

ed. G. Lewis

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.

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From the Protestant Episcopalian.

CONFIRMATION.

The young ones gathered in from hill and dale,
 With holy day delight on every brow:
 'Tis past away; far other thoughts prevail;
 For they are taking the Baptismal vow
 Upon their conscious selves; their own lips speak
 The solemn promise. Strongest sinews fail,
 And many a blooming, many a lovely cheek
 Under the holy fear of God turns pale.
 While on each head, his lawn-robed servant lays
 The covenant. The omnipotent will raise
 Their feeble souls, and bear with his regrets,
 Who, looking round the fair assemblage, feels
 That ere the sun goes down, their childhood sets.

SAME CONTINUED.

I saw a mother's eye intensely bent
 Upon a maiden trembling as she knelt;
 In, and for whom the pious mother felt
 Things that we judge of by a light too faint:
 Tell, if ye may, some star-crowned muse, or saint!
 Tell what rushed in, from what she was relieved—
 Then when her child the hallowing touch received,
 And such vibration to the mother went
 That tears burst forth amain. Did gleams appear?
 Opened a vision of that blissful place
 Where dwells a sister child? and was power given
 Part of her lost one's glory back to trace
 Even to this rite? For thus she knelt, and ere
 The summer leaf had faded, passed to heaven.

For the Colonial Churchman.

SHORT SERMONS.—NO. III.

I introduce the following selections, Messrs. Editors, with merely the accompanying remarks; as to the matter of them, my humble desire is that they shall be such as may afford food to each inquiring soul. As to the manner of them, I further hope that their brevity may attract readers of that class which retains with profit detached portions, while longer essays or compositions deter from perusal. It is to be hoped that few indeed will not sometimes willingly turn from the business or gaieties of life to the serious perusal of the observations of the wise and holy; and most especially to the blessed word of inspiration itself—the pure fountain of all true wisdom.

June, 1837.

Grace.—“O wretched man that I am, who shall deliver me from the body of this death.”—Rom. vii. 24. When grace reigns in the heart, sin cannot bewitch itself as it once did: but yet in-dwelling sin, the law in the members is so subtle, that it will hide itself in secret places, difficult to be discovered, and far more difficult to be destroyed. There it is, and the believer is constrained to adopt the words of this text.—Burder.

Parental Instruction.—“Moses commanded as a father, even the inheritance of the congregation of Jacob.”—Among the Jews when a child began to speak, the father was bound to teach him this verse. Let me besides make my children acquainted with the law which our blessed Jesus has commanded

us! It is the best inheritance I can give them.—
 C. Mather.

Righteousness of the Saints consists in Christ's righteousness imputed to them: 2 Cor. 5. 21. 3. c. Phil. 9. in principles of righteousness implanted in them: 4 c. Eph. 23, 24. and in righteousness of life exemplified by them: 2 c. Eph. 10. 2 c. Tit. 14.—Barr.

And the door was shut: 25 c. Mat. 10. Death shuts the door. No more can then be done. It is too late to repent—to resolve—to promise—and to do—any thing.—Bp. Wilson.

“Resist the Devil, and he will flee from you.”—4 c. 7. “Withstand the beginnings,” (obstacles) is a wise maxim among physicians, because it is as much easier to nip a disorder in the bud, than to remove it when it has taken deep root in the constitution. This rule is not less useful in spiritual concerns. Satan is a coward when manfully resisted; but grows bolder, and the tempted soul becomes weaker, by yielding.—Anon.

When Moses was gone into the tabernacle of the congregation to speak with Him, there he heard the voice of one speaking unto him, from off the mercy seat. 7 c. Numbers 89.

“The excellent Bishop Patrick,” (as Henry terms him) observes that God's speaking to Moses, thus by an audible, articulate voice, as if he had been clothed with a body, might be looked upon as an earnest of the incarnation of the Son of God in the fulness of time, when the Word should be made flesh and speak in the language of the sons of men.—See 1 Heb.

And the anger of the Lord was kindled against them (the children of Israel) and He departed.—12 c. Numb. 9.

The removal of God's presence from us is the surest and saddest token of God's displeasure against us. Wo unto us if He depart; and He never departs till we, by our sin and folly, drive Him from us.—M. Henry.

“My burden is light.”—Thus saith the blessed Redeemer. A light burden indeed which carries him who bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature and yet supports the flight towards heaven.—Bernard.

INTELLIGENCE.

From the Episcopal Recorder.

Awful Calamity.—There probably has never occurred a more heart-rending calamity than has recently been experienced in the conflagration of the steamboat Ben Sherrod running on the Mississippi between Louisville and New Orleans. The disaster occurred about fifty miles below Natchez while the boat was on her way up. It seems certain that more than one hundred persons perished on this occasion. The following extracts in relation to its distressing scenes are from the N. C. Commercial Herald.

So rapid was the spread of the fire, and so destitute were those on board of all means of escape, that nothing could be saved, not even the register of the boat, so that it is impossible to say how many were lost, or what were their names. The passengers and crew amounted to over 160, of whom the following were picked up by the Columbus.

Officers.—Captain C. G. Castleman and lady; George Stiles, clerk, William Bell, first engineer; Stephen Hooks, do., Charles Greenlee, pilot; Samuel Pig, 2d mate; John Hill, carpenter.

Crew.—Patrick Rice, Jacob Lightstroof, John Egman, A. Goddin, Amos Burby, Bully John, N. O'Hara, Charles Simms, Frederick Cowen, Willis Caldwell, John Caldwell, John Johnson, Jacob Rose, Edward Fleece, B. M'Daniel, Moses Caldwell, Charles Anderson, Peter Sevier, Robert Louisianed, Andrew Moore, Joseph Corper, Josiah Fisher, John Cork.

Passengers.—James Smith, lady and son; Thomas Cook, William H. Cloud, William Beattie, Amos Brundell, Thomas Larmer, Samuel Ray, Lister Sexton, Mr. Gamble and son; and four lost at Fort Adams, names unknown, were in the cabin; Samuel Spuinness, and Asa Gates on deck.

Our limits preclude the possibility of enumerating the various heart-rending sights that this calamitous affair occasioned. The captain, for instance, saved his wife, but saw his two children perish. Mr. Smith saved his wife and one child, and saw the nurse rush madly through the flames with his daughter, and both perished. Mr. Gamble's wife, we understand, was burnt to death; he escaped, although very badly burnt. One young man had reached the hurricane deck in safety, heard the cries of his sister, rushed back to the cabin, clasped her in his arms, and both were burnt to death. One of the clerks, one of the pilots, and the first mate were burnt up. All the chamber maids and women employed on the boat perished. Out of 35 negroes that were known to have been on board, only 2 escaped alive. The Ben Sherrod had the largest crew of any boat on the river, and by reference to the above list of names it will be seen that out of the 50 saved, over 30 belonged to the boat, and out of the 60 or 70 cabin passengers, there are but 10 or 12 left alive. One of the officers of the boat assured us that in addition to the cabin passengers, there were at least 60 or more deck passengers of which scarce six are saved.

Altogether this has been one of the most serious disasters that has happened in the annals of Mississippi steamboats, there being at least one hundred and fifty families deprived by it of some dear and beloved member—over one hundred beings hurried by it out of time into eternity with scarce a moment's warning. And amongst those who are saved many are said to be severely burnt, some so much so that their recovery is very doubtful.

We have since learnt that the four left at Fort Adams are Messrs. James P. Wilkinson, G. Stansfield, Gamble and his son. Mr. Francis was burnt to death.

The Natchez papers contain the following additional particulars:

“At the time she took fire, she was engaged in a race with the steamer Prairie, and the fire caught from the great heat caused by raising her steam to its extreme power. A barrel of whiskey was placed on deck for the use of the hands during the race, who drank to excess, and became intoxicated!!

“The number drowned and burnt is now ascertained to be one hundred and seventy-five.

“At about 12 o'clock at night, the furnace became so heated that it communicated fire to the wood, of which there were on board about sixty cords. When the crew discovered the fire, they all left their posts and ran for the yawl, without giving alarm to the passengers, who were all asleep in their berths. The captain, for a time, attempted to allay the extreme confusion, by stating that the fire was extinguished; twice he forbid the lowering of the yawl which was attempted by the deck hands and passengers. The shrieks of nearly three hundred persons on board now rose wild and dreadful. The cry was—to the shore! to the shore! and the boat made for the starboard shore, but did not gain it as the wheel rope might have given way, or the pilot driven by the flames from his station. The steam was not let off, and the boat kept on. The scene of horror beggared all description.”

Embarkation of emigrants and missionaries.—The Spring Expedition of the Maryland State Colonization Society, we learn from the Patriot, sailed on Thursday morning in the brig Baltimore, for Cape Palmas. The Baltimore takes out the Rev. Mr. Payne and Lady and Rev. Mr. Minor, Missionaries of the Protestant Episcopal Church, and fifty-five emigrants.

On Tuesday morning the emigrants went on board, on which occasion numerous friends of colonization and missionary labor having collected to witness their embarkation, a prayer to the Throne of Grace was made by the Rev. M. Backus and a most eloquent, and admirably appropriate address to the emigrants was delivered by the Rev. Dr. Johns.

The emigrants, with the missionaries and other clergy, and the members of the board of managers, then went on board the vessel, and here the instructions to the Governor at Cape Palmas, in regard to their treatment in Africa, were read to the emigrants, by the President of the State Society. All appeared in good spirits; and when it was asked them whether any thing had been neglected which could conduce to their comfort, answered unanimously, by expressing their thanks to the Society for the kindness that they had received. The occasion was one of great interest, and made a deep impression upon those present. The missionaries went on board on Thursday morning, and the wind being ahead, the Baltimore was towed to the mouth of the river by the steamboat.—*Baltimore American*.

Institution for the Blind.—We yesterday attended the semi annual examination of the pupils belonging to the Institution for the Instruction of the Blind. This Institution is now in the most flourishing condition—it is a credit to New-England—and the philanthropist must enjoy unmingled pleasure and gratification in witnessing the proficiency of these unfortunate pupils in the different branches of useful learning. The blind, being deprived of the sense which yields more pleasure than any other, strongly excite the sympathy of their more fortunate fellow citizens. And now, by the beneficence of some men of liberal hearts, a new world is opened to them—and they are taught the various branches of English letters, and to imbibe a taste for literature, which will be a joy, a solace, and support to them in future years.

The improvements made by Dr. Howe in printing books and maps for the blind, has been very great within a few years past. The expense in consequence is much diminished—and books in raised characters, are rapidly increasing. Some books in the French language have been printed in this way, and it is found that they will learn a foreign language with much facility. They also display surprising knowledge in reading, arithmetic, algebra, geography, &c., and are instructed in the means of acquiring a livelihood by their own efforts—being taught music, plain sewing, and the art of fabricating various articles of utility and ornament, in which they evince much aptitude and skill.

The internal regulations of the school, and the discipline of the whole establishment, are excellent—the pupils being treated as rational beings, endowed with physical, moral, and intellectual faculties—which are alternately exercised at the proper times. They are stimulated to exertion, restrained from idleness and error, by appeals to their reasoning powers, and by moral suasion—a course which is dictated by common sense, and which must always prove successful, and not by menaces, blows, or humiliating punishments, as is too often the case in our public Institutions for the instruction of youth.—*Mercantile Journal*.

Protestantism in Portugal.—A few weeks since, we published the letter of the Rev. Mr. Ru'e, communicating the gratifying intelligence that Spain is open to the labors of Protestant missionaries; and now we have the pleasure of adding, on the authority of an official statement of the directors of the European Missionary Society, in one of our London Magazines for March, that a Protestant mission is laboring without interruption, and with very encouraging success, in Portugal.

"About four months ago," say the directors, "Dr. Vincent Gomez, once a dignitary of the Spanish Church, but now conformed to the Church of Eng-

land, was sent to Lisbon, under the auspices, and at the expense of the European Missionary Society. His whole time and energy are devoted to missionary labors; to preaching in public; conversing with and instructing natives of various ranks in private, and the distribution of Bibles and religious publications. During that short period his success has been most encouraging; he has experienced the utmost willingness to listen to the truths of the Gospel; a congregation, now amounting to about 200 persons, assembles on every Sunday for the worship of God, and an inquiring, devotional spirit is manifested by those who attend the services of this infant Church. No material obstruction has hitherto arisen from the authorities, or from the priesthood, since the government is pledged to a wide extension of civil liberty, and professes not to interfere with the religious opinions of the people."

One letter received at the Society's office, says,—"The word preached has been undoubtedly blessed to two individuals, who have given most positive proofs, not only of their change of thought on matters of religion, but of a change of heart also."

Another letter says,—

"It was quite delightful, on the Sabbath evening to see so many, and these so very attentive at worship, especially as Sunday evening is generally devoted by the Portuguese to amusements. From what we already know, we have good reason to hope that the time is fast approaching, when we shall witness the triumph of the Redeemer's cross in this land of darkness."

And again, "Nearly a hundred persons were compelled to stand during the entire service on the last Lord's day."

"We want at least 100 Bibles for the use of our congregation."—*N. Y. Obs.*

The *New Orleans American*, in proclaiming the pleasures of Sunday horse racing in that city, informs us that "it was left for Louisiana to break through the trammels of prejudice and superstition (in reference to the Sabbath) on this side of the water, and she has nobly dared to do it. Her citizens presume to judge for themselves; nor while they point to the fact that Parisians hold their regular races on Sunday in their *Champ de Mars*, do they deem it necessary to cite the examples of any nation, for either their actions or opinions." But we should be glad to have those citizens cite the examples of the nations who have "nobly dared to break through the trammels," which the laws of God have imposed, and to consider what such noble daring has done for them. Sodom, Tyre, Babylon, and even France herself may be very usefully cited for this purpose.—*N. E. Spectator*.

Selling liquor on Sunday.—The new license law went into effect on the 20th of May. It provides that no licensed innholders, or any other person shall sell any intoxicating liquor on Sunday, on pain of forfeiting twenty dollars for the first offence, twenty dollars and his license for the second offence, and twenty dollars and imprisonment in the common jail for a time not exceeding ninety days for the third offence.—*Boston Paper*.

There is a small market town in the west of England, which has sent more laborers into the harvest than any other town of equal size, perhaps, in the world. *Three missionaries, three missionaries' wives, one minister, two Lancastrian school teachers, and two home missionaries.* All their names are in my journal, and with them or their families I am personally acquainted. The pious people of their town are greatly delighted with the fact, and when speaking of it, they add—*These were all either teachers or scholars in the Sunday school.*—*Rev. R. Knill*.

Civil war in Spain.—According to official statements about half a million of soldiers have fallen on the field of battle in Spain, during the civil war that has raged and still rages there. All this waste of blood for what? To decide the all-important question whether they shall be the slaves of a girl of ten years old, or a superannuated, superstitious and worthless old man. A noble cause, truly, and worthy of dying for? and

*We would be glad to see such a law for Lunenburg, and other towns in Nova Scotia, if any one would enforce it.—*Ed.*

yet just as good as that which has given origin to nine tenths of all the wars that have wasted our world. Oh, the glory of war; the honor and greatness of a soldier! who would not be a soldier.—*Cleve. Mess.*

Great liberality.—It is stated in the *N. Y. Commercial Advertiser* that the receipts of the Wesleyan Missionary Society, for the year 1836, amounted to 75,516l. 11s. 1d sterling, equal to \$335,337 88; this sum concludes 5000l. given by the British government towards the erection of negro schools in the West Indies.—*Ep. Rec.*

Celeste, the dancer, states, under date of April 22, that she had received for the last ninety days acting, \$25,000. This is at the rate of say \$78,000 a year.—omitting ninety-five days for rest, &c. This is something more than three times the amount of the salary of the President of the United States. The sum received in 90 days would support a Professorship in one of our Colleges, for ever.—*Ibid.*

Northern Africa—Plague at Tripoli.—The *Portsmouth (Eng.) Chronicle* of April 3d has the following—

We have letters from Malta to the 11th ult. They represent the state of the plague at Tripoli, according to the last advices to be unmitigated. It was difficult, for want of official returns, to estimate the actual mortality, but it is believed to be not less than 100 daily, and the number of persons who have fallen victims to the disease from its commencement is stated to be upwards of 30,000, a great number considering the population of the Regency. One Sheikh who was called on to produce 36 men, could only produce one besides himself; another had only seven alive out of 150; a third found with difficulty 330, out of 1000, which was his contingent: and thus the formation of an army to act against the Sheikh Wooma who is strongly posted in the Gharrian mountains, was found impracticable. The disease is said even to attack animals, many horses having died with the usual swellings; in fact the horrors and miseries of the place are beyond description, and the visitation is a final stroke of misfortune to that devoted country. Many of the European consuls have left the place, and among them, Consul General Warrington, who has taken his family to Malta for safety, although he himself waited only a favorable wind to return to Tripoli. At Malta, no less than 400 were in the ~~plague~~, but not the slightest symptom of plague was evinced.—*Ibid.*

Syria.—Letters from Damascus, Jerusalem, and other parts of Syria, mention, in terrific terms an earthquake which happened on the 1st of January at sunset. It seems to have first shown itself to the north of the Lake Tiberias, where there are many volcanic remains and explosive elements in active operation. Its effects were very serious for a distance of fifty miles in every direction, and at Jerusalem and Aleppo the shock was felt. Upwards of 6,000 lives are supposed to have been lost, and much property and several villages are totally destroyed.—*Ibid.*

Sunday School Anniversary.—At the 1st Anniversary of the Sunday Schools of the Church in the city of New York, there were in attendance 531 teachers and 4546 scholars. Six schools were unrepresented. The services of the day were divided—those in the morning, at St. John's Chapel, where prayers were read by the Rev. Messrs. Frazer and Diller, and the sermon was preached by the Rev. Dr. Milnor: those in the afternoon at St. Thomas' Church, where prayers were read by the Rev. Messrs. Kellogg and Niles, and the sermon was preached by the Rev. Mr. Jones.—*Ibid.*

ROWLAND HILL AND THE DISSENTERS.

"Well, Mr. Hill," said an intimate friend to the veteran minister, "how is it now with you and the Dissenters?" "Why," said he, "when I first started, I thought the Church was not good enough for me, and that I could not be too much with the Dissenters; but I have lived to find it all reversed."—*Missionary*.

For the Colonial Churchman.

Messrs. Editors,

For some time past I have derived very considerable satisfaction from reflection upon the effects of the clerical meetings in different parts of this diocese, and especially the general and large assembly at Halifax under the superintendence of our indefatigable Bishop. I have uniformly seen that an increased love for each other, love for the church, and love for Christ was the result. And many fancied differences either in opinion or practice which had previously (as it were) drawn some closer, and repelled others farther from each other, have been found to dwindle as the intercourse increased, until unity appears to attach us as the brethren of one family.

The Bishop's public charge, and his more private communications with his clergy, were judiciously designed, under God's blessing, to cement and perfect that growing union.

It was observed with sincere delight that during the protracted and free intercourse we held with each other in Halifax, scarcely a syllable was uttered that could lead to the supposition that anything like a party spirit had ever existed in this portion of the church of Christ; and I think this ought to be generally made known to the lay members of our congregations who are frequently agitated by an imaginary marked distinction between evangelical and high church parties, perhaps little conceived by their teachers.

I flatter myself that this injurious conception may be allayed somewhat if you will give publicity to the following extract from a work of the Rev. George Townsend, a dignitary of the church, and well known in the literary world. I think it will afford our congregations a standard whereby they may judge of the incorrectness of the character which is given to various members of the clerical body by those who love strife rather than edification.

Mr. Townsend has pointed out the errors of both the evangelical and the anti-evangelical preachers; and I think it probable, that any person who will take the trouble to test the first sermon he may hear in his parish church by this standard, will acknowledge that his pastor has framed his system on the middle and right course, and has not diverged into the extremes which could stamp him of either party.

It is but right to say a few words as to Mr. Townsend's qualifications for laying down a standard; and perhaps he can put in as good a claim as any clergyman. He has himself belonged to both parties above alluded to, as having existed in the church. He was originally of what he calls the anti-evangelical class, and since has forsaken it, and attached himself to what is styled the evangelical.

Those who have no friendship for our Zion are well aware of the injurious tendency of this party spirit; and what has been subsiding for some years within the church, I am sorry to see by a recent advertisement in one of our papers, is about to be agitated by some without. That it may please God to keep it without, is my earnest desire; and if this extract shall in any degree conduce to the sustaining or improving our present peace, unity, and concord, I shall have reason to rejoice.

"The faults of the evangelical teachers are, that they render Christianity repulsive to men of sober judgments, and refined taste, by enforcing the peculiar doctrines of the gospel in an obscure and unusual phraseology, which is neither consistent with a right interpretation of scripture, nor with sound and strict reasoning. If they would enforce, for instance, the doctrine of the corruption of human nature, they use language which would lead their hearers to infer that we are demons in malignity and wickedness—whereas we are represented in scripture, and the truth is confirmed by experience, to be only fallen men, inclined to evil rather than to good; but capable of restoration to the favour of God, which a demon cannot be. If they would deny the merit of good works, they sometimes speak so incautiously that they seem to represent good works as unnecessary; and they do this by confounding the doctrine of the reformers, who denied the meritorious nature of penances, pilgrimages, and similar works, with the doctrine of the Antinomians, who deny the merit of repentance; and obedience:

whereas while the former class of good works are utterly useless, as the proofs of true faith, the latter are so essential, that without them faith has no existence. If they teach the necessity of the influences of the Holy Spirit, they interpret some passages of scripture so inconsiderately, that a hearer of their own modes of expression would imagine the Deity to be a capricious, or arbitrary Being, instead of being governed by laws as just, and certain, in his conduct towards his accountable spirits, as He ordinarily proceeds by certain and immutable laws, in His regulation of the material universe. They too often separate passages of scripture from those which precede and follow them, to enforce the probable truth of opinions, to which the passages which they quote have no reference. They too often insist on some one truth, to the exclusion of others—as the fore-knowledge of God, to the exclusion of so much free will on the part of man, as renders him a responsible being. They speak with too much familiarity of the love of God, of the Holy Spirit, and of the Atonement of our Saviour. They do not sufficiently represent the episcopal clergy as the only authorised teachers. They sometimes speak of the salvation of the soul, as if that salvation depended upon the decrees of the Almighty, and not upon the acceptance of that mercy which the Almighty decreed to be the means of salvation. They do not seem sufficiently to value the Sacraments, nor the institutions of the church. The language of their devotions is mysterious, and almost unintelligible: as when they inquire of their hearers, whether they feel that they have an interest in Christ; by which, and similar phrases, they mean to inquire, whether the belief which their hearers profess in the truth of the doctrines of revelation, has so influenced their conduct, and their hearts, that they are conscious of having endeavoured to remove wilful evil, and have begun to derive consolation and happiness, under the sorrows of the present life, and in the anticipation of the future. One of the most strenuous advocates of that mode of instruction which is generally called evangelical, has written an essay on the aversion of men of taste to evangelical religion. If taste be the result of knowledge, cultivation of intellect and mental refinement, that taste will never be adverse to Scripture, to the Liturgy, to the Articles of the Church, or to the solemn language of the devotional Christian writers, who unite the soundest sense with the language of the purest religion. The confession that men of taste can be adverse to evangelical religion, while they are not adverse to the volume of Scripture, and the truth of orthodox Christianity, is the severest condemnation of that system of instruction which is generally called evangelical.

The faults of the anti-evangelical preachers are no less objectionable; and they may easily be pointed out as being the opposite of those already enumerated. If the anti-evangelical party, for instance, have occasion to speak of the corruption of human nature, they sometimes use phrases respecting the dignity of man, and the excellence of that moral virtue to which he may certainly attain, even without the aid of revelation, which would seem to imply that the assistance of the Holy Spirit is not so absolutely essential to perfection. They sometimes confound those moral virtues, which are the result of instinct, society, necessity, and experience (and are therefore practised alike by the heathen and by the infidel, as well as by the Christian), with those higher virtues, which can only be the result of more than human principle. The corruption of human nature consists in this—that the heart of man, and his affections, are alienated from the will of God; and not that He is unable or unwilling to perform the duties which are required by man. The love of children to parents, and of parents to children, are universal duties; but they may be the result of instinct, or natural affection, without any reference to the will of God; and the practice, therefore, of the moral virtues, which are the consequence of this natural affection, does not imply that the nature of man is not alienated from God. The same reasoning will apply to such duties as obedience to magistrates, and many others, which must be practised for the sake of the general happiness. And while these various duties must be all enforced by the christian teacher, upon christian principles, and not

upon human motives only, the exercise of the virtues from human motives no more invalidates the doctrine of the alienation of the heart from God, and therefore, the necessity of the assistance of a divine power, than the bursting forth of a few wild flowers, or a little self-sown wheat, amidst the thorns and thistles of an uncultivated field, can render unnecessary the toil of the sower, or the labour of the reaper.

The anti-evangelical preachers have frequently deserved the censure of their brethren, by the incautious manner in which they have spoken of the efficacy of the Sacraments. Baptism, more especially, has been represented to be so absolutely necessary to salvation, and to be attended with blessings so valuable to a christian, that it would almost appear to be equally essential to future happiness, with faith and good works. They apply those passages of St. Paul's Epistles, which describe the influences of the Holy Spirit, too exclusively to the apostolic age. When they speak of those subjects, which are too frequently discussed in the affected phraseology to which I have alluded, they adopt the very opposite extreme, and use language so cold, and tame, that it would almost seem as if they deemed energy a crime, and the eloquence of enraptured devotion, fanaticism and folly. They only then use (pardon the ungrateful terms) a language which may be called cant, when they declaim against canting language.

Scripture is too unfrequently quoted. The necessity of spiritual assistance, the one great doctrinal truth of the dispensation under which we live, is insisted on with too much timidity, as if the divine aids which are afforded to the faithful believer in the Atonement, were incompatible with that degree of human liberty, which is essential to the responsibility of a christian. They study, as they ought to do, severe and strict reasoning, and correct and elegant composition, in their discourses; but they do not sufficiently remember that all the reasoning of a christian teacher, is only then useful when it kindles the affections, as well as instructs the mind. They are contented with appealing to the intellect, rather than to the heart; and their hearers sometimes leave their churches, convinced of a truth, but unmoved as to any practical conviction of its importance, and the necessity of its personal application. The bold appeal—the affecting interrogation—the energetic address—the irresistible persuasion which is founded upon the undeniable solemnities of the truths of Christianity, do not sufficiently characterise the teaching of those, who only seem to be enthusiastic, when they denounce enthusiasm, and who are more anxious to avoid censure, than to attain to excellence. C.

MR. SIMEON'S JUDGMENT OF THE LITURGY.

An excellent friend, who has lately returned from England, visited the venerable Mr. Simeon, a few months before his death. In the course of much conversation, he said, "Mr. Simeon, after the experience of your long life, and in the prospect, not very distant of its termination, how does the Liturgy now appear to you?" "Oh Sir," he said, lifting up both his hands with characteristic energy, "it is more precious to me than ever; it suits my case exactly; it is so mellow."—*Gos. Mes.*

LORD MANSFIELD.

This eminent judge was never ashamed of publicly retracing any wrong opinion he had entertained when once convinced of his mistake. He used frequently to say, probably after dean Swift, who has a similar passage in his writings, "That to acknowledge you were wrong yesterday, was but to let the world know that you are wiser to-day than you were then."

"If it should ever fall to the lot of youth," says Sir Walter Scott, in his Autobiography, "to peruse these pages, let such a reader remember that it is with regret that I recollect in my manhood the opportunities of learning which I neglected in my youth; that through every part of my literary career I have felt pinched and hampered by my own ignorance; and that I would at this moment give half the reputation I have had the good fortune to acquire, if, by doing so, I could rest the remaining part upon a sound foundation of learning and science."

YOUTH'S DEPARTMENT.

THE LITTLE BOY'S WISH.

In his kind aunt's lap sat a fatherless child,
And gazed on the depths of the far-off sky,
At the lovely moon, which, with aspect mild,
Shed a silvery light from its path on high.

And the stars—the beautiful stars—looked down
From their home in the deep blue firmament,
And they seemed to say, that they gladly shone,
As on in their errand of love they went.

Oh! who, that hath turned with an earnest gaze
To the radiant glories around and above,
Hath not felt in his soul a bewildering maze
Of wonder, delight, awe, reverence and love?

Thus felt that young child; as he gazed on the scene,
In his heart emotions unspeakable swelled;
His eye kindled up with a starry sheen
As he thought of His love who those bright stars
upheld.

"Oh! how I wish God my Father would be!"
Thus spoke this pure hearted and innocent boy,
"God is thy kind Father—he careth for thee,
My child," said his aunt, with a heart thrill of joy.

"But I want him to be always my Father," he said;
"I wish he would take me to live with him now,
'Tis so beautiful there, where the stars are outspread,
That I long to be up there—Oh! when shall I go?"

—Yes angel-like child, thou forever shalt be
In the presence of Him whom thou lovest so well;
For Jesus hath promised, that all like thee
Shall ever in heaven with the Holy One dwell.

Selected.

SHORT SERMON FOR CHILDREN.

One thing is needful.—Luke, x. 42.

Upon hearing these words, I doubt not, my little friends, you are all eager to know what this one thing needful is, they are the words of Jesus Christ; and I will tell you upon what occasion they were spoken.

It came to pass as Jesus went about doing good, he entered into a certain village, and a woman, named Martha, kindly received him into her house; and she had a sister, called Mary, who sat at Jesus' feet, and heard his words: but Martha was troubled about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her.

And now, children, from this story you may learn what the one thing needful is. It is to hear the words of eternal life, and inquire what you must do to be saved. And though you cannot sit at his feet, as Mary did, while he was there upon earth, yet you may go to him as an humble learner. Like Mary, hear his words and attend to the concerns of your soul; and like her, choose that good part which shall never be taken away from you.

Religion is the one thing needful; because without it you cannot be happy in this world and must be forever miserable in the world to come.

It is needful for all; for the rich and for the poor; for the old and for the young. It is needful for you, children, to know God, and serve him here on earth, that you may dwell with him, and be happy for ever in heaven. It is more needful for you than riches, or honors, or all that this world can give you; for what would it profit you, if you should gain the whole world, and lose your own soul?

Jesus Christ not only calls religion the one thing needful, but calls it the good part.

Yes, children, it is a good thing to love God and Christ: the ways of religion are ways of pleasantness, and all her paths are peace. There is no peace saith

my God, to the wicked; but great peace have they who love my laws. To pray to God, and to praise him is a delightful employment; to shew forth his loving kindness in the morning, and his faithfulness every night. Religion is a good thing: for it teaches us to be good ourselves, and to do good to all around us.

The religious child will obey his parents, not only because he loves them, but because God has said, Honor thy father and mother; and Jesus Christ has said, Children, obey your parents in all things; he will be merciful and kind, because his heavenly father is merciful and kind to all: he will be diligent and industrious, because his Bible tells him he must not be slothful in business, but fervent in spirit, serving the Lord. In short, he will seek to be the child of God, and have God for his father and friend for ever. And now my little friends, must not that be a good thing that will make you thus good and happy?

Jesus has said, this good part shall never be taken from you; your parents and friends may be taken away from you by death, but if you are good God will be your father and friend forever. Your riches may be taken from you, but if you are the children of God and followers of Christ, you have better treasures in heaven: death itself cannot take away this good part from you: for you know that the righteous shall dwell with God and Christ for ever in heaven.

And now, children, what shall I say more to persuade you to choose this good part? Your parents tell you it is the good part; they have found it so themselves, and they wish above all things, to see you make the same choice. Jesus says, it is the good part; go to him; sit at his feet, and say to him, Blessed Jesus, to whom should we go but unto thee? Thou hast the words of eternal life, teach us what we must do to be saved; teach us the one thing needful; teach us, like Mary, to choose that good part that shall never be taken away from us.—*Epis. Rec.*

From the Protestant Episcopalian.

THE MORAVIAN CHURCH, OR UNITED BRETHREN'S SOCIETY.

The history of this venerable and interesting body of christians, affords one of the many proofs we have, that the Lord has in no age left his truth without witnesses; that his Church even in her darkest and most degenerate days, has produced those who have preserved the purity of the faith amidst surrounding apostacy, and contended earnestly for the true principles and institutions delivered by Christ and his apostles, however obscured and weakened they may have become in the too general progress of error and corruption. If we except the Waldenses, (with whom their history is intimately connected,) the Church of the United Brethren, commonly called Moravians, is the most ancient of all the denominations which may be styled Protestant; a name that is sometimes not improperly used to designate all who, in any age, have opposed the corruptions of the Church of Rome. Such a Protestantism has always existed in the Catholic Church, from the first dawn of Papacy and its kindred errors.

The Moravians were originally converted to Christianity about the middle of the ninth century, through the instrumentality of Methodius and Cyril, two Greek monks, whom the empress Theodora had sent thither as missionaries. Efforts had been made about a century before to plant the Gospel among them, but with little success. Being united in communion with the Greek Church, with Methodius as their first bishop, this became the occasion of much religious animosity and contention in after times, when the Roman Pontiff vainly endeavored to reduce them under the discipline and jurisdiction of the Latin Church. The effect of the persecutions raised against them on this account, was to induce many of them to unite themselves in 1170 to the Waldenses. They enjoy the honor of having given birth to those two illustrious martyrs, John Huss and Jerome of Prague. From the earliest period of their history they have been pre-eminently distinguished by their zeal in the cause of missions; with very limited and feeble means,

they have perhaps done more than any other branch of the Christian Church, to spread the Gospel, not only in Europe, but throughout the world. They have cheerfully sustained their labors in the icy regions of Greenland and Labrador, and in the glowing climate of the West Indies; the inveterate prejudices of the Hindoos have been softened by their preaching, and the brutish barbarism of the Hottentots has been made to yield to the force of their pious persuasion.

About the year 1467, in consequence of most, if not all, of their bishops having submitted to the papal jurisdiction, three priests of the society of the United Brethren (one of whom had been ordained by the Bishop of Rome himself) were consecrated to the episcopate, by Stephen, Bishop of the Waldenses, in Austria, he having previously satisfied them of his Episcopal succession in a lawful, uninterrupted line from the apostles and the primitive Christian Church. By these prelates, on their return to their own country, ten other bishops were consecrated from among the rest of the presbyters. In 1522, the United Brethren having heard of the Reformation commenced in Germany, opened a friendly correspondence first with Luther, and afterwards with Calvin, and other leaders among the reformers. To the former deputies were sent, and an examination of their doctrines and discipline satisfied him that they contained nothing liable to censure. A severe persecution, which this drew upon them, threatened their society for a while with ruin; but it ceased in 1575, and after a variety of revolutions in their external circumstances the Churches obtained, in 1609, an edict from the Emperor of Germany granting them a free toleration and public exercise of their religion. But this peace was not of long duration. In 1612 an attempt was made by government to force upon them the decrees of the Council of Trent; and in the bloody persecution which followed it, the Brethren were dispersed into various parts of the world. A colony of them, who strictly retained their original principles and practice, migrated in 1722, under the spiritual superintendence of a brother, named Christian David, from Moravia into Upper Lusatia, in search of some sequestered corner of the earth, where they might worship their God and Saviour in peace and purity. At the village of Berthelsdorf, belonging to the since well known pious Count Zinzendorf, they received from his steward a hospitable reception. The count himself was absent at the Court of Dresden, but on being informed of the arrival of the emigrants he gave orders to encourage them. They were assisted to build cottages for their families, and some uncultivated lands were allotted to them, which their industry soon rendered productive. Others of the same fraternity were induced to join their brethren, and a new and flourishing village speedily arose, called Herrnhut, signifying the Guard or Watch of the Lord, which became the cradle of the now reviving Church of the Moravians.

It appears that Commodius was their only bishop who survived the fierce persecutions in Germany, just noticed; and by him steps had been taken to preserve the Episcopal office for the dispersed Church of the Brethren, so that they might not want ministers of their own, regularly ordained. At a synod held in 1661, Nicholas Gertichius and Paul Jablonsky (the latter son-in-law to Commodius) were consecrated bishops; the former of the congregations in Poland, and the latter for the dispersed in and out of Bohemia and Moravia. Daniel Ernestus Jablonsky, son of Paul, on the death of his father in 1666, succeeded to the Episcopal charge; and by this venerable man the Episcopate was transmitted, in 1735, to the Brethren who had fled from Moravia, and formed the settlement at Herrnhut, he having consecrated at Berlin that year, in concurrence with his colleague, Bishop Sitkovius, David Nitschman as the bishop. A regular list of their bishops, containing the names of sixty-seven, extending back from Nitschman, in 1735, to Stephen, Bishop of the Waldenses in 1467, is still preserved.

Count Zinzendorf, being a zealous member of the Lutheran Church, which was also established by him on his domains, to connect themselves therewith, but grateful as they must have felt to him for his kind protection, nothing could induce them to rec-

from their own form of ecclesiastical government. While they were willing to maintain the closest spiritual communion with the Lutheran, or any other body of evangelical Christians, they could not consent to abandon that venerable constitution and discipline, for which their ancestors, through so many centuries, had suffered, bled and died, and handed down to them as a most precious inheritance. The count, on a more minute inquiry into their ancient history and distinguishing tenets, not only desisted from his first purpose, but became himself a convert to their faith and discipline, and was actually consecrated one of their bishops in the same year with Nitschman.

The zeal of the Brethren gradually diffused their system over various parts of Europe and America. In the United States they have now several settlements, the earliest and most flourishing of which is that of Bethlehem, in Pennsylvania, an establishment which has always been distinguished by the moral respectability and philanthropic spirit of its members. Wherever they may be settled, they appear to have only one wish at heart, the propagation of the Gospel and the good of mankind. Their first appearance in England was about the year 1723, where their numbers soon increased. Among their earliest efforts was the formation of a society in London for the promotion of Christianity in heathen lands, which is still in active existence, and has long employed missionaries with great success, both in the Eastern and western hemispheres. They were favored with the patronage of several of the prelates of the Church of England, particularly Dr. Potter, then Archbishop of Canterbury, who in a letter on the subject to Dr. Secker, Bishop of Oxford, expressed his conviction of the genuineness of the Moravian Episcopal succession. He also wrote to Count Zinzendorf, on his consecration as bishop, congratulating him on that event, promising his assistance to their Church, and warmly commending it for having maintained the poor and primitive faith and discipline in the midst of the most tedious and cruel persecutions. On the recommendation of his Grace, the Parliament of Great Britain, after mature investigation, acknowledged the United Brethren to be an ancient Protestant Episcopal Church, and in 1749 an act of recognition was passed in their favor. An order for their relief, and "for preserving the remainder of the Episcopal Churches in Great Poland and Polish Russia," had been previously issued by the Privy Council on the 10th of March, 1715, upon a representation made to the king by Dr. William Wake, Archbishop of Canterbury, and Dr. John Robinson, Bishop of London. Nor was this step taken by Archbishop Wake without due examination of their claims as an apostolical and Episcopal Church. He wrote to the venerable Daniel Ernest Jablonsky, before mentioned, the eldest bishop of the United Brethren, desiring an account of their Church. To this letter he received a full and satisfactory answer, proving their Episcopal succession, and showing the former flourishing, and the present depressed state of their Churches.

As the minis'try of the Church of the United Brethren is Episcopal, always having preserved scrupulously the three orders of Bishops, Presbyters and Deacons so its doctrines are sound and evangelical. It has uniformly declared its adherence to the twenty-one doctrinal articles of the Confession of Augsburg, presented by the Protestant States of Germany to the Emperor and the Diet of the Empire, in 1530; agreeing substantially with the thirty-nine articles of the Church of England and the Protestant Episcopal Church of this country. They have an ancient and simple Liturgy, used by them on Sundays, and proper forms for baptism, burial, &c., though they are also accustomed to the use of extemporaneous prayer in their public and private services. In the administration of the sacraments, their bishops and other ministers retain the beautiful and appropriate custom of antiquity, appearing always in a plain white surplice. They have also preserved the apostolical rite of Confirmation, regarding it, like our own Church, as the proper mode of admission to the Lord's Supper.

Such is the Church of the United Brethren. In the eloquent language of one not of its communion, and not an Episcopalian,—“Venerable for its anti-

quity, connected with the early Eastern Church by an orderly and unbroken succession; conformed in its organization, by general consent, to the model of the primitive Church; holding a just medium between the extreme of hierarchal rigor and anarchical prostration of authority, of formal and pompous ceremonies and meagre and vulgar plainness, of a literal and exclusive orthodoxy and a false and boundless liberality: at peace among themselves, and extending the hand of fellowship to those who deny it to each other; far removed in principle and spirit from all participation in the strife of tongues and of pens, and the conflicts of rival sects and parties; keeping alive, amidst the general favor, that devoted piety which it exhibited under the frowns of persecution; unaffected, to a great degree, with that spirit of error, ostentation and worldiness which has recently spread with such alarming rapidity among Christians; retaining in an artificial age an air of patriarchal simplicity, their characteristic ancestral virtue; and pursuing, with singleness of aim, to the neglect of inferior and merely secular objects, those exalted ends for which the Church was instituted: such is the spectacle which the Brethren's Unity presents unobtrusively to the contemplation of her sister communions and of the surrounding world.”

MISCELLANEOUS.

WHAT PERSEVERANCE MAY DO.

The remark has been a thousand times repeated that “Lemuel Haynes got his education in the chimney corner.” This is literally true. It may be necessary to say here, the chimneys among the early settlers in the western hills in New England, were of a peculiar structure. They were built of huge stones, with a broad base, occupying at least one third of the ground covered by the building. The fire-place seems to have received its form either with reference to its consuming the greatest quantity of fuel, or for the purpose of forming a kind of sitting room for the young members of the family. Hence the fire-place was eight feet between the sides, and a full yard in depth. In one extreme was the oven, and in front of it was the long square block which would comfortably seat the children, one, two, or three in number, as the case might require. Such was the “chimney corner” where Lemuel Haynes in his childhood laid the foundation of his future usefulness. While his mates were sporting in the streets, and even round the door, you might see him sitting on his block with his book in his hands. Evening after evening he plied his studies by fire-light, having the preceding day laid in a store of pine knots and other combustibles for the purpose. The luxury of a candle he rarely enjoyed. Here he studied his spelling book and psalter till he had literally devoured them. He studied the Bible till he could produce, by memory, most of the texts which have a bearing upon the essential doctrines of grace; and could also refer, with nearly infallible accuracy, to the book, chapter, and verse where they might be found. At length he procured Young's Night Thoughts, and was soon able to repeat large portions of it, together with a great part of Watt's Psalms and Hymns. All this, and much more, he accomplished on his block, in the chimney corner, by fire-light. At the same time, no boy in the neighbourhood performed a greater amount of manual labour. Bound by an indenture as a servant, he was obliged to labour hard through the day, so that the hours of the evening and the twilight of the morning were his only time for mental improvement. And yet he had a system. One day, on meeting a youth who had been his school-mate, he said to him, “Israel, how do you succeed in your studies?” After hearing the reply, he added, “I MAKE IT MY RULE TO KNOW SOMETHING MORE EVERY NIGHT THAN I KNOW IN THE MORNING.—Cooly's *Memory of Haynes*.”

ANCHOR OF THE SOUL.

Forasmuch as we have spoken of redemption as well as of providence, and are now telling you of security and serenity, suffer that we remind you of the simile by which St. Paul has represented Christian hope: “Which hope we have as an anchor of the soul, both sure and stedfast, and which enter-

eth into that within the veil.” The anchor is cast ‘within the veil,’ whither Christ the forerunner is gone before. And if hope be fixed upon Christ, the Rock of Ages, a rock rent, if we may use the expression, on purpose that there might be a holding-place for the anchors of a perishing world, it may well come to pass that we enjoy a calm as we journey through life, and draw near the grave. But since ‘other foundation can no man lay than that is laid,’ if our anchor rest not on this Rock, where is our hope, where our peacefulness? I know of a coming tempest—and would to God that the younger part, more especially, of this audience might be stirred up by its approach to repentance and righteousness! I know of a coming tempest, with which the Almighty shall shake terribly the earth; the sea and the waves roaring, and the stars falling from the heavens. Then shall there be a thousand shipwrecks, and immensity be strewn with the fragments of a stranded navy. Then shall vessel upon vessel, laden with reason and high intelligence and noble faculty, be drifted to and fro, shattered and dismantled, and at last thrown on the shore as fuel for the burning. But there are ships which shall not founder in this battle and dissolution of the elements. There are ships which shall be in no peril whilst this, the last hurricane which is to sweep our creation, confounds earth and sea and sky; but which—when the fury is overpast, and the light of a morning which is to know no night breaks gloriously forth—shall be found upon crystal and tranquil waters, resting beautifully on their shadows. These are those—and may none refuse to join the number—who have trusted themselves to the Mediator who humbled himself that he might lift up all those that are bowed down; and who have therefore interested in every promise made by him, whose kingdom is an everlasting kingdom, and whose dominion endureth throughout all generations.—*Gos. Mes.*

STUDENTS IN 1550.

The following scrap from the olden time will not only afford a specimen of the state of the English language three hundred years ago, but will enable those who are curious on the subject, to judge between the scholars of our day and those who *thought and toiled* when Thomas Lever preached and taught. Care has been taken to preserve the spelling of the author.—*Ibid.*

From a Fruitfull Sermon in Paule's Church at London, the seconde day of February Anno MD and fiftie, by Thomas Lever, Fellow and Master of St. John's College Cambridge.

A small number of poore godly dylygent studentes rowe remaynyng only in colleges, be not able to vary and contynue theyr studye in the Unversytie for lacke of exhibicion and healpe. There be dyvers there whych ryse daylie betwixt foure and fyve of the clocke in the mornynge, and from fyve untill syxe of the clocke use common prayer, wythe an exhortacyon of God's worde in a common chappell; and from sixe unto ten of the clocke use ever eyther pryvate studye or commune lectures: at ten of the clocke they go to dynner, whereat they be content with a penyce pyce of byefe amongst iiii, haryng a fewe perage made of the brothe of the same byfe, wytho salte and ofemeal, and nothyng els.

After thys slender dynner they be eyther teachyng or learnyng until v of the clocke in the evenyng, when as they have a supper not mucche better than their dynner; immediatly after the whyche they go eyther to reasonyng in problemes or unto some other studye untill it be nyne or tenne of the clocke, and there beyng wythout fyre, are sayne to walke or runne up and downe halfe an houre to gette a beate on theyr feete, when they go to bed.”

MR. MELVILLE.

Among the prominent preachers of the Church of England at this time is the Rev. Henry Melville, M. A., Fellow of St. Peter's College, Cambridge. A worthy brother, late a missionary in Upper Canada, in a letter just received, says, “He is certainly for style and eloquence the first in our church at this period.” This is certainly very high commendation. He is spoken of in very flattering terms by the Christian Remembrancer, in reviewing his sermons.

For the Colonial Churchman.

November 11, 1777.

VENN'S CORRESPONDENCE.

Messrs. Editors,

It is some time since your paper has been embellished by excerpts from the correspondence of the pious Venn. To be sure, it has not been without much that is particularly interesting to churchmen, especially the proceedings during the Diocesan visitation at Halifax; but as there may be nothing more on that subject just now, allow me to request a place for the enclosed extracts from letters to his son, which will be highly valued by those who know the peculiar dangers which beset the entrance into life of a young man of religious education. To those also, an additional interest will be attached, whilst they are regarded as the instructions of a zealous minister of Christ, in training up a son for the service which has long been his own delight and glory; and whilst it is borne in mind, that these instructions were not given in vain.

Yours, truly,

PASTOR.

October 30, 1777.

I have now to congratulate my dear son, on his new room, and entrance on his college studies; a most important period in your life—a seed time, from which, duly improved, yourself, and many immortal souls, for whom Christ died, will receive everlasting advantage.

Now is put into your hands an admirable opportunity of improving your mental faculties—of acquiring a fund of human learning, which will be of great use to you as long as you live—of habituating yourself to study and meditation, and much retirement, the fit preparation for the high and spiritual office for which you are designed.—You have heard so many lessons from me (and I thank my gracious God! not without effect), that I can only repeat in writing what you have received viva voce.

Exert as you did at Lancaster, resolution; and rise early: so will you have an opportunity to perform much every day, and with care give to your studies and your devotions a just proportion of your time. Be ashamed of giving place to sloth and love of sleep.

Continue as you have done for near these two years, to read the Book of books; and read it always with prayer; and before you open it, recollect what excellent things are said in its praise—what good has been received from it by millions now in glory. Beg it may work upon your mind, and be written on your heart. Shun, as poison, all disputes and controversies. Infinite hurt has been done by them; and very little good to any one.

I am very glad that you, with the three friends you mention, intend to meet on Sundays—I suppose, by turns, at each other's room.

But I would not have you increase your number on several accounts. Your knowledge of each other, and confidence of friendship, will enable you to speak without fear and freely: but more would be a bar to that freedom, and prove a snare, by tempting you to speak for commendation.

More would draw upon you the eyes of each college, and expose you to needless ridicule, and prove an offence, which few young people are able to bear.

It would have the appearance of making a party, and lead to several disagreeable consequences. There is no occasion that you should mention your meeting to any one: and if there should be other serious young men desirous of such improvement on the Sunday, they should make another party.

When you are together, your great temptation will be levity of mind, when you should be conversing, with all your attention, upon subjects of infinite moment.

But if you are honest, meekly to reprove the first appearance of that spirit, you will succeed; and the Lord Jesus will, according to His promise, be in the midst of you. Happy shall we be to hear you testify He is so; and that you find yourselves strengthened and animated to live, in all sobriety, vigilance and self-denial, as becometh christians.

H. VENN.

Figure to yourself a miser, glorying in his riches; or the child of ambition, exalted to the pinnacle of worldly honour; the pleasure cannot exceed what your letters, received this day, give to me; and it is neither so pure, nor so well founded.

My joy arises from the glorious hope of your immortal happiness, and of your proving the highly favoured instrument of spreading the knowledge of a Saviour amongst ignorant, guilty, perishing creatures.

My joy arises from the delightful consideration, that you, in your early youth, instead of indulging base appetites, sensual or mental, to fill you with bitter remembrance of your ways and doings at college, are desirous to improve a liberal and learned education to qualify yourself for the noblest office entrusted to men—the office of preaching the Gospel, and watching over souls in love to them, and to God their maker.

I immediately, therefore, take my pen, and comply with your acceptable request in sending you the largest sheet I have, of advice from the most affectionate heart of a parent, who has received so much comfort from you, ever since you were my son.

My first advice is, that you would beware of the device Satan too successfully practises against novices in religion. When he perceives they are no longer to be kept asleep in profaneness or formality—no longer to be debauched with the pleasures of gross sin, or the love of fame or wealth—when he sees they are determined to come out from the world—he alters his method of seeking to destroy them. “Be more separate,” he suggests; “distinguish yourself;” immediately assume the preacher's office; neglect the peculiar duties of your age and station, and intrude into what does by no means belong to you:—force your statements upon others; and consider yourself (without experience, without knowledge observe!) to be a reformer, authorized to despise your elders, to be impatient of submission, to be heady, high minded, and then to complete the whole, abuse learning, and be confident you have an impulse from heaven, and a Divine call to justify all you do!!

Thus have I seen religious young men perverted, and made insufferably disagreeable by their false ideas of religion, and a stumbling block in the way of others—they themselves seldom recovering from the proud spirit. Under the influence of this proud spirit they are always for over doing, and for needless, nay absurd, singularities.—They will even court persecution; and then sink with the idea that they are treated for Christ's sake, as the prophets and martyrs were of old.

Take knowledge, therefore, of the important boundary between separation from the world and the offensive self-sufficient excess, in things which our God does not require.

My second advice is, that you dwell much upon the substantial part of a christian's life; and be assured, if you are not ashamed of this, the fear of the world is not your master. The substantial part is, modesty and chastity in opposition to pertness and impurity, confronting the surfeit or drunkenness of Epicurus—humility and meekness, in opposition to natural haughtiness and angry pride—guarded cheerfulness, under a sense both of the Divine presence and the mischief of noisy mirth—love to God and his word expressed by a stern look when scoffers pour out foolishness—love of diligent study, serious acquaintance, useful conversation—with secret prayer and meditation on the word of Christ. Conscious that you are living thus, and that this is your earnest purpose and your daily prayer, you need have no fear that you are making a compromise with the world, or want that zeal for the Lord which true faith inspires.

Whilst thus you lay the stress upon matters of utmost moment, you will receive the blessing of the Lord; you will win and attract both esteem and affection from ma-

ny: you will put to silence the ignorance of foolish men, by well doing.

Their idea of your religion is, that it puffs you up—makes you think yourself better than all beside;—that you are a compound of ignorance, enthusiasm, and spiritual pride. Nothing can convince them of their gross mistake, or conquer their prejudices but humility, meekness, wisdom, and soundness of mind, which those who are really in Christ possess and manifest: at the same time their conscientious attention to their duty, so striking, gives them no overweening conceit of themselves; abased as they are from heartfelt conviction, how much the Lord has done and suffered for them—how much they have received from His bounty and grace—how infinitely worthy He is of all adoration and love: a very small part of which they return to Him, at best.

I will conclude with advising you to study, with much attention and exactness, their characters who have obtained the immortal honour, that they pleased God—such as Enoch, Noah, Abraham, Moses, Joshua, Job. There will be much of entertainment, as well as instruction in this method.

You may be sure nothing is misrepresented here. You will see what manner of persons the spirit of God does form. You will perceive that supreme love to Him, and undaunted valour in his cause, and resignation to His will, fully possessed them.

Then, lifting up your eyes and heart to their God and your God, beg that, under a much more luminous dispensation, and richer helps for spiritual life and godliness, you may be a follower of them, who are set before you for example.

There is a great beauty in scripture characters; which you are always to consider as exemplifications of scripture doctrines, and animating proofs how much we, by diligent seeking, may receive from our most gracious and bountiful God.

HOLY COMMUNION.

We extract from a recent number of the Missionary, the following remarks of the late Bishop White on that passage in the 1st Epistle to the Corinthians, to which an erroneous interpretation is not unfrequently given:

“He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.” There are frequently misunderstood the two words as used in this place, ‘unworthily’ and ‘damnation;’ which however may be made clear, by other expressions in the passage. The ‘eating and drinking unworthily;’ or in a manner unworthy of the occasion, was the eating and drinking as at an ordinary meal. And this is what is called, the not discerning of the Lord's body, that is the not noting of the difference between the appointed sign of it and common food.

It is the more surprising, that there should be so often mistaken the sense of the word ‘unworthily;’ as it is utterly inconsistent with humility in the best of Christians, to suppose themselves worthy of the benefits assured to them in the Lord's Supper. But let the idea of worthiness be transferred from the person, to the demeanour during the celebration; and understood as expressing no more than its suitability to the occasion; and immediately a different sense is visible on the passage. That this is the true sense the connexion shows. The ‘damnation;’ that is the condemnation or judgment spoken of, is the being subjected to certain temporal punishment, by which God, in the infancy of his Church, vindicated the sanctity of this sacred rite. For that reference is had, not to judgment in another world, but to temporal punishment in this, appears from what is said, ‘for this cause many are weak and sickly among you, and many sleep;’ And ‘we are chastened of the Lord that we should not be condemned with the world.’ In short the precise fault of the Corinthians is avoided, by the merely recollecting with reverence, that the bread and wine which are the objects of our senses, are representations of the body and blood of Christ, which were offered as a sacrifice for our sins. Doubtless in addition to such recollections the occasion should be an excitement of pious affections and holy

resolution. But the obligation to this, is the result of the nature of the subject generally; and not of the particular handling of it, in the said passage to the Corinthians.

To bring the whole matter to a single point, we may fairly rest it on this ground. Has the ordinance in question been instituted by the divine Author of our religion? If the question be answered in the negative, it bars all further inquiry. But if the affirmative be the correct decision—and I address myself to those who are convinced of this, there can be no state of mind which should exclude us from the celebration of it, except such as we ought to be afraid to live or to die in. Accordingly they to whom this applies, are thus particularly addressed in one of the exhortations of our Church—wherefore do ye not repent and amend? As for those who are not conscious that they are living in any course of conduct, which blasts their hopes of happiness hereafter, they are now earnestly entreated to conform to this appointed profession of Christianity; which, as was said in the beginning must be imperfect at the best in any other form."

RELIGION IN EARLY LIFE.

It is manifest to the most casual observer, that the present age is characterized by wild religious enthusiasm; by a disregard of old and established institutions; and by an eager pursuit of every religious novelty which the wit of man can devise. In the estimation of large classes of religionists, every thing that is old and settled, is entirely unsuited to this enlightened age; whilst all that is new in form and unsettled in principle, is seized upon and held up to the gaze of the multitude as evidence of growing intelligence, and more intense Christian enterprise. Modes of advancing Christianity long tried, and well approved; ecclesiastical organizations as old as Christianity itself; forms of worship, venerable for their antiquity and approved by the great and good, have alike fallen before a merciless spirit of radicalism, and have been succeeded by new forms and organizations, which are designed only to answer a temporary end, and to be succeeded again by others of even a more novel and questionable character. Thus all is fickle and changing; nothing is stable, nothing can be depended upon. It would seem to be admitted, to a considerable extent, that Christianity ought to be undergoing a continual metamorphosis; that the greater the changes through which it passes the stronger the evidence that it is progressive in its nature and movements.

It is natural and proper to inquire for the cause of this perverted state of things. Why is the Christian mind, at the present day so fond of new and untried measures? The answer is ready,—It is because religion is so seldom planted in the mind in early life. As a general rule, men grow up to manhood, without religious principles. Their affections become strongly fastened on the world, they love its fascinating pleasures and delusions, and become settled in habits and principles, as opposite to holiness as darkness is to light. The consequence is, that if ever these inveterate habits of sin are broken up, and they are brought to penitence and faith, there is an entire revolution in their whole character. They become possessed of new desires, new hopes, new fears, new perceptions, they are guided by new impulses and new principles;—in short, they are now in a new state of being. What wonder, that in many cases, they should have itching ears and itching eyes, desiring to see and hear new things? What wonder that they should get the idea that Christianity is full of novelty when it has suddenly introduced them into a state so new, so unlike all they had ever seen or felt before, and when it has even given a new aspect to every object in the whole range of the moral natural world?

Let us suppose a man who was born blind and has never seen the light, to be suddenly restored to sight. Every person knows that he would be in great danger of employing his eyes so incessantly on the thousand novelties presented, as to induce a second blindness more obstinate than the first. So with the man who has lived to adult age in spiritual blindness, and then introduced suddenly into the marvellous light of God's kingdom; he is in great danger of becoming discontented, restless, fond of novelties, disposed to pry into secret things, which belong to God only, and finally of so perverting his vision as to be unable to see objects in their true proportions.

But let the mind be brought under the control of religious principle in early life; let the first aspiration of the soul go up to God, and let the first words the infant tongue learns to articulate be those of prayer; and religion will then be no novelty; it will be wrought into the very frame-work of the soul, and form the earliest basis of character. Piety becomes, in such cases, a calm and settled principle; it has no fitful and wayward tendencies. If religion be the earliest companion of the child, she will seldom be treated rudely when that child has grown to manhood. Violent revolutions will seldom be attempted, either in her forms or in her spirit. Old and tried friends are the last objects that we should see continually changing. We seldom become reckless enthusiasts on any subject with which we have been familiar from childhood.—*Chr. Wit.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JUNE 29, 1837.

MORE MISREPRESENTATIONS.—When will the Christian Messenger "study to be quiet and do its own business," without meddling in the affairs of the Church? It never appears without something illiberal and unkind respecting the ministry, doctrines, or institutions of the Church.—Is this the purpose for which that paper was established? Or is such conduct in accordance with its title, and with the Christian message of peace? Is it the part of a "Christian Messenger" to stir up strife and promote separation among those who ought to be as brethren, calling upon certain of our Clergy whom they have first assailed with the language of flattering compliments, to deliver themselves from the 'strait' of continuing in the Church, or in plain English to become Baptist ministers? Is it like a Christian Messenger to labour as is done in that paper of the 16th inst. to prejudice the public mind against the Church Society lately formed, with which Baptists have no more to do than with the See of Canterbury? And how unfair are the statements there put forth respecting the books to be circulated by this Society. They bring forward the letter of a Mr. Budd condemning the doctrines of some of the tracts on the catalogue of the Society for Promoting Christian Knowledge, as in his opinion unsound:—then they quote the rule of the Church Society for procuring supplies of books and tracts from the stores of that Society; and next they hasten to their conclusion, that one of the first acts of the Church Society has been to insure increased dissemination of publications unsound and opposed to the Bible and the Prayer Book, &c.—a sort of reasoning which savours more of hostility to the Church than of logic. Admitting for the sake of argument, that some of the tracts on the Society's catalogue are unsuitable to the taste of the present times, or even unsound, does it follow that the Church Society will select these for distribution? Are there none on the list which can pass the ordeal even of Baptists or Buddhists? Will not Bishop Wilson of Sodor and Man be allowed to shew his face—or Scrogall's life of God in the Soul of Man—or Cecil's visit to the House of Mourning? Or may we not venture upon the *Illustries*, or the works of Seeker, Andrews, Horne, Kettlewell, Basil Woodd, and the like?

We hope the members of the Church will not allow their confidence to be shaken by such malevolent insinuations as we have now noticed. They may safely trust to the judgment and prudence of those who are to manage the Church Society, and the louder the cry of those who are opposed to the Church is raised against it, the more may churchmen be convinced of its claims upon their support.

CLERICAL MOVEMENTS.—We understand that the Rev. C. Elliott, of Pictou, is about sailing for England on leave of absence; and that the Rev. Dr. McCawley will officiate in that parish during the midsummer College vacation.—The Rev. Mr. Stevenson is to make his usual visit, during the same period, to the Eastern shore of this province, where there are such numbers belonging to the Established Church. (three fourths, at least, of the population) who always hail with delight the approach of a missionary of their own church. The necessity is great for sound religious instruction on that desolate shore; and we do hope

that the anxious desire of our Bishop (who has himself visited every little settlement on its whole line) to establish a regularly ordained clergyman, to itinerate among these scattered sheep of his fold, may soon be accomplished.

GRATIFYING.—We were much pleased at receiving lately a friendly letter from an officer in the army in Ireland, a native of Nova Scotia,—informing us that our humble periodical had travelled that far, and had so favourably impressed him, as to induce him to become a subscriber. We know a great many natives and members of the Church nearer home, who might gratify us, and peradventure promote the interests of religion by doing likewise. The circulation of our paper, though respectable and beyond the expectations of many, is not what it ought to be, when the numbers, intelligence and means of the Established Church are considered. We wish it to be so extensive as to admit of some surplus, after remunerating the Printer, (our own labour being gratuitous) to be devoted to religious objects. But this is not probable without some greater stir in our behalf. Will every subscriber bestir himself, then, so far as to ask for and try to obtain one more among his acquaintance? The result would be 'gratifying.' Nor must we omit a hint of some importance from our military friend,—the sending a year's subscription with the order.—Some of our subscribers forget when the year is ended.

INDEX.—We fear that we shall be thought unmindful of the promise of an Index to our first volume, since we have got more than half way through the second without giving it. The first cause of the delay was a diminution of strength in the manual department; and then came suggestions from many, that we had better wait for the conclusion of another volume, and give an index embracing both, which we have now concluded to do.

THE CLERICAL SOCIETY for this district will hold a meeting (D. V.) in Lunenburg, on Wednesday and Thursday the 12th and 13th of July, at which time steps will be taken for the formation of a parochial branch of the Diocesan Church Society.

KING'S COLLEGE.—The degree of A. B. was conferred on Mr. W. Howe, (son of the Deputy Post Master General) on Wednesday 21st inst. We are happy to hear that the number of students at this university is likely to be increased considerably in the next term, and that among them will be some candidates for holy orders.

MARRIED.

At Halifax, on the 3d instant, by the Rev. the Rector of St. George's William Hargraves Molyneux, Esq. to Martha Maria, only daughter of the late Admiral Sir Andrew Mitchell, Knight of the Bath.

DIED.

At Demerara, on the 12th of May, Robert R. Richardson, son of Andrew Richardson, Esq. of Halifax, in the 17th year of his age.

At Halifax, on the 11th instant, Elizabeth, wife of Mr. Thomas R. Grassie, in the 26th year of her age.

On his passage from the West Indies, on the 19th inst. (the day before arriving at port), Mr. Johnson, mate of the Brig Mary Catherine, of Chester.

At Portland, N. B. on the 2d inst. after a long course of suffering, Charles, eldest son of the Rev. Gilbert Wiggins, aged 14 years. We rejoice to find that it pleased God so to satisfy his bodily affliction to the good of his soul, as to make his release from the evils of mortality a subject of thankfulness rather than of sorrow—"Blessed are the dead which die in the Lord: yea saith the spirit for they rest from their labours."

At Dominica, on the 27th May, at the residence of Justin McSweeney, Esq. Mr. Aristarchus Rudolf, youngest son of the late Charles Rudolf, Esq. of this place, in the 22d year of his age. He had gone to the West Indies in March, hoping to find, in a change to a milder climate, that restoration to health which seemed hopeless here, but it has pleased Him in whose hands "are the issues of life and of death," to bring him down to an early grave in a strange land. How comforting to know that in all lands there is a God "who careth for the stranger;" and that however far asunder may be the resting places of our bodies and those of our beloved friends, there will be a meeting at the latter day. May the early removal of so many here and elsewhere from this world of trial, be blessed to the teaching of the young so to number their precious days as not to waste them in vice and dissipation, but rather devote them to the pursuit of heavenly wisdom.

POETRY.

A PARAPHRASE OF THE LATTER PART OF THE 19th PSALM.

Intended as a continuation of Addison's hymn.

By a Lady in England.

But not the vault of heaven alone
The Hand omnipotent makes known :
Sun, moon, and stars, a countless host,
With all the planets shall be lost,
The music of each radiant sphere
Shall cease to charm earth's listening ear,
And, world on world, the splendid whole,
Shall perish, like a burning scroll.

Not so the moral world!—there shines
A Sun that sets not, nor declines—
The uncreated WORD—who brings
The balm of healing in his wings ;
Whose intellectual ray can pierce,
The sullen mind's dark universe,
Till, in each deep recess, we trace
The greater wonders of His grace.

His perfect law converts the soul,
And leads it to the promised goal;
His testimony, sure and wise,
With mental strength the weak supplies,
His righteous judgment, to the heart,
True peace and holy joy impart,
And his commandment, clear and bright,
Pours on the eye celestial light.

Let but His fear the bosom sway,
All other fears are chased away
Pure is the fountain whence it flows,
The bliss unchanging it bestows—
The judgments which his lips decree,
Are framed in truth and equity;
Richer than gold with gems combined—
Sweeter than honey twice refined!

Be Thou, Eternal Lord, my stay!
My Lamp by night, my Sun by day!
Then the material world may flee,
Heaven's shining fabric cease to be ;
Kindled by thine almighty breath,
The soul can never taste of death,
But will to countless ages prove,
A monument of Power and Love!

BETHLEHEM.

From Travels in the Holy Land, by William Rae Wilson, F. S. A.

I set out for the village of Bethlehem, six miles east of Jerusalem, signifying 'the house of bread,' from the fertility of the soil, which is distinguished from another Bethlehem, in the tribe of Zebulun, and the scene of events, which to Christians, must ever invest it with the deepest interest.

Bethlehem, thou sacred spot,
Henceforth be thou my paradise ! O God
Eternal, infinite ! thou, who thy Son,
Thy only Son hast giv'n, to save the race
Of Adam's long bewailed posterity,
Holy art thou !

I entered this sacred village with feelings which quite overpowered me; the birth-place of our adorable Redeemer; the very cradle, I may add, of the Christian world. Truly was the prediction fulfilled, 'In this place will I give peace, saith the Lord of Hosts.' One circumstance most forcibly struck me on entering an archway or gate. On the left were wells of antique structure, each three feet in circumference, which unquestionably must have been the same that David longed to drink from, when he waged battles with the Philistines, who occupied the place, and which was well adapted for a garrison. These are 'just by the gate;' and were so much fill-

ed up with earth, that I was reminded, that to stop them up was constructed an act of hostility. (2 Sam. xiii. 14-16)

But it is impossible to find language sufficiently strong to describe my emotions on setting my feet on the chosen spot of earth, where the 'Holy child' was born, in all the helplessness of sinful, suffering humanity, reposing in the arms of his mother, in a mean stable: I can only say, that at this deeply interesting moment, my heart was filled with the most profound and awful reverence, accompanied with heart-felt gratitude, when calling to recollection those ever memorable words, 'To you a child is born, to you a son is given, the Saviour who is Christ the Lord,' and who, passing by the nature of angels, took upon him that of man, leaving the bosom of his Father, for an heritage of the greatest poverty. Here was produced that inscrutable mystery of godliness—God manifest in the flesh, in whom all things most opposite, which never met before, existed in harmonious union—the divine and human nature, peace and righteousness. There reigned around at the moment, a truly glorious solemnity amidst the serenity and stillness of the day, and in unison with that train of reflection which the inspection of such scenes raised to a high degree of excitement. The sun shone most brilliantly, and in its beams I beheld a piece of glass or metal, on the roof of the convent, which sparkled with a beauty altogether indescribable, like a star; and, by a singular coincidence, it was exactly over the spot of the nativity. The evening was calm, as if the general pulse of life stood still; and as the host of heaven one by one appeared in the fine deep blue sky, like the patriarch of old, I yielded to the pensive influence of the hour in such a place, and walked forth at eventide, to meditate in the valley beneath, where the heavenly host appeared to the shepherds watching their flocks.

[After describing the Franciscan convent, the narrative proceeds thus]—I was conducted to a small staircase by the monks, of about twenty steps, leading to the chapel of the nativity under ground. This is thirty eight feet long by twelve broad, and ten in height, lined and floored with marble. Before the altar forty massy silver lamps are kept constantly in a state of illumination. On the east side of it is that identical spot where the Son of the most high God came forth and was cradled in obscurity.

Glory to God on high, who gives
Love's grace, and peace on earth,
Let every sex and age adore,
And sing our Saviour's birth.

This is most distinctly formed of white marble, inlaid with Jasper, surrounded with a radiance of glory, and with the following inscription:—'Hic de Virgine Maria Jesus Christus natus est.' To the right of it, and at the distance of seven paces, is pointed out a low recess, hewn out of the rock, raised about two feet above the floor, and scooped in the form of a manger, and of white marble, where the infant Jesus lay, which belonged originally to a caravansary, or inn. (Luke ii. 7, 12 16.) Here also lamps of silver always burn, though faint symbols indeed, of that ever blessed light, which, rising here, shed its healing influence upon the nations. I saluted, on my knees agreeable to the practice of pilgrims, the spot of the nativity, although no kind of ceremony was necessary to enhance, or to express that sublime sense I entertained at this moment, of those eternal obligations, which, in common with the whole race of mankind, I am under, to that now glorified and exalted being, who, in this place, entered upon his estate of humiliation and suffering.

[After describing other places connected with the chapel, the account concludes thus.] I now departed from this deeply interesting spot, at the moment when the brethren of the convent were engaged at their devotions. At this time, the organ, with its solemn tones, an instrument employed in the earliest ages, and so eminently calculated to attune and elevate our affections to the Supreme Being, sounded its sacred notes, accompanied by the loud chanting of the juvenile choir. This, combined with the exalted consideration that my feet were passing over that blessed ground where a child was born, whose name

was 'Counsellor, Wonderful, the Prince of Peace, and only begotten of the Father,' and whom the Almighty had commanded all the angels to worship, was most deeply affecting, penetrated the very heart, and overpowered me with profound veneration. 'If I forget thee,' O Bethlehem, 'may my right hand forget its cunning.'

ROBERT HALL'S FIRST SERMON.

He was appointed agreeably to the arrangement already mentioned, to deliver an address in the vestry of Broadmead chapel, 1 Tim. iv. 10: 'Therefore we both labor and suffer reproach because we trust in the living God, who is the Saviour of all men; especially of those that believe.' After proceeding for a short time, much to the gratification of his auditory, he suddenly paused, and covering his face with his hands, exclaimed, 'O ! I have lost my ideas,' and sat down, his hands still hiding his face. The failure, however, painful as it was to his tutors and humiliating to himself, was such as rather augmented than diminished their persuasion of what he could accomplish, if once he acquired self-possession. He was therefore appointed to speak again on the same subject, at the same place, the ensuing week. This second attempt was accompanied by a second failure, still more painful to witness, and still more grievous to bear. He hastened from the vestry, and on retiring to his room, exclaimed, 'If this does not humble me, the devil must have me !' Such were the early efforts of him whose humility afterwards became as conspicuous as his talents, and who for nearly half a century, excited universal attention and admiration by the splendor of his pulpit eloquence.—Greg.

Query. Does not a case like this show the propriety if not the expediency and necessity of written sermons before the preacher? The common notion of a sort of inspiration in extemporary preaching seems to be condemned here.—Gos. Mes.

To give our discourses weight, it should appear that we were led to them by our texts.—Bishop BURKETT.

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