had.

The little things all stole silently and without murmur away, and the mother again sat down to her work. A tear would often gather in her eye, and she looked up from the bright needle, glistening in her fingers, and noted the sadness and disappointment pictured in their young faces. From this state of gloomy feeling she was roused by a knock at the door, and a pleasant looking young lady, somewhat gaily dressed, came in with a small bundle in her hand.

She introduced herself by saying that she had just seen some pretty shirts at Mr. T's, and that she was so well pleased with the work, that she had inquired for the maker. 'And now, having found you,' said she, 'I want you to make and fit this calico dress for me, if you do such work.'

'I shall be glad to do it for you,' said she, encouraged by the kind and feeling manner of the lady.

'And what will you charge?'

Mrs. — hesitated a moment, and then said—

'Mrs. T— gives me a quarter of a dollar.'

There was a bright spot for a moment on the cheek of the lady.

'Then I will give you three quarters,' said she with warmth.

Mrs. — burst into tears, and she could not help it.

'Are you in need?' inquired the strange lady, sittingly, but with an air of feeling that could not be mistaken.

For a moment the widow paused, but the sight of her children, conquered the rising emotions of pride.

'I have nothing but a little corn meal in the box and have no money.'

A tear glistened in the stranger's eye; her breast heaved with strong emotion. Then, again, all was still.

'I will pay you for this dress beforehand, and I want it done very nice, and I will pay you a dollar for making it. Can I have it the day after to-morrow?'

'Certainly, ma'am, tomorrow evening, if you want it.'

The dollar was paid down, and the angel of mercy departed. More than one heart was made glad that morning.—*Ch. of Eng. Mag.*

## THE YOUNG CHRISTIAN'S LIBRARY.\*

I. Let me first observe on the principles to be kept in view, upon entering on a course of religious reading or study.—and here I would wish to impress two observations on the youthful mind—1st. Whatever is read should be read well, i. e., should be thoroughly understood, digested, and made the subject of thought and frequent meditation. Superficial reading is the bane of improvement; it begets a bit of mental carelessness and listlessness, the tendency of which must be to perpetuate incorrect and defective knowledge. It is a fault encouraged, I think, by the multiplication of books. People get in the way of skimming over a great number of volumes, and thus learn nothing in a solid and distinct manner. To correct this fatal tendency, I would recommend the plan of studying well and thoroughly a few books of a sound elementary character—making conquest of them, and having their method and of the subjects clearly imprinted on the memory. In this way far more sound progress will be made in knowledge, than by a superficial reading of ten times the number of volumes. After a clear system of religious knowledge has been fixed in the mind, such a study of good authors, there is the less danger of distraction of thought from reading in a desultory or miscellaneous manner: the mind will arrange the ideas presented to it, according to its method and previously adopted system. The observation I wished to make on this part of the

\* By the Rev. E. B. Ramsay, M. A., F.R.S.E., Minister of the Episcopal Chapel of St. John the Evangelist, Edinburgh.

ect; is, that all religious reading should have its de-  
 ed object and specific end, viz. the spiritual im-  
 rovement of the student—improvement in knowledge  
 of holy scripture, in knowledge of his own heart,  
 and advancement in that truth and holiness without  
 which no man shall see the Lord, whatever be the  
 extent of his external privileges, the vehemence of his  
 professions, or the power of his intellectual attain-  
 ments.

II. The next point to be considered is the selec-  
 tion of books, and the order of his study. The first  
 and chief object with the Christian student is to  
 know the bible. This is the point round which all  
 his labours turn. Of commentaries, or works, in-  
 tended directly to illustrate a scripture, it is extremely  
 difficult to recommend one which is altogether unex-  
 ceptionable; and, in truth, it is doubtful how far it is  
 an advantage to give much time to them. Perhaps  
 the best is a point which may be left for the student's  
 selection, when a little more advanced. In the  
 meantime, for the Old Testament, Patrick and Louth,  
 and for the New Testament, Doddridge's Family  
 expositor may be found useful. The reading of the  
 sacred volume, with comparison of one part with an-  
 other, must be a regular and constant occupation.  
 The bible with marginal references is indispensable; and  
 it is astonishing how much light is thrown upon scrip-  
 ture by this method, by studying the law in refer-  
 ence to the gospel, the psalms and prophecies in re-  
 ference to Christ; thus making the bible its own in-  
 terpreter—'comparing spiritual things with spiritual.'  
 On this subject I need not do more than appeal to  
 the powerful authority of bishop Horsley. That emi-  
 nent prelate, in his commentary on the 97th Psalm,  
 recommended the practice in the strongest lan-  
 guage:—'It should be a rule with every one who  
 would read the holy scriptures with advantage and  
 improvement, to compare every text which may seem  
 either important for the doctrine it may contain, or  
 remarkable for the turn of the expression with the  
 parallel passages in other parts of holy writ. I will  
 not scruple to assert that the most illiterate Christian,  
 who can but read his English bible and will take  
 the pains to read it in this manner, will not only at-  
 tain all that practical knowledge which is neces-  
 sary to his salvation, but, by God's blessing, he will  
 become learned in everything relating to his religion—  
 that he will not be liable to be misled either by the  
 refined arguments or the false assertions of those who  
 endeavour to engraft their own opinions upon the or-  
 ders of God.'

One class of works illustrative of scripture are ex-  
 tremely valuable—I mean all those which explain the  
 peculiarities connected with the sacred volume, in  
 which they differ from what we are now accustomed  
 to—the periods at which the different parts were  
 written—the habits of the people and countries of the  
 east—the imagery drawn from their natural scenery  
 their relation to other countries, and many other  
 circumstances of a similar nature. The most com-  
 plete work of this kind is Rev. Hartwell Horne's  
 introduction to a Critical Knowledge of the Holy  
 Scriptures, a perfect mine of wealth on all biblical  
 subjects—4 vols. 8vo. There is, however, an excel-  
 lent compendium, or abridgement, in one small vol-  
 ume, which will be found very useful, and may at  
 times supply the place of the larger treatise. A work  
 of a similar character has also lately been published—  
 an abridged edition of 'Colnet's Dictionary,' by  
 Taylor—1 vol. 'Harris's Natural History of the Bi-  
 ble,' and Burder's Oriental Customs, are also excel-  
 lent illustrations, and explaining many peculiarities  
 connected with the sacred writings; and so indeed  
 almost all narratives of travels in Palestine and  
 the East, by familiarizing the mind with habits and  
 manners we meet with in the bible.

In connecting the history of mankind with the sa-  
 cred history, a complete course will be found in the  
 works of Shuckford, Prideaux, and bishop Russell.—  
 With marginal references, a concordance, and such  
 other illustrations, the study of the sacred vol-  
 ume will furnish a delightful occupation—an occupa-  
 tion ever growing in interest and usefulness, to the  
 end of life.

I recommend a short course of evidences—not be-  
 lieving necessary to remove sceptical doubts in the

minds of those for whom I write, but rather because  
 they are useful, as containing illustrations of the  
 beauty and wisdom of holy writ, and as, under God's  
 teaching, having a direct tendency to strengthen the  
 faith of the young Christian, and to give him that re-  
 verence for the word of God which is essential to his  
 peace and welfare. A course of reading, which  
 might be advantageously taken for this purpose, would  
 consist of Butler's Analogy, Leslie's Short Method,  
 Paley's Evidences, and Horæ Paulinæ, Bishop Sum-  
 ner's and Bishop Wilson's (of Calcutta) Internal  
 Evidences. Bishop Sumner's work is exceedingly  
 valuable, because, in pointing out the internal evi-  
 dences, he deals with the subject matter of the gos-  
 pel itself. It is a work which, I have reason to be-  
 lieve, has been blest to the edification of many. On  
 the polity, order, and discipline of the church, I  
 would only mention Hooker's immortal 'Ecclesiasti-  
 cal Polity,' and Mr. Sinclair's dissertation on Epis-  
 copacy.

In studying the sacred volume, particular regard must  
 be paid to the prophetic writings; I mean, let it be  
 observed, to confine the observation to the study of  
 fulfilled prophecy. No subject tends more to unfold  
 the unity and harmony of plan which prevades the  
 sacred volume: no subject more fully corroborates  
 and confirms the evidences from its sacred origin. It  
 will be sufficient to recommend, on this head, 'Davi-  
 son's Discourses on Prophecy,' and 'Bishop New-  
 ton's Dissertations on the Prophecies,' the former  
 being treatises on the interpretation of prophecy gen-  
 erally, and the latter an examination of the par-  
 ticular prophecies of scripture in detail. Add to these  
 Dr. Keith's work on the prophecies, which, although  
 in the main similar in matter to bishop Newton's, con-  
 tains accounts of some very remarkable fulfillments of  
 prophecy derived from the east; researches of modern  
 travellers, especially by captain Mangles and Irby,  
 Sir R. K. Porter, and Burekhardt.

Another branch of study remains to be particular-  
 ized; I mean the study of church history, and espe-  
 cially of the early church. 'Milner's Church His-  
 tory' is a popular book, and, though it certainly con-  
 tains inaccuracies, it is interesting, and may be read  
 to advantage. 'Waddington's' is, in parts, remark-  
 ably well done. 'Cave's Lives of the Apostles, and  
 Primitive Christians,' 'Burton's Church History,'  
 'The Book of the Father's,' 'Russel's History of  
 the Church in Scotland,' 'Southey's Book of the  
 Church,' 'Burnet's History of the Reformation,'  
 'Walton's Lives,' may all be read to advantage, as  
 bearing upon the history of the early church, and of  
 our own church in more recent times.

For an historical authentic knowledge of the book  
 of common prayer, 'Wheatly' and 'Sheppard' will  
 be found to supply much useful, edifying, and curious  
 information. In 'Biddulph's Essay on the Liturgy,'  
 will be found discourses, which imbibe the spirit of  
 piety and devotion, which so copiously breathe through  
 all our church services and prayers.

For devotional and practical reading, I may men-  
 tion 'Beveridge's Private Thoughts,' 'Taylor's Holy  
 Living and Dying,' 'Pascal's Thoughts,' 'Bicker-  
 steth on Prayer,' and, as a commentary on the psalms,  
 a treasure-house of which the piety and spiritual ap-  
 plication can never be exhausted, let me earnestly  
 advise the young Christian student to make the vol-  
 ume of the amiable bishop Horne his companion and  
 guide. The study of the psalms, with such an ex-  
 positor, cannot fail to produce a deep and lasting  
 impression on the heart. Sermons of deep religious  
 feeling, of powerful skill in scriptural illustration, of  
 glowing eloquence, of clear reasoning, abound in our  
 language; Barrow, South, and Horsley, are giants  
 in that department of sacred literature. Horne is  
 tender and winning. Of living, or recent authors, it  
 were difficult to make selection; but I may particu-  
 larly notice the spirit-stirring and splendid discourses  
 of Henry Melvill; discourses, where evangelical truth  
 is clothed in the rich apparel of eloquence, on which  
 thousands hang delighted every Sunday, and from  
 which, I trust, many go away more thinking, and more  
 serious.

There are three authors, who are generally ad-  
 mitted to stand pre-eminent among divines of the  
 church of England; Richard Hooker, Jeremy Tay-

lor, and Isaac Barrow. A diligent and systematic  
 study of their works, cannot fail to improve and elo-  
 vate the mind. A distinguished scholar has thus marked  
 their respective peculiarities and his own admira-  
 tion: 'I reverence Hooker, I admire Barrow, and I  
 love Taylor.'

To these three, I would add the works of archbishop  
 Leighton and of Bishop Hall, both distinguished for  
 deep piety and devotional feeling. They, perhaps,  
 develope the peculiar motives and principles of the  
 gospel with more fulness and effect, than the three  
 other great divines. But we need not make compari-  
 sons where all are excellent. Let the young Chris-  
 tian student devote himself for some years to his bi-  
 ble, to Hooker, Taylor, Barrow, Leighton, and Hall;  
 and he will, by God's blessing, find himself growing  
 'wise unto salvation,' and well instructed unto the  
 kingdom of heaven, and able to 'bring forth out of  
 his treasure things new and old.' Such a course of  
 study, patiently followed out with meditation and  
 prayer, will be a better training for the Christian  
 student, than indulgence in that desultory habit of  
 promiscuous reading, which, I fear, is often the cause  
 of superficial knowledge and of unsettled opinions.—  
 Let the student pursue this method carefully and  
 diligently, until the judgment be rightly formed and  
 the mind well stored; then he will be the better able  
 to estimate the current theological literature of the  
 day; better qualified to profit by what is good; bet-  
 ter able to detect what is flimsy or injurious.

SEARCH THE SCRIPTURES.

I exhort and beseech you never to suffer so much  
 as one day to pass, either through lazy negligence, or  
 too much eagerness in inferior studies, without read-  
 ing some part of the sacred records, with a pious  
 and attentive disposition of mind, still joining with  
 your reading fervent prayer, that you may thereby  
 draw down that divine light without which spiritual  
 things cannot be read and understood. But, with this  
 light shining upon them, it is not possible to express  
 how much sweeter you will find these inspired writ-  
 ings than Cicero, Demosthenes, Homer, Aristotle,  
 and all the orators, poets and philosophers. They  
 reason about imaginary felicity, and every one in his  
 own way advances some precarious and uncertain  
 thoughts upon it; but this book alone shows clearly,  
 and with absolute certainty, what it is, and points  
 out the way that leads to the attainment of it. This  
 is that which prevailed with St. Augustine to study the  
 Scriptures, and engaged his affection to them—'I  
 Cicero, and Plato, and other such writers,' says he.  
 'I meet with many things wittily said, and things  
 that have a moderate tendency to move the passions;  
 but in none of them do I find these words: 'Come  
 unto me all ye that labor, and are heavy laden,  
 and I will give you rest.—Leighton.

Abraham Booth frequently used this expression in  
 prayer, 'O Lord, grant that we may see the beauty,  
 taste the sweetness, and feel the power of Truth!'

If it be hard for a Christian to keep the line of du-  
 ty, he will find it harder to depart from it. The  
 further he goes, the further he will have to return,  
 and the more difficult the return will be.

A GOOD PASTOR.

- Give me the priest these graces shall possess—
- Of an ambassador the just address;
- A father's tenderness; a shepherd's care;
- A leader's courage, which the cross can bear;
- A ruler's awe; a watchman's watchful eye;
- A pilot's skill; the helm in storms to ply;
- A fisher's patience, and a labourer's toil;
- A guide's dexterity to disembroil;
- A prophet's inspiration from above;
- A teacher's knowledge, and a Saviour's love.

Bishop Ken

OLD ENGLAND.

By Miss M. A. Stollart.

1  
THERE'S joy in merry England  
In the pleasant month of May,  
When the fields are clad in freshest green,  
And all around is gay;  
The little birds are warbling forth  
The gladsome song of mirth;  
Our land it is a pleasant land,  
The happiest spot on earth.

2  
There's gladness in Old England,  
When the sun-burnt reapers come,  
And bear beneath the harvest moon  
Their sheaves of plenty home.  
Aye! thankful hearts are beating fast  
As the harvest hymn swells high,  
And the thought that beats within the breast  
Is glistening in the eye.

3  
There's happiness in England  
When the wintery tempest war,  
And the waves, that bear her treasures in,  
Are dashing on her shore;  
Bright burns the fire on many a hearth,  
Glad faces circle round,  
And a deeper tone is given to joy,  
By that pealing tempest's sound.

4  
Should we not love our England,  
Our own, our happy home?  
O we'll stand by her, and we'll cling to her  
Without a wish to roam:  
And, while our hearts upon her muse,  
We'll lift the song of praise,  
That our lot hath fallen in pleasant land,  
In quiet, peaceful days.

## BIOGRAPHY.

## ARCHDEACON WHITTY.\*

Irwine Whitty was a man, perhaps more calculated than any human being you have known, to make religion loved. He was tried with much bodily weakness and pain; he was gentle and indulgent to a degree which would induce you to think a bold effort or a severe expression impossible to him; but whatever it was his duty to do—and his duty prescribed some arduous exertions—he was empowered to attempt and to accomplish. I can remember well how, when one among the proudest and most exalted in station of his countrymen had acted in a manner to deserve rebuke, this humble minister of the Gospel faithfully and eloquently discharged his severe duty; and I can almost fancy that I see him as, when two of the most distinguished of his parishioners, who were known to be at variance, appeared at his communion-services, he overcame the shriekings of his modest nature, and descended on the mission, and with a face of an angel, that in the sight of his little congregation the parties might be reconciled. And they were reconciled; for, were it not for the manner of his departing hence, I would say it was not in a man's nature to withstand his gentle solicitation.—I am the more sensible now of his worth, because I have to confess that during his Christian life I did him one injustice. His house was ever open to me, and his wise counsel and his engaging and instructing conversation. I never entered his doors without a feeling as if I passed where no profane thought should come, nor returned from a visit to him without bearing with me an influence for good. For all this I am deeply responsible. But I was about to speak of the injustice. I saw that his habits of life were frugal, as far as consisted with propriety; I saw that his broken health needed relief and recruiting; and I believed his income large enough to allow of the necessary relaxation, and sometimes doubted whether it would not be well if he allowed himself the

benefit he might derive by procuring the assistance of a curate. I was undeceived as to the means at the disposal of my revered friend, when I learned that his dear family were left without any provision; but I had previously learned enough to instruct me, that thus, in all human probability, it must have been.

In a year of scarcity almost amounting to famine (one of those visitations by which Ireland has been not unfrequently scourged), my revered friend was left almost alone to succour the distressed within the bounds of his parish, and incurred in this charitable agency, what for himself and his family he almost superstitiously avoided, a debt, which he was discharging by instalments for many years. It is not improbable that this debt may have become, providentially, the occasion of his martyrdom.

In process of time I became separated from my friend, but could not lose my anxiety for his welfare. When disturbances commenced, in which Church property and the clergy were violently assailed, my anxiety was painfully increased to learn that even the life of this good man was in peril. I had an opportunity to speak freely with him, and urged the expediency of a temporary removal from the scene of danger. I said, as I thought, that it need be only temporary. I said no government could be so lost to all sense of justice or self-respect as to tolerate long the sanguinary excesses which were converting Ireland into something worse than had yet been realized on earth; and that law must soon be vindicated. He was not to be moved. He had considered well the entire extent of his dangers, and he felt that his duty was plain and direct. He would remain at his post. He was not insensible to the perils of his situation, and would gladly, if he could, lessen or remove them. As to his income in tithes, to him personally it was of small moment that it should be reduced. If he could procure peace by allowing a reduction which should affect himself alone, he would sacrifice much to purchase it; but he would not violate a sacred trust, by alienating Church-property and defrauding a successor. He was in the Lord's band, let him do what seemeth him good. He received my suggestions as a Christian would, but satisfied me that as to the point of residence he was immovable. On this occasion he detailed to me the circumstances of the threatening notice he had received. He was, as was his habit, after all the family had retired to rest, engaged in his sacred studies, when suddenly a report of fire-arms, so loud and near that it seemed to shake the house, stunned him. Such was the signal which usually announced that a notice had been posted. 'I arose,' said he, 'and having satisfied myself that the noise came from without the house, opened gently the doors of the apartments of my wife and children, and looked anxiously to see, if they had been alarmed. All were peacefully sleeping, and I thanked God for the mercy from the bottom of my heart.'

Towards the last days of this good man's life, his dangers seemed to have disappeared. I received assurances that his saintly life and charities had produced the natural effect: but all was hollow. He had been visiting an infirm parishioner, at a distance of three miles from his home; he had walked—I believe he could not allow himself the indulgence of a horse or carriage. Wearing with the exertion, he attempted to return by a shorter way than that of the public road. In the fields, a sense of weariness and cold overpowered him, and he approached the house of a Roman Catholic parishioner, to rest for a little and recover warmth. He was so feeble, that it was necessary to assist him over a stile which interposed between his path and the house. It appears that he was courteously invited to enter and take a seat; that he was, on leaving the house, accompanied on its way by its master; and after the lapse of many hours, late in the night, he was found upon the earth, where he had been stoned, mangled and bleeding and speechless, but not yet quite liberated from the agony of death.

Thus Irwine Whitty died; a man whose countenance only, by its subdued and saintly expression, might have disarmed the wildest hatred. Thus he

died, returning from a charitable office, exhausted with toil, and languishing under bodily sickness, the fields, of those who had experience of his kindness and who knew his worth; in the sight of numbers who owed to his benevolence many a comfort a season when, but for him, their sufferings would have been extreme; in their sight he lay for many fearful hours in the death-struggle, and none came near to minister to him, and none summoned friends to his relief. He had been ready to give, glad to contribute: he had been at the bed of fever, and in the huts where penury sought a shelter; and there was a time when blessings followed him as he went up his offices of mercy: but in that awful day he looked upon and deserted in his parting agony. Well, full poison must have been infused into human hearts to render them thus merciless! To him who departed his going hence, and the manner of it, was small account. He has had his crown; but it is awful lesson to think, that one thus 'lovely in life,' should lie on the earth, dying, where neither tear, nor tender touch, nor prayer, nor blessing soothed him—a witness, an unambiguous witness, of the spirit which seeks the destruction of the Protestant Church is of a kind which quenches the sympathies of human hearts, and is not to be changed into peace or mercy by all the gentleness and the virtue that is bestowed upon the most blamed of mortals.

There was the show of a trial for this portentous crime. Two individuals were arraigned for the murder; and when the principal witness, as it would seem, was brought forward, he refused to give evidence. He was commanded, he said, to make oath that he would refuse; and when the judge explained to him that such an oath could not bind his conscience, therefore that he must bear testimony to the truth, the poor man proposed the pertinent question, 'Will I be shot, my lord?' and finally shewed which religion and which government he thought the stronger; declaring that he would go to prison rather than risk his life by becoming a witness. The culprits were acquitted; and the village, from which the awful man had been taken away, celebrated, it is said, the acquittal by a general illumination.

## RELIGIOUS MISCELLANY.

## UNSEASONABLENESS OF SEPARATION FROM THE CHURCH.\*

We take the following sound and pertinent remarks from the conclusion of a discourse on this subject by Bishop Blackall. Having alleged a sound objection to going over to the Church of Rome, the Bishop proceeds, 'will you go and join yourself to any of the separate assemblies here at home? But if so, to which of them will ye go? For there is such a variety of ways at once offered to you, enough perfectly to confound and distract you; have no time now to tell you how many sects there are of dissenters from the Church, much less to give you a just and complete character of them, that you may consider which of them to choose; but in general they may be reduced to four sorts:

1. Some of these sects there are, that have no creed, or no sacraments, or no orders, or no to guide them, by, but the light within them; ye go to any of these? But if you do, can you tell religion you shall be of, or whether you shall be any at all?

2. Others of them there are that positively the most fundamental articles of the Christian faith—as the doctrine of the ever blessed Trinity, incarnation of the Son of God, the satisfaction of our Saviour, and the like; will ye go to them? you do, this is to add heresy to your schism, and multiply your iniquity.

3. Others again there are that teach such trines, as either directly, or in their immediate sequences, give too great encouragement to rendering a good life unnecessary: but I hope

\* From Rev. Mr. O'Sullivan.

\* From the Church Magazine.

already mentioned a sufficient prejudice against all such onsy religions, so that you will not so much as once think of going to them.

4. Lastly, others there are that profess the same faith with the Church, and are, as they themselves say, of the same religion that we are of, and differ from us only in some external modes and rites of worship. Will you go over to these?"

But why should you make a schism in the Church for nothing; only because her rites and ceremonies are not exactly suited to your fancy? Why should you break the unity of that Church whereof you are members, and with which you agree in all the essentials of doctrine and worship, only for the sake of two or three harmless ceremonies which she uses indeed in her public worship for decency and order sake, but which she enjoins not as any parts of religion, or as things necessary in themselves, and which being nowhere forbidden in Scripture, cannot to be sure, be unlawful to be used, for 'where there is no law, there is no transgression.'

If then the sect you design to go to, be of the same religion with the Church that you leave, why should you leave her, seeing, by your own confession, she has the 'words of eternal life,' as well as they; and if she has, to what purpose should you go elsewhere?

Is it, first, for better prayers that you go there? That can hardly be; however, it is what you cannot be sure of, not knowing what their prayers will be, till you have heard them. Our prayers, indeed, are known what they are; they are free to be read and examined by all: you may, if you will, satisfy yourselves before you join them that they are directed to the right object of our worship, that they are composed of such petitions as are proper to be put up in public, and that they are grave and serious, and fitted to excite devotion: whereas, if you go to the separate assemblies, you know not what God you shall worship, at least you know not with what you shall serve God till you come thither; you are much like a man that subscribes a paper or petition without reading it.

Or, secondly, is it for better preaching that you go thither? That is even as it happens, and you may as easily be disappointed in this as in the other case. And without magnifying ourselves too much, this I am sure I may safely say, that many that have gone from their own Church to a separate assembly to hear a better sermon, have heard a worse. But however that be, so long as the doctrine that is preached in both places is the same, as you grant it is, there cannot be such difference in the words and phrases wherein it is expressed, or in the manner of delivery, as will serve to justify a schism. And besides, what the Apostle says is most undoubtedly true, 'Paul may plant, and Apollos may water, but it is God that giveth the increase.' If the seeds be both of the same intrinsic goodness, as is now supposed, one may be more beautiful to the eye than the other, but the only things on which their fruitfulness will depend, are the goodness of the soil they are sown in, and the blessing of Heaven; and the grace of God, who is the 'God of Peace' and order; may, I am sure, be much more reasonably expected by those that keep the unity of the Church, and are regular and orderly in their stations, than by such a separation from the Established Church, whereof they are members, only to gratify their 'itching ears.' In a word; so long as our prayers are good, although it were supposed that they are not the best, and so long as our preaching is sound and orthodox; although it be not altogether so taking as some other men's may be: and so long as the terms of our Communion are lawful, there can be no reason that can justify your leaving us. For whether can you go to mend yourselves? or why should you go away from us at all, seeing we have 'the Words of Eternal Life'?

I conclude all, therefore, with those words of the Apostle, 1 Cor. i. 10. 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.'

## EXECUTION OF MARY QUEEN OF SCOTS.\*

At supper, though she sat down to table, she ate little. Her mind, however, was in perfect composure; and, during the repast, though she spoke little, placid smiles were frequently observed to pass over her countenance. The calm magnanimity of their mistress only increased the distress of her servants.— They saw her sitting amongst them in her usual health, and with almost more than her usual cheerfulness: yet they knew that it was the last meal at which they should ever be present together; and that the interchange of affectionate service upon their part, and of condescending attention and endearing gentleness on hers, which had linked them to her for so many years, was now about to terminate for ever. Far from attempting to offer her consolation, they were unable to discover any for themselves. As soon as the melancholy meal was over, Mary desired that a cup of wine should be given to her; and, putting it to her lips, drank to the health of each of her attendants by name. She requested that they would pledge her in like manner; and each, falling on his knees, and mingling tears with the wine, drank to her, asking pardon at the same time, for all the faults he had ever committed. In the true spirit of Christian humility, she not only willingly forgave them, but asked their pardon also, if she had ever forgotten her duty towards them. She besought them to continue constant to their religion, and to live in peace and charity together, and with all men. The inventory of her wardrobe and furniture was then brought to her, and she wrote on the margin, opposite each article, the name of each person to whom she wished it should be given. She did the same with her rings, jewels, and all her most valuable trinkets; and there was not one of her friends or servants, either present or absent, to whom she forgot to leave a memorial.

These duties being discharged, Mary sat down to her desk to arrange her papers, to finish her will, and to write several letters. She previously sent to her confessor, who, though in the castle, was not allowed to see her, entreating that he would spend the night in praying for her, and that he would inform her what part of scripture he considered most suited for her perusal at this juncture. She then drew up her last will and testament; and, without ever lifting her pen from the paper, or stopping at intervals to think, she covered two large sheets with close writing, forgetting nothing of any moment, and expressing herself with all that precision and clearness which distinguished her style in the very happiest moments of her life.

On the morning of Wednesday, the 8th of February, Mary rose with the break of day, and her domestics, who had watched and wept all night, immediately gathered around her. She told them that she had made her will, and requested that they would see it safely deposited in the hands of her executors. She likewise besought them not to separate until they had carried her body to France; and she placed a sum of money in the hands of her physician to defray the expenses of the journey. Her earnest desire was, to be buried either in the church of St. Denis, in [near] Paris, beside her first husband, Francis, or at Rheims, in the tomb which contained the remains of her mother. She expressed a wish, too, that, besides her friends and servants, a number of poor people and children from different hospitals should be present at her funeral, clothed in mourning at her expense, and each, according to the catholic custom, carrying in his hand a lighted taper.

She now renewed her devotions, and was in the midst of them, with her servants praying and weeping round her, when a messenger from the commissioners knocked at the door, to announce that all was ready. She requested a little longer time to finish her prayers, which was granted. As soon as she desired the door to be opened, the sheriff, carrying in his hand the white wand of office, entered, to conduct her to the place of execution. Her servants

crowded round her, and insisted on being allowed to accompany her to the scaffold. But contrary orders having been given by Elizabeth, they were told that she must proceed alone. Against a piece of such arbitrary cruelty they remonstrated loudly, but in vain; for, as soon as Mary passed into the gallery, the door was closed, and, believing that they were separated from her for ever, the shrieks of the women, and the scarcely less audible lamentations of the men, were heard in distant parts of the castle.

But Mary was resolved that some of her own people should witness her last moments. 'I will not submit to the indignity,' she said, 'of permitting my body to fall into the hands of strangers. You are the servants of a maiden queen, and she herself, were she here, would yield to the dictates of humanity, and permit some of those who have been so long faithful to me, to assist me at my death. Remember, too, that I am cousin to your mistress, and the descendant of Henry VII.; I am the dowager of France, and the anointed queen of Scotland.' Asbarnod of any further opposition, the earls allowed her to name four male and two female attendants, whom they sent for, and permitted to remain beside her for the short time she had yet to live.

The small hall in which the trial had taken place, was prepared for her execution. At the upper end was the scaffold, covered with black cloth, and elevated about two feet from the floor. A chair was placed on it for the queen of Scots. On one side of the block stood two executioners, and on the other, the earls of Kent and Shrewsbury; Beal and the Sheriff were immediately behind. The scaffold was raised off from the rest of the hall, in which Sir Amias Paulet, with a body of guards, the other commissioners and some gentlemen of the neighbourhood, amounting altogether to about two hundred persons, were assembled. Mary entered leaning on the arm of her physician, while Sir Andrew Melvit carried the train of her robe. She was in full dress, and looked as if she were about to hold a drawing room, not to lay her head beneath the axe. She wore a gown of black silk, bordered with crimson velvet, over which was a satin mantle; a long veil of white crape, stiffened with wire, and edged with rich lace, hung down almost to the ground; round her neck was suspended an ivory crucifix; and the beads which the catholics use in their prayers were fastened to her girdle. The symmetry of her fine figure had long been destroyed by her sedentary life; and years of care had left many a trace on her beautiful features. But the dignity of the queen was still apparent; and the calm grace of mental serenity imparted to her countenance at least some share of its former loveliness. With a composed and steady step she passed through the hall, and ascended the scaffold; and, as she listened unmoved, whilst Beal read aloud the warrant for her death, even the myrmidons of Elizabeth looked upon her with admiration.

Beal having concluded his task, the dean of Peterborough presented himself at the foot of the scaffold, and, with more zeal than humanity, addressed Mary on the subject of her religion. She mildly told him, that, as she had been born, so she was resolved to die, a catholic, and requested that he would not annoy her any longer with useless reasoning. But finding that he would not be persuaded to desist, she turned away from him, and, falling on her knees, prayed fervently aloud, repeating, in particular, many passages from the psalms. She prayed for her own soul, and that God would send his Holy Spirit to comfort her in the agony of death; she prayed for all good monarchs, for the queen of England, for the king her son, for her friends, and for all her enemies. She spoke with a degree of earnest vehemence, and occasional strength of gesticulation, which deeply affected all who heard her. She held a small crucifix in her hands which were clasped, and raised to heaven: and, at intervals, a convulsive sob choked her voice. As soon as her prayers were ended, she prepared to lay her head on the block. Her two female attendants, as they assisted to remove her veil and head-dress, trembled so violently, that they were hardly able to stand. Mary gently reproved them:— 'Be not thus overcome,' she said, 'I am happy to leave the world and you also ought to be happy

\* From "Life of Mary Queen of Scots, by H. G. Bell, Esq." A new edition. Whittaker. The above extract, interesting as it is, is hardly written in the impartial spirit in which we should wish to see such a subject treated.—Ed. Ch. of Eng. Mag.

to see me die so willingly.' As she bared her neck, she took from around it a cross of gold, which she wished to give to Jane Kennedy, but the executioner, with brutal coarseness, objected, alleging that it was one of his perquisites. 'My good friend,' said Mary, 'she will pay you much more than its value;' but his only answer was, to snatch it rudely from her hand. She turned from him to pronounce a parting benediction on all her servants, to kiss them, and bid them affectionately farewell. Being now ready, she desired Jane Kennedy to bind her eyes with a rich handkerchief, bordered with gold, which she had brought with her for the purpose; and laying her head upon the block, her last words were—'O Lord in thee I have hoped, and into thy hands I commit my spirit.' The executioner, either from a want of skill, or from agitation, or because the axe he used was blunt, struck three blows before he separated her head from her body. His comrade then lifted the head by the hair, which falling in disorder was observed to be quite gray, and called out, 'God save Elizabeth, queen of England.' The earl of Kent added, 'Thus perish all her enemies.' Overpowered by the solemnity and horror of the scene, none were able to respond "Amen!"

## YOUTH'S DEPARTMENT.

For the Colonial Churchman.

### CHARACTER OF THE HINDOOS.

The following account of the character of this numerous and interesting people, I select from the writings of Professor Wilson, whose residence among them for many years, has enabled him to furnish correct information. Will you, young Reader! peruse this portrait with attention, and let it furnish another warning to you, to take care lest so many of your fellow creatures with infinitely fewer advantages than those with which you are blessed, should outstrip you in the exhibition of so many good qualities? Are you, like the Hindoo lads, desirous to reward your teachers for their zeal and your parents for their affection? Do you also take pains to preserve your intellect from the snares of idleness, and your minds from the debasement of vice?

August, 1840.

SIGMA.

"If to the opinions thus cited I venture to add my own, it is not with the notion that any weight can or need be added to their incontestable preponderance over the authorities on which reliance has been exclusively placed in the text; but under the impression that it may be expected of me to give the result of a long and intimate acquaintance with the natives of Bengal under circumstances of a peculiar nature. I lived both from necessity and choice very much amongst them, and had opportunities of becoming acquainted with them in a greater variety of situations than those in which they usually come under the observation of Europeans. In the Calcutta mint, for instance, I was in daily personal communication with a numerous body of artificers, mechanics, and labourers, and always found amongst them cheerful and unwearied industry, good humoured compliance with the will of their superiors, and a readiness to make whatever exertions were demanded from them: there was among them no drunkenness, no disorderly conduct, no insubordination. It would not be true to say that there was no dishonesty, but it was comparatively rare, invariably petty, and much less formidable than I believe it is necessary to guard against in other mints in other countries. There was considerable skill and ready docility. So far from there being any servility, there was extreme frankness, and I would say, that where there is confidence without fear, frankness is one of the

most universal features in the Indian character. Let the people feel sure of the temper and good will of their superiors, and there is an end of reserve or timidity, without the slightest departure from respect. In these same workmen, and in all the natives employed in the mint, from the highest to the lowest, I invariably witnessed grateful attachment to those by whom they were treated with merited consideration.

The studies which engaged my leisure brought me into connexion with a very different class of natives—the men of learning; and in them I found the similar merits of industry, intelligence, cheerfulness, frankness, with others peculiar to their avocation. A very common characteristic of these men, and of the Hindu especially, was a simplicity truly childish, and a total unacquaintance with the business and manners of life. Where this feature was lost, it was chiefly by those who had been long familiar with Europeans. Amongst the Pundits, or the learned Hindus, there prevailed great ignorance and great dread of the European character. There is, indeed, very little intercourse between any class of Europeans and Hindu scholars, and it is not wonderful, therefore, that much mutual misapprehension should prevail.

Taking an active part in the education of the natives, both in their own and in English literature, I had many opportunities of witnessing the native character developing itself in boyhood and in youth, and the object was one of profound interest. There can be little doubt that the native mind outstrips in early years the intellect of the Europeans, and generally speaking, boys are much more quick in apprehension and earnest in application, than those of our own schools. They are also more amiable, more easily controlled, more readily encouraged, more anxious to deserve the approbation of their masters and examiners. The early age at which they are married and enter into active life is unfavourable to the full improvement of their moral and intellectual faculties; but during the greater part of the period of tuition there is a strikingly interesting manifestation of right feeling and of comprehensive intellect in native youth.

Occasions of public and private intercourse with another class of natives, men of property and respectability, were not unfrequent during a residence of 24 years in Calcutta, and they afforded me many opportunities of witnessing polished manners, clearness and comprehensiveness of understanding, liberality of feeling, and independence of principle, that would have stamped them gentlemen in any country in the world. With some of this class I formed friendships which I trust to enjoy through life.

Without pretending to deny, then, that there are many and grave defects in the native character, some inseparable from human nature, and others ascribable to physical construction, to political position, and to an absurd and corrupt religion, my own experience satisfies me that it also presents many virtues, and that the natives of India are an estimable and amiable people, who deserve and will requite with attachment and improvement the kindness and justice which they have a right to demand from the strangers who rule over them."

Why art thou cast down, O my soul! I have a good Captain, a good cause, a good conscience, therefore, be of good courage.

## THE COLONIAL CHURCHMAN.

LENNBURG, THURSDAY, SEPTEMBER 17, 1840.

THE YOUNG CHRISTIAN'S LIBRARY.—By the Rev. B. Ramsay, M. A., F. R. S. E., Minister of the Episcopal Chapel of St. John the Evangelist, Edinburgh.

We find an article with this heading, in the Church of England Magazine for June—the object which is to "furnish useful hints to any young Christian into whose hands it may fall, so as to stimulate his reading of good books, and give some method and order in his studies." The object is one, the importance of which will be acknowledged by all who have felt the difficulty of a proper selection from the multitude of works which have issued, and are still issuing from the religious press, as well as of a profitable method in reading them. To peruse a twentieth part of these is out of the question, and to know what he had best read and what not, is not a little embarrassing to the young Christian student. In the judicious observations of Mr. Ramsay, which will be found in a preceding part of this number, the author appears to have done much to remove this difficulty; and we think we are doing an acceptable service in transferring them to our columns. The Rev. Mr. Ramsay is an eminent clergyman of the Episcopal Church in Edinburgh.

NEWFOUNDLAND.—We have again the pleasure to present our readers with gratifying intelligence respecting the Church in this Island, contained in the following extracts from the St. John's Times of the 19th August:—

We have much pleasure in announcing the return to St. John's of the Bishop of this diocese. His Lordship arrived here in the brigantine Mary Jane Capt. Taylor, accompanied by his Chaplain, from Catalina. We are glad to hear notwithstanding the arduous duties his Lordship has had to perform, and the severe indisposition under which he laboured during his stay at Trinity, he is looking much stronger than when he left St. John's, some seven or eight weeks ago.—On Saturday the 8th instant, his Lordship proceeded to Catalina, and on the following day (Sunday) he preached at the church in that settlement, and administered the rite of confirmation to thirty two individuals. In the afternoon of the same day, he crossed the country, over a most wretched road, to Bonavista, the residence of the Rev. Mr. Wood. There in the evening of the same day, the Bishop preached to a very large congregation, and confirmed forty one persons. On the 10th, his Lordship again preached at Bonavista both at 2 o'clock in the afternoon and at 7 in the evening; and again held a confirmation, at which twenty two people received the imposition of hands. On the 12th his Lordship proceeded in a boat to King's Cove, and after having visited the school on the following morning, 73 persons were confirmed, the Holy Sacrament of the Lord's Supper was administered to thirty two recipients of the body and blood of Christ, and eight children were admitted into the body of the church of God. On Saturday the 15th the Bishop was rejoined at Bonavista by his chaplain, the Rev. C. Blackman, who had proceeded in the Mary Jane in quest of his Lordship with important despatches from England and Bermuda. On the following morning, he again preached and confirmed ninety individuals, at Bonavista, and from thence passed over to Catalina, where with the assistance of the Rev. Messrs. Blackman and Wood a full service was performed, another confirmation held, and the Sacrament of Baptism administered. After the most fatiguing exertions of the day, his Lordship went aboard the vessel sent to convey him to this town, at a very early hour on the morning of Monday the

from Catalina, and arrived here in the course of the day. Thus, in addition to many other pressing duties, his Lordship has held in the Island fifteen or sixteen confirmations, and admitted to that holy rite nearly fourteen hundred members of the Church.

To the Right Rev. Father in God, AUBREY, Lord Bishop of Newfoundland, and bearing Episcopal jurisdiction in and over the Island of Bermuda.

We, the Clergymen, Churchwardens, and Parishioners of Bonavista, beg permission to congratulate your Lordship on your elevation to the Episcopate, and to welcome you to this parish.

The Church of England in this colony has long felt the inconvenience of having no resident overseer, and we rejoice that the election of your Lordship to the Bishopric of Newfoundland is a pledge that we shall feel this deprivation no more.

In consequence of being left so long a time without a Clergyman, we fear the mission will not present so favourable an aspect as could be wished; but we have reason to hope that under the provision you have now made a great improvement will soon be visible.

We regret exceedingly that your Lordship should have occasion to make your visitation in a manner so unworthy the dignity of an English prelate, although we cannot but admire the zeal and humility which induce you to submit to such inconvenience and hardship; and we pray that the fruits of your labour may be found in the increased prosperity of our National Church. Like the renowned Patriarch, you are passing through our land with 'your staff;' and we trust that such may be your success, that, like him, you at last may find yourself to be 'two bands.'

To the above address His Lordship was pleased to make the following reply:—

Bonavista, 10th August, 1840.

GENTLEMEN,—I receive with much thankfulness the congratulations with which you are pleased to address me on my appointment to the Bishopric of Newfoundland, and on my safe arrival in this portion of my diocese.

It is matter of great regret that the large and populous settlement of Bonavista should have been without for so many months without the ministrations of a Clergyman. Under the circumstances of the colony this, however, was unavoidable, and I can only regret that having supplied the place of your absent Majesty at the earliest opportunity, the zeal and piety of this excellent substitute will, with the blessing of God, re-attach the wandering, and confirm the returning members of this part of our pure and apostolic church.

During the process of my primary visitation I have, from the peculiar situation of the diocese, encountered a more than ordinary share of fatigue and anxiety, I beg to assure you that my labors are considerably lightened by the kind sympathy which you have expressed, and by my hope that I shall be blessed, with the Divine blessing, materially to strengthen the church establishment in this too-long neglected colony.

AUBREY NEWFOUNDLAND.

To the Clergymen, Churchwardens, and Parishioners of Bonavista.

CHURCH AFFAIRS.—The following extracts are taken from the Church of England Magazine for August last:—

CHURCH MISSIONARY SOCIETY.

The supporters of this society cannot fail to rejoice at the increasing interest that is taken in its prosperity, both as respects the increase of its funds, and the wide and extensive field opened for its exertions. On the 6th of June a highly respectable meeting was held in Willis's rooms—the Earl of Harewood in the chair, in consequence of the following notice, signed by persons interested in West India property:—'A meeting of planters, merchants, and others interested

in Jamaica, is most earnestly requested at Willis's Rooms, King-street, St. James's, on Saturday next, the 6th of June, at one o'clock. The object of this meeting is to submit to them the important services rendered to the island of Jamaica, by the Church Missionary Society, in extending religious instruction amongst the population there—the very heavy general expenditure made by the society—the very large proportion of it incurred in Jamaica—their consequent inability to continue that expenditure upon the same scale—and the necessity of withdrawing their mission, unless assisted by the body of Jamaica proprietors. The exertions of this society have received the sanction of the governor, who has largely contributed to its support—of the bishop, who has bestowed his zealous and cordial superintendence—and of the legislature, who have recently made a grant in their favour; and this appeal is strongly urged by many influential persons in Jamaica, who we are very desirous that the body of Jamaica proprietors, resident in this country, should co-operate with them in promoting an object so essential to the best interests and permanent prosperity of the colony.' The most unqualified testimony was borne to the strenuous efforts of the society, and resolutions were formed for furthering its operations, and many liberal donations given for the increase of its funds.

In compliance with a requisition most numerous-ly signed, the chief magistrate of the city of London convened a public meeting in the Egyptian-hall, Mansion-house, on Monday, the 29th of June, for the purpose of forming an auxiliary to the Church Missionary Society for the city of London. The spacious and elegant apartment was nearly filled by a highly respectable audience, chiefly composed of ladies. After prayers, by the rev. T. Vores, the meeting was addressed by the bishop of Lichfield, rev. R. Davies, Sir C. S. Hunter, Mr. Labouchere, the bishop of Jamaica, rev. J. W. Cunningham, the hon. and rev. B. W. Noel, Mr. Blanchard, Mr. Sheriff Weelton, rev. J. Harding. The speech of the Bishop of Jamaica was peculiarly interesting, as it bore the most unqualified testimony to the blessings that had accompanied the labours of the society in his diocese. It was stated, at the close of the meeting, that already upwards of £600 had been subscribed.

BATH AND WELLS.

Queen's College, Bath.—The improvements suspended for a time the progress of Queen's College have at length been happily removed, and the friends of the undertaking are now enabled to claim for it the confidence and support of the public. They are happy to observe an increasing conviction of the importance of the institution, and of the peculiar advantages which Bath affords, as a locality, for establishing it, in its central situation, and the salubrity, character, and order of the city. It is intended that Queen's College shall supply what is now chiefly to be desired to complete the system of education in this country,—the means of imparting a course of instruction suited to the wants of young men between the ages of fourteen and twenty. Where boys of all ages are educated together in large schools, the elder pupils, privileged by comparison with their juniors, can scarcely be subjected to the necessary moral restraint, and they will too generally continue the licence of the school-boy when maturer years should bring thoughtfulness and self-respect.—Queen's College will be governed by those strict rules of collegiate discipline which are so well adapted to form the character of young men, by establishing habits of order and systematic industry, and thus affording the best preparation for manhood and its duties. It will supply instruction in the highest branches of learning, with the important advantage resulting from emulation among young men, the lowest of whom will have already mastered, before he is entered at the college, those principles of knowledge which he is there to carry forward and apply. Thus it will furnish the best preparation, or the most perfect substitute, for an education at Oxford or Cambridge. The foundation of the whole system will be religious instruction in strict conformity with the doctrines and discipline of the church of England. The heads of the college will be clergymen, gradu-

ates of Oxford or Cambridge; and, for complete security against any possible future infraction of this essential fundamental principle, it is proposed to appoint official trustees, including the highest dignitaries of the church and the chief lay authorities, being churchmen, in this and the adjoining dioceses, who, without interfering with the general arrangements of the managing committee, will be enabled to interpose an effectual bar to any improper change. The bishop of Bath and Wells and the duke of Beaufort, lord high steward of Bristol, have consented to be patrons of the institution.

CITY MISSIONS.—In connexion with the remarks in our last on this subject, we give the following from the Boston Christian Witness, to show what they are doing in New York in this matter:—

The New York City Mission Society sustains three missionaries. One of them is a missionary at large, whose whole time is given to visiting, and preaching from house to house, seeking out the poor and destitute; to relieve, instruct and comfort. The other two missionaries are in charge of regularly established mission Churches, in which the sittings are free. These churches were erected under the auspices of the City Mission Society, are an honour to the Church, among the noblest instances of benevolence, sending forth perennial streams, of spiritual health, moral vigor, and religious consolation.

Bishop Moore.—The numerous relations and friends of this venerable prelate have the satisfaction of seeing him once more among them. On Sunday last, he preached twice on Staten Island; and from the same desk he officiated in more than a half a century ago. Bishop Moore is now nearly 80, but enjoys excellent health, and preaches with the same ardor and Christian affection he was celebrated for twenty years ago. There is now none among us that appear so patriarchal. His white hair flowing over his shoulders, his trembling hands and venerable appearance as he discourses in the pulpit, give him the appearance of a man who belongs to a by-gone age. Indeed, he truly does belong to ancient times; for he recollects, when a boy, the city when it contained only thirty thousand inhabitants, a less number than that of Brooklyn. He has a distinct recollection when St. Paul's Church was built, and when it was so far up town that it was objected to by the inhabitants' gentleness above it, now extended only a very short dis-

"HORRORS OF REVOLUTION."

A work of Dr. Croly's, exceedingly well written, and entitled "Memoir of the political life of Edmund Burke," has been recently published, is urged upon the most serious consideration of our readers. They testify the true character of revolutionary principles, and their demoralizing tendency. The characters referred to were well known in the bloody annals of the history of France, during the close of the last century — Ch. of Eng. Mag.

THERMOMETER—at Lunenburg, marked at noon, northern exposure—

	Average.	Highest deg.	Lowest deg.
June .....	69½	80	60
July .....	74	85	68
August .....	74	79	69
Sept. to 15th, ..	69½	76	64

MARRIED.

At Halifax, on the 1st inst., by the Rev. Mr. Uniacke, Captain Franklyn, of Her Majesty's 37th Regt. to Sarah Jane, daughter of the Hon. Samuel Cunard.  
At the same place, on the 5th inst. at St. George's Church, by the Rev. R. F. Uniacke, Rector of St. George's, the Rev. John E. Stannage, to Eliza, daughter of Mr. N. LeCain, merchant.  
At St. Peter's Church, New Dublin, on Thursday last, by the Rev. J. W. Weeks, Mr. Jason Mack of Mill Village, to Augusta, eldest daughter of Garret Miller, Esq. M.P.P.

POETRY.

BISHOP LATIMER'S PRAYERS IN PRISON.

By Miss M. A. Stodart.

On dungeon floor, day after day,  
The mitred captive knelt to pray—  
And in that cold and dark abode  
Poured out his soul before his God;  
A light from heaven around him beamed,  
Fresh glory o'er his spirit streamed,  
And brightened in his faded eye,  
With more than earthly ecstasy.

One theme his aged bosom felt,  
On which his suppliant spirit dwelt;  
Dark mists of Rome the land o'erspread,  
And truth, obscured, had bowed her head;  
He prayed that he might serve his Lord,  
And pour his heart's blood for God's word,  
And that o'er England truth might reign  
But once again! but once again!

And blended with the kindling thought,  
A royal maiden's name was brought;  
He asked 'mid plottings dark and deep,  
That maiden's steps the Lord would keep;  
Strong from his heart the entreaty brake,  
Oft was it urged for Jesus' sake,  
That yet Elizabeth might stand  
A blessing to a wearied land.

God is a God that heareth prayer,  
Strong is his arm, and swift his ear;  
The steadfast bishop felt his power,  
And firmly stood in trying hour;  
The clouds of popery rolled away,  
On England beamed resplendent day;  
And, far beyond the suppliant's thought,  
Rich blessings by that maid were wrought.

God is a God that heareth prayer,  
The deeds of old his power declare.  
Then let us kneel before his throne,  
And make our wants and wishes known:  
Firm to his throne—O let us prove  
The might of prayer that springs from love!

H Y M N.

"I have gone astray like a lost sheep: seek thy servant,  
for I do not forget thy commandments.—PSALM CXIX.  
176.

As whither dost thou stray  
Thou foolish sheep, and why,  
From this safe fold away,  
And from thy Keeper's eye?  
Canst thou a shepherd kind,  
And pleasant pastures find  
As thou has left behind?  
Return, return, and let this arm once more  
Thee to my flock, rash fugitive, restore.

Saviour, and dost thou speak  
Such gracious words to me?  
Dost thou the wanderer seek  
Who basely fled from thee?  
Wilt thou my footsteps guide  
To where thy sheep beside  
The living streams abide?  
I come, I come, with shame and grief opprest,  
Thy feet embrace, and shelter in thy breast.

REV. J. N. PEARSON.

*Unjust Prejudices against the Jews.*—I have often been struck with the repeated expressions of love and endearing assurance of Jehovah towards his people Israel, and I am much inclined to think, that among the many other purposes of God in doing so, this was one: he foresaw the prejudices which the Christian world would entertain towards the Jewish nation and how they would prolong the afflictions of that people, and look upon them as the offspring of the children of men; the Lord, in his infinite mercy and loving kindness to Abraham and his seed for ever, sets forth in marked and express terms, how affectionately he loves them, and that he will love them for ever. Hear the word of the Lord by Jeremiah; 'Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off. Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them' (Jer. xxxiii. 24, 25, 26.)

SIX REASONS WHY TIME SHOULD BE REDEEMED.

1. Because it is the most precious thing in the world; and this God seems to have pointed out to us by the very manner of his giving it; for of many of his gifts we can keep some store by us, but of time it is not so. There is but a moment in the world at once, which is taken away when another is given; and doubtless time is thus dealt out to us by heaven like some invaluable cordial, in single drops, to the end that not one of them should be lost. 2. Because, when once gone, time never returns; for where is yesterday? 'It is with the years beyond the flood,' and we can as soon bring back one as the other. 3. Because it is to be accounted for. Time being one of the most precious gifts of God, will, of a surety, be accounted for at the last day with a strictness proportionable to its value. 4. Because it is so short and uncertain. No man knows precisely when his accounts will be called for; but this he does know most infallibly, that he cannot have more. 5. Because of the work we have to do, and the difficulty of doing it. Is it not madness for any man to waste his hours in idleness, and say that he has nothing to do, when perhaps the work of his salvation, that greatest of all works, is not yet so much as entered upon, or even thought of? The heart lies fallow, over-run with evil affections, the ground not yet broken up, much less the seed sown; and the time of harvest approaching! 6. Because we have already lost so large a portion of the time allowed us to do it in. For when we seriously consider how many of our first years passed in childhood; how many were played away in the folly of youth; how long it was before we sat down to reflect upon the works which Christ had done for us, and those which he had enjoined us to do, through his grace, for ourselves; and how high we might, by this time, have stood in the scale of virtue, had we well employed the numberless hours which we certainly might have well employed, we shall think it but reasonable that we endeavour by double diligence to repair former neglects.—reasonable did I say? We shall embrace every opportunity with joy, and on our bended knees adore that mercy, so much beyond all we could hope for, which still vouchsafes us time and opportunity of being reconciled to God, and bringing forth fruits meet for repentance.—Bishop Horne's Sermons.

A minister must cultivate a tender spirit. If he does this so as to carry a savor and unction into his work, he will have far more weight than other men. This is the result of a devotional habit. To affect feeling is nauseous and soon detected: but to feel, is the readiest way to the hearts of others.—Cecil.

BOOKS.

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- Historical Newspaper
- Information for the People
- The Saturday Magazine
- The Penny Magazine
- Wilson's Border Tales
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- The Scottish Christian Herald
- The Christian Lady's Magazine
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- The Passage of the Jordan
- Kennebec.

C. H. BELCHER.

Halifax, May 5th, 1840

ILLUSTRATIONS

OF NOVA-SCOTIA SCENERY.

- I. Halifax, from the Red Mill, Dartmouth.
- II. Entrance to Halifax Harbour from Reeve's Hill, Dartmouth.
- III. View on Bedford Basin.
- PART 2 contains I. View of Halifax from McNicoll Island.
- II. View on the North West.
- III. Ruins of the Duke of Kent Lodge, Windsor Road.
- PART 3 contains I. Windsor, N. S. from Retreat Farm.
- II. View from Retreat Farm, Windsor, N. S.
- III. View from the Horton Mountains.

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