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# THE COLONIAL CHURCHMAN.

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

VOLUME IV.

LUNENBURG, N. S. THURSDAY, APRIL 18, 1839.

NUMBER 11.

## THE APOSTOLIC COMMISSION.

This is the title of an excellent Sermon lately preached by Bishop Melvaine of Ohio, at the consecration of the new Bishop Polk, for Arkansas, from the 28th chapter of Matthew, 18, 19, and 20th verses. We wish we had room for the whole of it, proving as it satisfactorily does, the continuance of the apostolical office, (as distinct from and superior to the other orders of the ministry,) to the end of the world. We subjoin extracts.—Ed. C. C.

What was the peculiar and characteristic nature of the apostolic office? They themselves applied to it a name which will aid the answer. Peter, in addressing his brother apostles concerning the filling of the vacancy caused by the death of Iscariot, expressly styles the office which the traitor had vacated his *bishopric*, or his *episcopate*, as the original reads. The name is so called, in the same transaction, his *apostleship*. Hence, in the writings of the fathers, the names of *apostle* and *bishop* are used as pertaining essentially to the same office. But the word *bishopric* or *episcopate*, in the abstract, only means an office of supervision in general; and this supervision may be either of single congregations, as in the cases of the elders of Ephesus; or of many congregations, as their overseers, as in the case of Paul, who assembled and charged those elders. What then was the peculiar nature of the supervision or episcopate exercised by the apostles, that name, of itself, does not indicate. Whither shall we go to ascertain whether it was a particular or a general supervision, congregational or the contrary? Their commission declares, "Go and teach all nations," &c. Therefore, whatever powers their *apostleship* or *episcopate* embraced, were not limited to any particular congregation of the Church, but extended to the whole Church; in other words, the "bishopric" in the hands of the apostles was evidently *general*, as distinguished from congregational. What particular functions belonged to that general oversight or episcopate, their commission leaves no room to doubt. First, "Go and teach all nations;" or as the more accurate and universally preferred translation is, "Go and make disciples of all nations." Thus was given authority to propagate the Gospel. "Baptizing them in the name of the Father," &c. Here was authority to administer the sacraments of the Church, and by the sacrament of baptism to open the doors of the Church, and of its privileges to disciples out of all nations. Secondly, "teaching them to observe all things whatsoever I have commanded you." These words conveyed to the apostles the authority to rule the Church, as they had made disciples by preaching, and numbers by baptism. An essential part of the government of the Church consisted in seeing to the execution of its ministry. That the authority to do so, to ordain successors in the ministry, was included among the powers of the apostles, is not only necessarily implied in their authority to govern, but also in those impressive words of the Saviour, "As the Father hath sent me, even so send I you." For it was part of the office on which Jesus was sent, to constitute the ministry of his Church; so it follows from these words that it was part of the sending of the apostles to continue that ministry, by the ordaining of others to its functions.

The conclusion, then, with regard to the characteristic nature of the apostolic office is, that it was of a general supervision or episcopate; and conferred essentially the authority to preach and propagate the Gospel; to administer the sacraments of the Church; to preside over its government, and as the chief part of government, to ordain helpers and successors in the ministry. All these powers the apostles held, not as a collective body or college; but severally and individually. Hitherto we have been, as far as we know, upon undisputed ground. Let us proceed.

This apostolic office was intended by the Saviour to be continued; in other words, the first apostles were intended to have successors to the end of the world.

This is undeniably manifest from the promise of the Saviour, annexed to their commission, "Lo, I am with you always, even unto the end of the world." Now, if neither the persons of the apostles were intended to remain to the end of the world; nor their miraculous endowments; nor their distinguishing office; if all have passed away, we are quite unable to comprehend how that promise is fulfilled, or what it could have meant. But the persons of the first apostles do not remain. Their miraculous gifts have not been continued in the Church. It follows then that their distinguishing office must remain; that it was to this office, and to those who should hold it in succession, that the Saviour promised his presence "to the end of the world." No other sense can possibly be put on his words. If then the office of the apostles, as learned from their commission, and interpreted by all the acts of their ministry, was an episcopate—an office of supervision, and that of a general kind—and if each apostle did embrace in his individual office the right to preach, administer the sacraments, exercise supreme jurisdiction in the Church, and under the head of jurisdiction, to ordain and rule ministers of the Gospel; it follows that an office of precisely that description was intended to continue, has continued from that time to this; and will be continued in the Church, by the will of its divine Head, to the end of the world.

But where shall we find this office in the present Church; this union of authority to preach and administer sacraments, with this individual right to ordain, and this presidency over clergy; this original, apostolic episcopate? Evidently, there must be somewhere in the Church at the present time, unless the Lord's word has failed, officers of whom it may be said, without arrogance and in simple deference to the promise of Christ, that in all essential features of the apostolic office, they are the successors of the apostles. Where are they? The question we have no right to treat as unimportant. Whether a most solemn promise of Christ has been fulfilled or not; and if it has, where its fulfilment appears; whether an office intended by the Head of the Church to continue therein, and as its chief office to last to the end of time, has continued to the present time; or whether it has been dropped, and some other placed in its stead, is surely a question of no ordinary importance, by no means of a merely incidental consequence; but on the contrary, of vital connection with the permanent interest of religion, and not by any to be passed over "unadvisedly or lightly," but considered "reverently, discreetly, soberly, and in the fear of God."

But before I further put this question, it is well to remove the idea which so commonly starts up in the minds of those who hear or read on this subject, when any persons holding office in the Church of Christ, in the present day, are termed successors of the apostles, are said to have succeeded to the apostolic office; as if there were some exceeding arrogance and presumption in the claim. Whether it be arrogant or not depends entirely upon whether it be true. Nothing is so humble and unpretending as truth. Did any one claim to have succeeded to the personal distinctions and endowments—the inspiration and diverse miraculous gifts by which the apostles were qualified for their extraordinary circumstances, he would indeed be chargeable with arrogant presumption; because concerning these things there was no promise of the Lord that they should continue in the Church to the end of the world. But in relation to the office of the apostles there is the plainest promise of such continuance, and consequently, however the assertion may sound, it must be true that somewhere in

the Church at this time there are office bearers, either bishops, probyters, or deacons, who severally, and in virtue of their office are successors of the apostles—occupying individually just that relation to the present Church which the apostles, by virtue of the essential feature of their office, sustained individually to the Church of their days. The prejudice that arises against such an idea will not bear a moment's reflection. If it spring from a comparison, as to personal character and fitness, of the modern successors, with the first in the chain, be it remembered that Judas Iscariot was numbered with the apostles by the Saviour himself, and Judas was a traitor. If the prejudice arise from the consideration that the commencement of the apostles' office was miraculous; that it was under the immediate and extraordinary designation of the Son of God; whereas the continuation of the gospel ministry is by the ordination of men, an ordinary designation by fallible instruments; we answer by referring you to the analogy between the new creation and the old, in regard to origin and succession. The beginning of the grass of the field was miraculous—by the instant and immediate mandate of God. It was created in maturity. But its succession from that moment to the end of time was provided for by the laws of ordinary nature. But we hold it to be no arrogance to say of any man though the lowest of his kind, that he has succeeded to the nature of the miraculously created first man; nor to say of the herb of the field that, though it be but the offspring of the little, familiar seed in the ground, which sprang and grew by an ordinary law and a human planting and rearing, it is, nevertheless, in all the essentials of its nature, the successor, in an unbroken line of descent, of the herb which, on the third day of the world, sprang into maturity at the wonderful fiat of the Almighty. I know not that the man, or the herb, is any the less a man or an herb, or any the less descended from the miraculous beginnings of the creation, because the laws of growth were but ordinary, and the intermediate agency of production was but human. And so I know not that a minister of the Gospel is any the less a successor of the first apostles, because instead of receiving his authority, like them, immediately from Christ, it has come to him by the intermediate communication of a chain fastened, at its beginning, upon the throne of God, and preserved as inviolate, as the line of the descent of Adam, or the succession of seed time and harvest, of day and night, of summer and winter. I know not that this day is not a true day, and strictly a successor of that very day when first the sun appeared, though that you know was made by the sudden act of God suspending the sun in the skies, and this arose by the ordinary succession of the evening and the morning. The beginning of every institution of God must of necessity be extraordinary; its regular continuance—ordinary. So with the course of Providence in all its branches. What is now an ordinary Providence was once an extraordinary. What began with miracle is continued by laws of familiar nature. And so it is with the ministry of the Gospel. What was created by the direct ordination of God is propagated and continued by the authorized ordination of men. Its "seed is in itself, after its kind," and at every step of the succession it is precisely the same ministry and just as much of God, sanctioned by his authority and sustained by his power, as if it had been received from the laying of the hands of Christ himself. And so with the office of the apostles. It was the promise of Christ, the Lord, that it should continue to the end of the world. It is not more sure that the sun and moon, seed time and harvest will continue to the end of the world; and though its succession be now in the hands of very feeble and fallible men; of men unspeakably inferior to the apostles in every personal and official qualification;

yea, though many Iscariots be found under its awful responsibilities, the integrity of the office, as essentially identical with that of the apostles, is in no wise affected.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The following address was drawn up by Mr. Keble, of Oxford, and has been used as a model in many parishes in England where the clergy are endeavouring to engage every member of their flocks, in aid of the Colonial Church. We understand from the best authority, that in one small country parish, and that a poor one, nearly £50 a year have been added by this address to the Society's income. To our parishes, for whose benefit all these exertions are now putting forth by the benevolent in England, we would say *go and do likewise.*—Ed. C. C.

#### To the Inhabitants of

When, by Her Majesty's command, we made our collection the other day, for the Society for spreading the Gospel in Foreign Parts, you were told that we intended to apply to every one of you, to subscribe something every year, according to your ability, for that highest of all charities.

You may depend upon it, that if there is any Charity in the world, by giving to which you give to Christ Himself, this one is such a Charity. For this Society is, in fact, the Church of Christ in our country, going out by her Bishops and Pastors, or by those whom they regularly send, on one or other of these two errands: either to convert the Heathen and unbelievers; or to keep up the knowledge of God, and the means of grace, among our own countrymen and fellow subjects, scattered far and wide through our Colonies, and in danger of becoming heathens again, or worse, for want of Ministers, Churches, and Schools. In a word, this Society is among us, as those persons were in our Lord's own time, who, having met Him on the mountain, went forth in obedience to Him, to make disciples of all nations, baptizing them in the Most Holy Name, and teaching them to observe all His commands.

It has at present four principal fields of labour, any one of which is quite large enough, as those who know best will assure you, to take up all the present income of the Society.

*First,* They are helping to maintain Missionaries, and other Clergymen, throughout the British Colonies in North America, which are as yet too poor to do the same for themselves.

*Secondly,* They are supporting a considerable number of Missionaries in the East Indies, and educating native persons on the spot to be Missionaries.

*Thirdly,* They are sending out Clergymen to New Holland to look after the transported convicts, and other neglected people there, who, by all accounts, are sinking daily into the lowest possible condition.

*Fourthly,* They are assisting the Bishops of the West Indies to provide Clergymen, Schools, and other helps for the eight hundred thousand negroes who have just been made free.

For all these purposes, the Society has a yearly income of about ten thousand pounds, in subscriptions and the interest of former benefactions; and you may easily judge how insufficient that income must be, when we tell you that they maintain two hundred Missionaries, which is only allowing £50 a year on an average for each Missionary; besides all other necessary expenses. No wonder that every year their expenditure far exceeds their income. It did so last year by about eleven thousand pounds; and if they had a hundred times as much as they have, they could find plenty to do with it. In the East Indies alone, there are, it is believed, not less than eighty millions of heathens, subject to our Queen. Can we quietly leave them to die in their heathenism?

Let no person then be afraid of giving too much. To trust our money with the Bishops for such a purpose, is to trust it with Jesus Christ—with Him who has declared that not a cup of cold water given to a brother in His name, shall in any wise lose its reward. It is, in a manner, following the example, of which we read in the Acts of the Apostles: it is "bringing our goods, and laying them at the Apostles' feet."

Let no poor person be fearful or ashamed to give a little: let us all remember the *widow's mite*, and

her whom our Lord praised, saying, *she hath done what she could.*

To shew you what sort of persons, and what kind of work, you will be encouraging by your brotherly aid, we will add a few extracts from the Report of the proceedings of the Missionaries in Nova Scotia, to the truth of which we heard the Bishop, the other day, solemnly bear witness.

Here follow several extracts from the Reports of Missionaries in this Province and Newfoundland.

All these, you will observe, are taken from the Report from one Diocese, Nova Scotia, for one twelvemonth. They are but a very small sample of the state of things in that country.

The smallest parish in Nova Scotia is 16 miles long and 10 broad.

To mark the good dispositions of some of the people, who are in danger of being left spiritually destitute, the Bishop told us of one person, more than 70 years old, who had to come 10 miles to church, and yet for several years never missed a Sunday, nor was ever too late for the service. Also of a boy who had 9 miles to come to a Sunday School, and never failed to be there in time, even in the sharp winter storms of that country.

But let us not forget that those who least desire our help do, in a certain sense, want it most. If there be any of our fellow Christians and fellow countrymen over there, who care scarcely at all for these things, who would not thank us for our wish to bring the blessings of the Gospel nearer to them, is not this only the more shocking?

Would you turn away from a person in a fever, or numbed with cold, because he said he did not want your help, and was well enough without it. Would you leave him when you knew his danger? Think how it would be with many of us, were we left to ourselves, on the other side of the world, without Church, Pastor, or Sacraments: do we value them nearly as we ought, though so often reminded about them? Judge by this how great the Charity of doing what we can to save them from utter desolation, and perhaps, by our little gift, through the blessing of God, to help towards awakening them to a better mind.

Such, Christian Brethren, are the persons, and such the work, which you are invited to aid; and surely it is a great privilege to which we invite you. Almighty God graciously continues to us, year after year, the blessings of His Church and Gospel. Both we and our brethren need it as much one year as another. Consider this, and you will see plainly that we ought not to be content with giving only this once and away, but to go on giving every year, as long as we can find any thing to give. Your gift will be to you a yearly token of communion with these self-denying laborious followers of the Apostles, and with the Church on the other side of the world: nay, and with the Church in Paradise, the Saints and Martyrs, in whose steps they try to walk. You will have their especial prayers; will not that be a blessing? Will not God's blessing go along with such a gift of faith? and will not the blessing be greater, the less you can afford it? Again we say—REMEMBER THE WIDOW'S MITE.

N.B. Those who wish to contribute, are requested to lose no time in making known to one or other of us what yearly sum they mean to give; from one penny upwards. We purpose to collect half yearly, and occasionally to make you some short statement of interesting matters about the Missionary proceedings of the Church. We should be glad to have every one of you down in our list for the above sum, at least; and if any would like to pay monthly, or weekly, so much the better.

#### DEFERRED ARTICLES.

*The Pictorial Bible.*—This is a beautiful work, just issued from a London press, in three super-royal volumes, containing the authorized version, with its marginal reading, and illustrated with many hundred superior wood cuts, representing the historical events after the most celebrated pictures, landscapes, scenes from original drawings, or from authentic engravings; also the subjects of natural history, of costumes, and of antiquities from the best sources. To these may be added original notes and explanations, some of which

we are publishing in our biblical department. No edition of the Bible was ever published for the same price, that possessed so many attractions, especially for the young. We would rejoice to see it upon every parlour table, to be handled, yea, read by all. It is worth a whole library of other books, aside even from the sacred truths which it contains.—*Banner of the Cross.*

*Malta.*—The Queen Dowager of England has announced her intention of erecting in this Island a church capable of accommodating one thousand persons. The estimated cost is about £7000.—*Banner of the Cross.*

Lord Carrington lately died; leaving behind him property to the amount of £620,000. He has cut his wife off with a mansion in Whitehall, and £1000 per annum, only; because her ladyship went to a ball while his daughter, by a former wife, was lying dead.—*Ibid.*

#### ENGLISH ITEMS.

*Decline of Quakerism.*—Of the 16 Quaker's meetings in the County of Suffolk, eight of the houses are closed for want of congregations, and of those remaining the number of Friends attending are constantly diminishing. These facts have been mentioned to several of the Society of Friends, who seem quite unconcerned at the event, which bids fair speedily to extinguish that religious body in this country.—*Bury Herald.*

*The Church and the Navy.*—The steeple has many a time been the best landmark for steering a vessel safe into harbour; and they whose standard is the banner of St. George should never forget that they sail under the colours of the Church.—Churchmen have supplied some of the greatest names in the Navy—we need only instance Nelson.—*Naval and Military Gazette.*

The Earl of Eldon has this week presented to the Incorporated Society for the propagation of the Gospel in Foreign Parts a donation of £100; and Mr. Alderman Copeland has presented to the same Society a donation of £50.

The executors of the late Rev. W. Richardson, of the city of Chester, have this week paid to the treasurer of the Incorporated Society for the propagation of the Gospel in Foreign Parts a bequest of £2000, free of duty.

#### ILLUSTRATIONS OF SCRIPTURE.

##### FAITH AND REPENTANCE.

ACTS, xxi. 21.—"Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

In the year 1650, the Rev. Philip Henry preached on the doctrines of faith and repentance, from several texts of Scripture. He used to say that he had been told concerning the famous Mr. Dod, that some called him in scorn, 'faith and repentance,' because he insisted so much upon those two in all his preaching. 'But,' says he, 'it this be vile, I will be yet more vile; for faith and repentance are all in all Christianity.' Concerning repentance he has sometimes said, 'If I were to die in the pulpit, I would desire to die 'preaching' repentance; or if I die out of the pulpit, I would desire to die 'practising' repentance.' And he had often this saying concerning repentance. 'He that repents every day for the sins of every day, when he comes to die, will have the sins but of one day to repent of.'—*Chris. H.*

##### THE COAT WITHOUT SEAM.

JOHN, xix. 23.—"Now the coat was without seam, woven from the top throughout."

I have often heard this passage disputed, and have heard many ridiculous and infidel observations made upon it. The passage presents no difficulty to Hisdoo weavers; they have a method of weaving garments without seam, from the top throughout, as stated in the text.—*W. Brown.*

A CHURCHMAN'S PRAYER.

God grant that a church which has now for nearly three centuries, amidst every extravagance of doctrine and discipline which has spent itself around her, still carried herself as the mediator, chastening the zealot by the words of soberness, and animating the lukewarm by words that burn;—that a church which has been found on experience to have successfully promoted a quiet and unobtrusive and practical piety amongst the people, such as comes not with observation, but is seen in the conscientious discharge of all those duties of imperfect obligation which are the bonds of peace, but which laws cannot reach,—that such a church may live through these troubled times to train up our children in the fear of God, when we are in our graves; and that no strong delusion sent amongst us may prevail to her overthrow, and to the eventual discomfiture (as they would find too late to their cost) of many who have thoughtlessly and ungratefully lifted up their heel against her!—*Rev. I. J. Blunt.*



ANOTHER PRAYER.

O merciful God, full of compassion, long-suffering, and of great pity, who sparest when we deserve punishment, and in thy wrath thinkest upon mercy; make me earnestly to repent, and heartily to be sorry for all my misdoings; make the remembrance of them so burdensome and painful, that I may flee to thee with a troubled spirit, and a contrite heart; and, O merciful God, visit, comfort, and relieve me; cast me not away from thy presence, and take not thy HOLY SPIRIT from me, but excite in me true repentance; give me in this world knowledge of thy truth, and confidence in thy mercy, and in the world to come, life everlasting, for the sake of our LORD, and SAVIOUR, thy SON JESUS CHRIST. Amen.—*Dr. Johnson.*

The life of a pious clergyman is visible rhetoric.—*Hooker.*  
He should rather choose to teach than to charm, to convert than to be admired, to force tears than applause. Give up every thing to secure the salvation of your hearers.—*Gilbert.*

ORIGINAL.

HISTORICAL NOTICE OF THE PARISH OF ST. STEPHEN IN THE TOWNSHIP OF CHESTER.\*

Messrs Editors,

From the year 1801 when the Rev. Robt. Norris left Chester until A. D. 1811, the members of the church were like "sheep without a shepherd,"—the parish was without the regular services of a clergyman. Occasional missionary visits were made previous to the year 1804 by the Rev. Mr. Money, Rector of Lancaster, and subsequent to that period by the Rev. Thomas Shreve. The Rev. Mr. Norris, however, left his people with good advice to meditate upon—the text of his farewell sermon being (as one who heard it lately told me, from Philippians 4th ch. 8th verse,—"Finally brethren whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, &c. if there be any praise, think on these things."—During this long absence (nearly seven years) of a regular shepherd, the fold was surrounded by teachers of other denominations, and some few were led astray from the good old path which they had been instructed to walk. The greater part, however, were not like "children tossed to and fro, and carried about with every wind of doctrine," but remained without wavering, holding fast the profession of the "faith once delivered to the saints," and waiting in hope, that God in His good time would open a door for their comfort, by again restoring to them the blessing of a regular, and permanent public worship, conducted by a duly authorized minister.—That so many remained steadfast in the doctrine and discipline of the church, must be attributed, under God, to the occasional visits of the above mentioned clergymen, and to the steady and persevering endeavours of the zealous lay reader already alluded to, Mr. George Weidle,—who with his faithful band, justly seemed to think, that it was "safest and best, as remarks a pious divine, to follow the sun even though for a while, owing to clouds, it shine but dimly, than be led astray by a dazzling meteor, which though it may blaze for a time, too commonly leaves its followers in the dark, when most they stand in need of light; while the sun is clouded but to shine again with greater splendour and purity."—With the permission of the Bishop of the diocese, Mr. Weidle regularly read the service of the church, and a sermon either of Bishop Wilkes's, Secker's, or Sherlock's, or some other approved author, in the morning; and in the afternoon (as many of the congregation were Germans) one from Gellens in German.

Here then in the building dedicated to the service of God, those who loved the order of the church, assembled weekly for worship, under the direction of the

reader above named.—Here, as a congregation of churchmen, they met together for the enjoyment of their highest, and doubtless to many of them, whose worldly prospects were dark and cheerless, their chief earthly privilege. Of the decorum and devotion in which our much loved service was performed, and of the orderly and well conducted deportment of the attendants, there are some few yet living who can give an unqualified testimony. This worthy man lived to see a respected clergyman, the Rev. Mr. Ingles, settled in the parish, and had the privilege to enjoy his ministrations for several years,—he died in the autumn of 1815 aged 81.

The writer of this notice can himself remember many of those early members of the Church, (who were spared until a few years since, but are now no more,) who allowed not even the increasing infirmities of age to keep them from the House of God, and when here, how often has he marked their fervent and devout behaviour, evidently showing that their minds were deeply impressed with the sacred truth that "the Lord is in His Holy Temple." He thinks indeed he yet can hear the sacred response in our spiritual liturgy still trembling on their aged lips—and well does he know that their fervent manner ofttime recalled the wandering thoughts of other worshippers, when with marked sincerity and earnestness, they would entreat the "Son of God the Redeemer of the world to have mercy upon them." Oh! that there were many such among the worshippers of Israel's God! How profitable then to all would be our social service! How truly might we then say "we have with one accord made our supplications to God!" It is when thus recording the death of those who once were zealous members of the church that a review of this kind becomes, as has already been observed, of a serious and melancholy nature, as it brings to remembrance many once dear and beloved, whose voices on earth shall be heard no more.—Where indeed it might be asked, are many who once worshipped God within the sacred walls of the parish church.—The grave-stones in the consecrated field which surrounds the Holy Building will tell where the majority have gone. They have ceased to mingle among the living, their eyes are closed, their tongues are silent, they are numbered among the dead!—And from their graves comes to the assembling people, the voice of warning, "set not your affections on the things of the earth, but on things above,—for the time is short and the fashion of this world passeth away."

The situation of the Church with the Burial ground so near, is a circumstance which, as was before observed, tends much to impress upon the minds of the congregation as they enter, or retire from the House of God, serious and deeply solemn reflections,—while the sacred and consoling truths of the gospel which are taught therein to the assembled worshippers, cannot fail to comfort the almost desponding heart of the lonely and the mourner. How many a sorrowing mourner who while awaiting the hour for

divine service, and either walking among or casting a longing look upon the silent tombs which contain the sleeping dust of those whom once they knew and loved, has hushed the sigh, and checked the rising tear, by saying, there in that gloomy grave rests, it is true, my dear departed son, here my once much loved daughter, there the fond partner of my bosom, here a respected and affectionate parent! But now that I am taught in this Holy Building, to believe in the comforting doctrine of "the resurrection of the body, and the life everlasting,"—I can say of each he is not dead, but sleepeth,—he is not lost, but retired only from the troubles and temptations of an evil world. The time is fast approaching when He who rose triumphant over the grave, shall bid them rise again, mine eyes shall once more see them, and we shall meet to part no more! For the knowledge and revelation of this so comfortable a truth, the aged mourner has indeed an inducement to enter the gates of God's abode with heartfelt thanksgiving, and "His courts with praise, to be thankful unto Him and to speak good of His name,"—while the young and careless have a striking warning before their eyes of the vanity of all worldly pursuits and enjoyments—the uncertainty of life—the certainty of death! And thus are better prepared to offer up with earnestness and sincerity the beautiful prayers of the Church, and humbly to entreat that "Almighty God who alone canst order the unruly wills and affections of sinful men, to make them love the things which He commands, and desire those that He does promise, that so among the sundry and manifold changes of the world, their hearts may surely there be fixed where true joys are to be found through Jesus Christ our Lord."

In the autumn of 1811, the members of the church, after having been so long deprived of the regular services of a duly authorized minister, were gladdened by having a zealous clergyman sent to reside among them. The following is from the Vestry Book of the Parish.—"On the 10th of November 1811, a special ordination was held at St. Paul's Church, Halifax, by the Right Reverend Father in God, CHARLES, Bishop of Nova Scotia, at which time and place aforesaid, Charles Ingles, of King's College, Windsor, A. B. was admitted to the order of Deacons, and appointed to officiate as such, in the parish Church of St. Stephen in the township of Chester.

On the 14th of October 1812, at a special ordination held this year, Charles Ingles, as above, was admitted to the holy order of Priests, and by mandate from his Excellency Sir John Sherbrooke, was inducted into the parish of St. Stephen, on the 13th of December, having been previously instituted to the same, by the Right Rev. the Bishop of Nova Scotia.

To be continued

Short sermon.—It can be nothing to those pure, enlightened spirits, beings in endless and inconceivable felicity, that for them the cup of life was mingled with many drops of bitterness.—*Chm. Alm.*

\*Continued.

From the United States Gazette.

BAPTISM OF AN INFANT.

*I baptize thee in the name of the Father, and of the Son,  
and of the Holy Ghost.*

Holy Father! hear our prayer,  
Make this babe thy special care,  
By thy sov'reign grace divine,  
May she even now be thine.

Gracious Saviour! in thy name,  
We the precious promise claim,  
This dear lamb we bring to thee,  
O do thou her Shepherd be.

Where the living waters flow,  
Where the greenest pastures grow,—  
Where thy "little flock" doth feed,  
Tenderly her footsteps lead.

When with grief or pain oppress'd,  
May she on thy bosom rest;  
Kindly wipe her tears away,  
Be her refuge, solace, stay.

Holy Spirit! Thee we seek,  
Guide her, teach her, make her meek,  
'Tis thy light can make her wise,  
Fit her to ascend the skies.

There, at last may she be found,  
With the palm of vic'try crown'd:  
Saved from death, from sin set free,  
Thine through all eternity.

MISCELLANEOUS.

AKHISSAR OR THYATIRA, &c. IN 1833.

The approach to Akhissar is completely hidden by trees, and I was still expecting a ride of two or three hours, when I entered its streets.

Akhissar is a respectable town of 1000 families, of which from 150 to 200 are Greek. The town, if I may judge by its *teharshes*, (market places) appears to be thriving, but some of its streets, especially in the Turkish quarter, are filthy and mean. The Greeks, who at first seem to form the majority of the population, have imparted to the place some of their own characteristic activity. They generally speak the Turkish; and I remarked, what appeared to me, to be a singular familiarity of intercourse between them and the Mussulmans.

But, to the Christian traveller, Akhissar excites a deeper interest by what it has been, than what it is. It was once the seat of one of the Seven Churches of Asia—the Thyatira of the Apocalypse. This was a sufficient reason with me for resolving to spend the Sabbath there, having arrived on Saturday at noon. Instead of spending my time at the Turkish post-house, I took a room at the Greek Khan, hoping to gain from Christians, if from any one, the information which I desired. After a short repose, I began my inquiries, endeavouring, first of all, to ascertain if there existed any traditional recollections of the ancient Church. No one whom I asked was able to answer my questions. They knew only that a great city had formerly flourished there, that travellers sometimes visited their town in search of its remains, but they could neither tell its name, nor whether the Christian Church existed in it. Not only its light, but even the memory of it had departed. At length, one offered to conduct me to a spot where, as some said, a Christian Church once stood. It was an open square enclosed by a high stone wall. There remains no trace of what it has formerly been, but it is now a Moslem *namazgar*.<sup>\*</sup> As we stood there, I told my guide the story of the Church of Thyatira, but it was all new and strange to him. The stones of which this place of Mussulman devotion is formed, were Christian relics. On one, a fragment of a small pillar, was an inscription, the translation of which is literally this—"Dionysius, chief of ten, Pollonian by birth, to the letter Learer of Cæsar, for memory's

sake." Near to this spot is a Turkish cemetery of vast extent, covered with fragments of columns and sculptures of various forms. Pedestals and cornices lie half hidden in the earth, or concealed by the tall grass, and sections of pillars, cylindrical, fluted and polygonal, stand at the head of Moslem graves. Many of these last are two and a half feet in diameter. In every part of the town, architectural fragments may be seen wrought into the foundations, or walls of buildings. One of the stones which supported the Khan where I tarried, was a capital of exquisite workmanship. On a hill to the south are the ruins of two towers, and traces of fortifications, now covered by the soil. In another quarter, I was told, is an ancient sarcophagus with an inscription, but I could not visit it without taking an hour from the Sabbath, and therefore left it unseen.

While at Akhissar, I had an opportunity of witnessing the celebration of the most important festival of the Eastern Church, Easter Sunday. A Greek invited me to attend the celebration at the church. It commenced at midnight. The streets leading to the church were thronged with people bearing torches. This was the hour of the resurrection. As they passed each other, they exchanged the salutation—"He is risen." The night was dark. The light of the moving torches reflected from the white head dresses of the Grecian females, the hurry, the eager look, the joyful greeting of the multitude, presented, together, a most impressive scene. Arrived at the church, my Greek friend made a way for me through the crowd to the steps which ascend to the altar. The church had lately been erected at an expense of nearly 10,000 dollars, 2,000 of which, had been given for a firman from the Sultan granting permission to build. At the Easter celebration, it was brilliantly illuminated by a large glass chandelier, and the thousand torches of the congregation. The sanctuary, or chancel, was separated from the body of the church by a rich screen, which was hung with numerous paintings, shaded by gold-wrought gauze. At the opposite extremity was a gallery, where were assembled the female part of the congregation, concealed after the manner of the East behind a lattice. The arched roof was sustained by two lines of tall white columns. The ceremonies consisted chiefly in alternate readings from two desks, on opposite sides of the church. At intervals a priest came out from the altar and cried aloud to the people. Incense, in a brazen censer, was carried through the church. Two or three priests passed through in procession, with the cup and bread, while the congregation stood uncovered. Times innumerable they crossed themselves thrice in a most earnest manner. Would that there had been a holy efficacy in the act! That they seemed so to regard it was, to me, one of the many proofs which I saw, that the candle of the Lord now shines dimly in the Church of Thyatira.

I saw little of the Turks in Akhissar. On Saturday, I visited a mosque which was formerly a Christian Church. I applied to the Imam for admission, but he very promptly refused it. I reasoned with him, but in vain. Such a thing as a Christian's entering a mosque had never been heard of. At length, I told him of its name, that it's name was known to the ends of the earth, that I had been told of it in America, (America! he had never heard of America.) in the New World, and that I could not leave Akhissar without seeming so famous a place. The good Imam's vanity proved stronger than his religious scruples. "The New World! did you hear of this mosque in the New World? Mehemet bring the keys." I entered under a low arch, but found little within, worthy of so much importunity for admission. The building was small, surmounted by a dome. It had two wings, one in ruins, the entrance to which was hidden by a hanging, the other open and forming a part of the mosque. Opposite to the Imam's place, was a low gallery sustained by a row of curious pillars of white marble. Each one was in the form of two cords, the two ends of one cord attached above, of the other below, and the cords themselves united by a square knot in the middle. The building retained no badge of Christianity, but there were sufficient indications of its erection having been as late as the times of the Lower Empire. It is the principal mosque in Akhissar, and is called the *Onlov Djami*, or Great Mosque. His reserve being once

relaxed, the Imam became very sociable. He showed me every thing about the building, answered all my questions, and asked as many in return. He invited me into the *Medresseh*, which was near the mosque, thinking that I might find there some relic of former days. It was very venerably old, but its structure was evidently Turkish throughout. It had 30 students. When I left him, I promised to write what I had seen, and send it to the *New World*, a promise which I may now consider as fulfilled.

The Tartar came in this morning with an invitation to accompany him to the market-places and Cafes. When I told him I should spend the day in my room, he was greatly surprised, and I could not make him understand the reason. Probably he found no better explanation, when he went out and saw the Greeks all abroad in their new dresses, celebrating their Easter with gaiety and mirth.

I left Akhissar in the morning, refreshed and strengthened by the rest of the Sabbath. Our course lay westward over the extensive plain on which it is situated—a plain fertile in appearance but at present only under partial cultivation. Our horizon was still bounded on all sides by hills, some of them of a light chalky colour. The path was, at first, muddy and difficult, but at length emerged upon the hard soil of the open plain. Here we skirted the banks of the *Koum Tchai*, and winding along among the hills without ascending them, entered upon the seemingly boundless plain of Manisa. Mount Siphylus rose to the farthest distance, and at its foot the tall minarets of the city were just discernable. We pursued our way for hours, and they still appeared as far from us as ever. I began to grow impatient, for I had been consoling myself under the torture of my saddle with the thought that we were close to the entrance of the city. But all passed away or was forgotten as we approached nearer. The plain became rich with all the hues of nature and of cultivation. The mountain towered holdly before us, its head circled with a turban of clouds. We met, as we advanced, trains of camels, distinguished before they came in sight, by the monotonous jingle of their bells, and Turks returning from the town afoot, or on asses, who exchanged with us as they passed the oriental salam. We crossed the rapid and muddy stream of the *Hermus* on a good bridge. A herd of buffaloes (called in Turkish, water oxen) were cooling themselves in its tide.

We lighted at the post-house, and after a short repose, I took a Jew for my guide and went into the city. My first objects of curiosity were the two large mosques, which I had seen in approaching the town. The principal one was that of Sultan Mourad, and its court with the central fountain, its portico, and its beautiful columns of marble, reminded me of the celebrated *Suleimanieh*. The door keeper was an old Turk, who had held his office forty years. He wore the green turban, but, in every thing else was the very opposite of my host at *Galembeh*, frank, cheerful, and communicative. He not only opened the doors of the mosque for me, but permitted me to enter unattended. The interior was worthy of the promise without. The entire building was one large room, its height and breadth, its deep recesses and slender dome, all in perfect symmetry. The walls were painted in imitation of red marble, varied here and there with the rich blue glazing of *Kutaiah*. Numerous lamps hung from the dome, tastefully arranged in regular forms. The balustrade of the stairs ascending to the place of the preacher, was of white marble wrought into figured open work. The stillness of the spot was favourable to meditation, and, being alone, I offered prayer for those accustomed to worship there. The other mosque was built by the mother of Mourad, but it is in every respect inferior to the first. I met there the same kind reception. The attendant opened the door and went away, leaving me to enter and examine without restraint. — *Rev. Mr. Southgate's Journal.*

Ten members of the bar in the Southern circuit of Georgia, prompted by the disgusting effects of spirit drinking in several courts of the circuit, have signed a pledge of abstinence from the use of "ardent, vinous and fermented liquors and spirits." This is truly praise-worthy and should be imitated elsewhere. — *Epis. Rec.*

\* Mussulman place of worship in the open air.

THE MINUTE GUN AT SEA.

'God of heaven!' cried the agitated sailor-boy, as he clung to the gunwale of the heaving vessel, and raised his eyes in the wilderness of despair to the blackened sky. 'God of heaven—I am a great sinner, and tremble to appear before Thee! We are going to the bottom, and there is none to help us. Oh! spare, save for thy mercy sake!'

Only three days had elapsed, since two ships laden with the rich merchandize of the West Indies, left the harbour of Kingston, Jamaica, on their passage home to London. On board were two youths, who thrown together in a foreign land, far from the scenes and companionship of their childhood, and separated from their respective crews, by education and early habits, had formed for each other a friendship characterized by all the enthusiasm of seventeen. The winter had been spent in thoughtless gaiety, in making excursions up the rapid Cobre, or climbing the wood of mountains, divided into a thousand deep gorges, formed by the rushing of the mighty torrents which fall during the rainy season. They had collected a quantity of beautiful shells—had bartered with the negroes for parrots, as presents for their absent relatives; and having filled the boxes with many tropical rarities, they left the island full of the buoyancy of youthful hope.

The first evening they put to sea, the two vessels were separated in a gale; and it was with mutual regret, and with feelings of considerable alarm for their mutual safety, that the friends beheld the space between them widen, until they were lost to each other in the distance.

One of these boys was blest with a pious mother, whose example and instruction had made a strong impression on the mind of her son; but the natural bias to evil—intercourse with the world—and the fascinating pleasures of sin, were as the withering simoom to the budding of piety within the soul. Conscience spoke loudly, and the Spirit of God moved on the step of his heart—among the fountains of life, still Henry remained indifferent, and lived in habitual neglect of the Saviour and his religion. No wonder it was now filled with consternation, as the minister, with a tremendous crash, was plunged into the sea, dragging the ringing along with it, and clearing the deck of every thing in its course! It was an awful moment, even for the most intrepid; and ashy removed in prayer, acknowledgements were made by many, who, till that hour, regarded the attributes of the Almighty, as a mere nonentity.

During the next twenty-four hours, the storm raged with unabating violence. Light and darkness alternately predominated, as the fire of heaven shone with overwhelming brilliancy from the bosom of the black clouds that shrouded the sky, then vanished—leaving the scene immersed in a deeper gloom than before; and the billows swelling and bursting, seemed to rise and mingle with the rain which fell in sheets.

And the tumult of the hurricane, and the deep roar of thunder, the 'yo heave O,' of the poor wretch, came mournfully on the ear, and the brave boys were seen passing with wonderful velocity, the shrouds through their hands; and vainly endeavoring to steady the ship as she scudded before the wind.

Apprehension was visible on every countenance, and the feeling of immediate danger, fixed every one's thoughts upon himself, when a sound more startling than the thunder, came loud and dreadful over the mountain waves, and struck a sudden panic into every sympathetic breast. It was the 'Minute Gun!' and immediately a vessel with bare poles was seen through the spray, and rain, contending with the tempest. 'God have mercy!' exclaimed the captain. 'There are others in a worse case than we, this awful morning, but that signal of distress reaches us in vain! Higher power must be exerted to save these miserable wretches from a watery grave.' And again the Minute Gun came booming over the water with horrible distinctness, as the knell of death. As he uttered the heart-rending expression, he raised the glass to his eye, and with an exclamation of horror, pronounced the ship to be the *Helen of London!* the vessel that three days before left Kingston in company.

For the crew of the *Helen*, every one became in-

tensely interested, but in the soul of young Henry, because he bears not too hard on the common run the excitement was terrible—almost depriving him of his reason. There, there was his friend—his confident, his most beloved on earth—the individual with whom his happiest hours had been spent, and whose presence was connected with all his visions for the future. Oh! to see him thus! to hear his heart breaking appeals for succour, and be unable to extend the helping hand! the idea was agony. But there was one other thought on his mind, the heaviest of them all—containing the wormwood of the cup—his friend was an unbeliever, and he with clearer light and better teaching, had never tried to dispossess his soul of the demon. All minor considerations were lost in that one momentous truth, and regret, fruitless regret, was as a scorpion sting in his lacerated bosom.

As he stood on the fore-castle, straining his eyes, the *Helen*, was seen to reel several times as though in an eddy, then plunge like a thing of life and motion. Again she became visible, then reeled and plunged the second and third time—a moment of dread suspense and the certainty of her fate is known—she is gone to rise no more! The fierce surges of the ocean settle over those who a few hours before were in the full flush of manhood, with the future before them, all bright and tranquil.

This is no fiction, but a fearful reality, which the writer received from the lips of the survivor. And though he has now assumed the badge of discipleship, and has been enabled to approach God as a reconciled Father, it is always with the most poignant sorrow and regret, he recalls the time when he first heard 'The Minute Gun at Sea.'

Let us take warning. 'The day of the Lord so cometh as a thief in the night.' Let us not sleep as do others but let us watch!—*South. Churchman.*

TAYLOR'S MEMOIR OF HANNAH MORE.

ARCHBISHOP SECKER.

The summer and autumn of 1797 were devoted, so far as her health would permit, to the improvement of her village schools, and so completely did they absorb her attention, that she wrote scarcely any letters. In her reply, however, to some interesting inquiries sent her by the Duchess of Gloucester, we find that in the autumn she had been seriously indisposed. "I should not," she says, "have been so tardy in expressing my acknowledgments for the very kind letter which I had the honour to receive from your royal highness, but that it found me on a sick-bed, to which I have lately been pretty much confined. But as I am persuaded that sickness comes from the same wise and merciful hand, which also dispenses of health, I wish to be enabled to receive both with an equal temper of mind; and convinced that what is bestowed on me is precisely that which is best. I should not have presumed to set out with talking of my insignificant self, in preference to the very interesting subjects of your royal highness's letter, did I not feel it my duty to account for my seeming inattention."

The subject principally referred to in this letter, related to the nature of evangelical piety, which Miss More had, on several occasions, taken the liberty to discuss with her royal highness, who appears to have imbibed the current but unscriptural notion, that mere external religion is the main constituent of Christian piety. The Duchess had recently been reading Archbishop Secker's Sermons, which she had highly commended, because his remarks were not severe upon those who were only pious in the estimation of the world. In reply, Miss More thus expresses her views on the subject: "I have great reverence for Archbishop Secker's talents and virtues, and he appears to me to have possessed one faculty of high and singular importance, for a writer on religion and morals, I mean an acute intuitive knowledge of the human heart. I think one grand defect in many of our preachers, and one reason, though not the primary one, why they do so little good, is that they do not attentively and accurately study human nature. One distinguishing attribute of the Divine Teacher was, as the apostle remarks, that 'he knew this present life, as the office of apostles and pastors what was in man.' I cannot dismiss this subject without taking the liberty your royal highness is so gracious as to allow me, of expatiating a little on your remark, that 'his sermons will do more good,

of good sort of people.' I presume your royal highness does not mean, that they will do more good because of that. That it will cause them to be more do more good I take the liberty to question. I have had the honour and the impertinence more than once, to hold some very lively and agreeable debates with your royal highness on the same standard of right, and on the difference, (great and essential in the view of scripture,) between good sort of people, and good people. You have always conceded to me, that there is no real goodness, where there is no religion, and that there is no true religion but that which the Gospel exhibits. I do not mean that any human being, with all those frailties and infirmities which still impede the best, can act up to the perfect pattern there exhibited. Even the best of the apostles and martyrs fell short of it. But I must contend, that every real Christian will endeavour to act on the principle and in the spirit of Christianity. He must labour after genuine piety and goodness, not for the praise of men, but for the glory of God. He must keep before his eyes, and ever seek after a degree of perfection which, however, he knows he shall never be able to attain. A continual sense of his many failings will serve to maintain him in humility—the basis of all true religion. If I did not think it was pushing the subject too far for a letter, I would go on to remark, that many persons in the New Testament, of whose future state we cannot entertain a very sanguine opinion, appear in a worldly sense to have been rather good sort of people: the man at whose gate the beggar Lazarus lay, may be supposed to have been charitable as well as splendid. He who said, soul, take thine ease, and pulled down his barns to build greater, is not said to have acquired his wealth unjustly; and the Pharisee, who thanked God that he was not as other men, would probably have been reckoned in the number of amiable, good sort of people in St. James's-square; and some of the most respectable in the fashionable world, have been very glad to have gone to his dinners or parties. The young ruler was a very good sort of man, but he seemed to have loved the world better than his Saviour and we are left to indulge no very assured hope of his eternal happiness."

EPISCOPACY.

TESTIMONY OF DISSENTERS.

Doddridge, an eminently learned man, and a decided Congregationalist, admits that different grades of clergy existed in the time of Ignatius. His words are—"The distinction between bishops and presbyters does not appear to be of earlier date than the time of Ignatius."—*Lect. cxvi. S. 17.*

Calvin, the Geneva reformer, speaks of the ordination of Timothy as being the work of the Apostle Paul himself, and not of the presbyters. His words are—"His expression in the other epistle, of 'the laying on of the hands of the presbytery,' I apprehend not to signify a company of elders, but to denote 'THE ORDINATION ITSELF,' as if he had said—"Take care that the grace which thou receivest by the laying on of hands when I ordained thee, be not in vain."—*Calv. Inst. B. IV. c. iv. S. 2.*

"They named all on whom was enjoined the office of teaching presbyters. They chose one of their number in every city, to whom in particular they gave the title of Bishop, lest from equality, as usually happens, dissensions should arise."—*Calv. Inst. B. IV. c. iv. S. 2.*

"If they will give us such a hierarchy, in which the bishops have such a pre-eminence as that they do not refuse to be subject unto Christ, I will confess that they are worthy of all anathemas, if any such there be, who will not reverence it, and submit themselves to it with the utmost obedience."—*Calvin on the necessity of reforming the Church.—Johan. Calvin. Tract. Theol. omnes, p. 69.*

"Neither the light nor heat of the sun, nor meat and drink, are so necessary to nourish and sustain life, as the office of apostles and pastors is necessary to preserve the Church."—*Calv. Inst. B. IV. c. iii. S. 2.*

Luther, the great reformer, gives ample evidence in his writings, that he would have maintained in his

Church the Episcopal order, if he could possibly have done so; but not being able to procure bishops, he established superintendents, who had every thing of the Episcopal character but their consecration. That Luther was an Episcopalian in sentiment, is evident from his own declarations. Speaking of the Popish Bishops, he thus professes of them, if they would cease to persecute the Gospel:—

"I allow that each city ought to have its own Bishop by divine right, which I show from Paul saying to Titus, 'For this thing left I thee in Crete,'" &c. — *Luther's Resolutions*, vol. 1. fol. p. 309.

Beza, the celebrated reformer, in his letter to Archbishop Whitgift, writes:—

"In my writings touching Church government, I ever impugned the Roman hierarchy, but never intended to touch or impugn the Church of England."

The same author writes—

"It was essential, that, by the perpetual ordination of God, it was, it is, and it will be necessary that some one in the presbytery, chief both in place and dignity, should preside, to govern the proceedings, by that right which is given him of God."—*On the Degrees of the Ministry*, c. xxiii.

"If there are any, as you will not easily persuade me, who would reject the whole order of Bishops, God forbid that any man in his senses should assent to their madness."—*Ad Saravianum*, c. xviii.

Bucer, another of the reformers, thus writes:—

"By the perpetual observations of all the Churches, even from the Apostles' time, we see that it seemed good to the Holy Ghost, that among presbyters, to whom the procurator of Churches was chiefly committed, there should be one that should have the care or charge of divers Churches, and the whole ministry committed to him; and, by reason of that charge, he was above the rest; and therefore the name of Bishop was peculiarly attributed to those chief rulers."—*Du Cura Curat*, p. 251.

Jacobus Lectus, one of the senators of Geneva, in his work, addressed and dedicated to the syndics and senate, uses the following language:

"We maintain that those are true and lawful Bishops, whom St. Paul describes in his Epistles to Timothy and Titus; and we do not deny but that there were such formerly in that great kingdom of Great Britain, and that at this very day there are such Bishops there."

Raimond Gaches, one of the pastors at Charenton, and a man of great eminence in the French Church, thus writes to Mr. Brevint:

"Would to God we had no other differences with the Bishops of France but their dignity! How cheerfully should I submit myself to them! although you know that their yoke is heavy, far heavier than that of the Bishops in England. How comes it to pass, then, that those of your Presbyterians that are great, understanding, and wise men, have such an aversion against moderate Episcopacy? And why do they refuse to have communion with Ignatius, Polycarp, Cyprian, Chrysostom, and all that holy company of the purest antiquity?"—*Durell's View*, &c., p. 125.

Bishop Carlton, one of the British delegates to the Synod of Dort, gives the following statement:

"I openly protested in the synod, that it was a strange proposition which had been inserted in said Confession, namely, that Christ instituted an equality among the ministers of the Gospel. I publicly declared that it could nowhere be shown that Christ had ordained such an equality: that he had chosen twelve apostles and seventy disciples, and that those apostles were invested with an authority and superintendency over all others, and that the Church had constantly and uninterruptedly maintained the same subordination. I appealed in this affair to all the ancients, and to all men of learning of the present age; yea, I earnestly challenged any man in the synod to prove the contrary. The Lord Bishop of Salisbury is my witness, and all the doctors that were with me, for I was the mouth of them all, and there was not one man in the assembly that pretended to contradict me, whence we justly concluded that they were all of our opinion."—*Brand's Hist. of Refor.* vol. iii. p. 288.

Bishop Hall, also another of the delegates to the aforesaid synod, states as follows:

"When the Bishop of Llandaff had, in a speech of his, touched upon Episcopal government, and showed that the want thereof gave opportunities to those di-

visions which were then on foot in the Netherlands, Bogermannus, the president of the assembly, stood up, and in good allowance of what had been spoken, said, 'Domine, nos non sumus adeo felices.' (Alas, my lord, we are not so happy.) Neither did he speak of this in a fashionable comment, (neither the person nor the hearers, nor the place were fit for that,) but in a sad gravity and conscientious profession of a known truth; neither would he, being the mouth of that select assembly, have thought it safe to pass those words before the deputies of the States, and so many venerable divines of foreign parts, (besides their own,) if he had not supposed this so clear a truth as that synod would neither dishonour or contradict."—*Bishop Hall's Divine Right of Episcopacy*, part i. S. 4.

### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, APRIL 18, 1839.

THE BISHOP.—We have had the pleasure of receiving a letter from our absent Diocesan, dated at London, 7th March, at which time his zealous exertions were continued in behalf of the Venerable Society for the propagation of the Gospel. His visit to England has been of eminent service to this good cause, in awakening public attention to the claims of the Society and the pressing wants of the Church in these colonies. An instance of the benefit of such exertions appears in our present number. We are not able to say positively when his Lordship intends to leave England, but we presume it will not be later than May, if he decides on coming direct to Nova Scotia, which we hope will be the case. We believe that we speak not for ourselves, but for the Church at large, when we say that his Lordship's return as early as may be consistent with the interests of the church, will be hailed with general satisfaction. The following is a copy of a circular of the Society issued in England, and shewing the extent of its benevolent designs for these colonies:—

[CIRCULAR.]

Trafalgar Square, 3d Dec. 1838

Reverend Sir,

You have already been made acquainted with the resolution of the Society to send out, with the least possible delay, a large additional number of missionaries to the North American, West Indies and African Colonies.

In pursuance of that resolution the Society has now to direct its careful attention to the selection of clergymen willing to devote themselves to the service of the Colonial Church, and possessing the requisite qualifications for the arduous and responsible office of Missionaries. In furtherance of this important object I am desired to solicit your assistance, and to request that if you know or should hear of any clergymen disposed to offer themselves as candidates for Missionary appointments, you will do us the favour to transmit their names, and acquaint us with such particulars respecting them as it may be in your power to communicate.

The appointments for which, at the present moment, the society is especially desirous of obtaining the services of good and able men, are those of Training Missionaries, to be employed under the direction of the Bishops of Nova Scotia and Montreal in the North American Provinces. To these Training Missionaries the Society is willing to offer an annual salary of £150, together with a grant for outfit and passage, while the actual expenses of travelling will be defrayed from local funds.

Besides the appointments above mentioned, the Society is anxious to meet with candidates for Missionary employment in the Diocese of Bombay, fitted by their character and education for such service; the Society being pledged to extend its operations to that portion of India, so soon as it is able to engage duly qualified men.

With respect to the increase of the Society's funds, required to support this large proposed expenditure, I am happy to be able here to report to you that the success which has already attended the exertions of the Society's friends, leads us confidently to expect that continual accessions will be made to

its resources, as the pressing nature of the Religious wants of the Colonies becomes more and more known. The meetings which have been held during the last few months in most of the Dioceses of England and Wales under the sanction of their respective Bishops, have had the effect of calling forth the sympathy and charity of English Churchmen in behalf of the spiritually destitute population in the distant dependencies of the Empire.

I am, Reverend Sir,

Your faithful servant,

A. M. CAMPBELL.

Secretary.

THE REV. FITZGERALD UNIACKE.—We understand that this esteemed Brother is to be out in the May packet, and we trust, in amended health.

REV. W. COGSWELL.—We have much pleasure in transferring to our columns from the Guardian, the following evidence of the regard entertained for this zealous clergyman by the Parishioners of St. Paul's. It is honourable to both parties, and we shall always be happy to record such proofs of that kindly feeling which should ever subsist between the Minister and his people.—The English papers connected with the Church constantly present similar tokens of the sense entertained by the people of the pious and faithful conduct of their clergy, with which we might fill columns of every number of our paper.

We lately had the pleasure of recording the compliment paid by the Ladies of Liverpool, N. S. to their Pastor, and we observe in a late No. of the "Church," a similar mark of regard from a Bible Class in Montreal, to the Rev. D. Robertson, 'by presenting to him a handsome Gown by the hands of Dr. Holmes, one of the number of those who benefited by the instructions of their pastor'

"Whereas it is the intention of our worthy Curate the Rev. William Cogswell, to proceed to England for the restoration of his health, in connection with private business, and whereas the Parish is desirous of presenting him with some offering as a remembrance of their affectionate regard and esteem, for the great interest he has ever taken in their spiritual and eternal welfare, as well as for his private attention and kindness: Therefore be it Resolved, that the sum of Fifty Pounds be presented to the Rev. William Cogswell, to purchase such Memento as he may select, to be retained by him as a remembrance of the good wishes of this Parish for his future welfare, and as their testimony of his faithful discharge of his duties among them."

We perceive that it is the intention of the Rev. W. Cogswell, by the desire of several of his friends to print in England a volume of Discourses, to contain 400 pages, &c. provided a sufficient number of subscribers shall be found to defray the expenses of publication.

CHURCH IN CANADA.—We published some time ago the vote of thanks, passed by the Bishop and Clergy of the Upper Province, to J. S. PAKINGTON, Esq M P—the zealous advocate in the House of Commons of the Colonial Church. The following is part of his answer addressed to the Lord Bishop of Montreal, and dated Westwood Park, near Droitwich, Jan. 14th, 1839.

"The acknowledgment of so flattering so honourable, but I fear so little merited a compliment, admits of no delay. The vote of thanks is as remarkable for the beautiful language in which it is worded, as for the grateful and partial spirit by which it is dictated. That it should have been passed at all, must attribute rather to the unhappy fact that it is a new thing for a member of parliament to urge upon the House of Commons the spiritual destitution of our Colonies, than to any real services which I have as yet been able to render to the Church of England in Canada.

"I cannot however feel otherwise than highly gratified that your Lordship and the Clergy of Upper Canada should have thought me worthy of the same acknowledgments which are justly due to the Archbishop of Canterbury and the Bishops of London

and Exeter, and by the proof thus afforded that my wishes and intentions are appreciated.

"I am sorry in any manner to give your Lordship additional trouble, but I must beg that you will do me the favour to avail yourself of any opportunity you may have to convey for me to the Clergy of Upper Canada the assurance that I am deeply sensible of the compliment they have paid me, and that they may depend on the continuance of my humble but zealous exertions in Parliament in behalf of them and their destitute flocks."

ALAN FAIRFORD.—Our readers will remember with pleasure many delightful extracts from the pen of this elegant and accomplished writer in the "Church." We wish the C. C. could boast of a phalanx, or even of two or three such friends, as the following article describes him to be.

"The Church" does not possess a more generous or disinterested contributor than "Alan Fairford," who is not content with preparing for its pages a larger amount of original and selected matter than perhaps all our other correspondents put together, but who insists upon paying for and distributing in various quarters a greater number of copies of this journal than any other subscriber upon our list.

A DOMINANT CHURCH.—Great pains have been taken in this Province as well as in Canada to raise the hue and cry against the Clergy of Upper Canada, as a set of grasping and intolerant Ecclesiastics, who by means of the Rectories and the Clergy Reserves, are seeking to fasten an iron yoke upon the necks of their fellow subjects of other denominations. The utter falsehood and wickedness of such misrepresentations we have occasionally exposed, and submit now an extract bearing on the subject, from a late address to the Public by the "Eastern Clerical Association" of Upper Canada.

Again and again, we most solemnly protest against any desire to interfere with other bodies of Christians, farther than by argument and moral suasion. We say it before the great searcher of all hearts—*Let every Christian worship God agreeably to the dictate of his own conscience.* But both these weapons—argument and moral suasion—we shall not cease to use, perceiving, on the one hand, the distance at which they stand from the divinely constituted government of the Church; and believing, as we do, that most, if not all the difficulties, in the world, arise from the divided state of the Church. In urging our exclusive claim to the Clergy Reserves we may come under the insinuation of "robbing other Churches of their rights." We say, we have no such desire. We do not interfere with what the government may see fit to do for certain other religious bodies; and we can sincerely state, that there are instances in which we are glad that they should receive support; but why rob of the patrimony of our Church? But we do ask—Why rob us to enrich others? Why strip us of the endowment made by the King with the sanction of Parliament, composed then, as now, of representatives from each part of the United Kingdom; and against which gift, exclusively for our use, not one protest was offered by any member of the Church of Scotland, then sitting and legislating in the British Parliament! Then, and for years after, the grant of 1731 was considered by all parties, as the exclusive property of the Church of England in Canada.—Nor was it till men had begun to find the selfish advantage of agitation, that this our right was disputed. And now, alas! so great has been the encouragement given, by conceding to clamour what was denied by justice, that the original owners are held up to public indignation, even by men calling themselves Christians, (aye, and Christian Ministers, too,) because, in smooth, they are unwilling to yield up their own, and incur the curse of posterity, by cowardly ceding by means of blessing unborn millions with a stated independent ministry!

LEGISLATIVE PRAYERS.—We are sorry to find that the evil example of some of our Lawgivers, in dispensing with prayers for the Divine help in their deliberations, has been followed in Upper Canada, as appears by the annexed remarks from the "Church."—As, however, common decency, if not religion, has resumed its sway in our Assembly, and, to atone for the ungodly blank of one prayer-

less Session, they have since had four chaplains, we hope to hear also of a return to the good old practice in Upper Canada.

"Time was, when the business of our House of Assembly was preceded by a solemn petition for the Divine blessing upon their consultations;—and why was this becoming and Christian custom discontinued? Entirely through an unworthy jealousy, through a spirit of factious opposition,—commenced and carried into effect chiefly by individuals who are now exiles from their country as attainted traitors! By them a jealousy for the religious and civil rights of the people was advanced as a reason for the abrogation of a pious custom which had previously been pursued without objection; and how much of selfish purpose and individual ambition was mixed up with the philanthropic professions then so abundantly advanced, the results of time have so manifestly shown.

It is a duty, none can deny, that the deliberations of our Legislative bodies should be preceded by an acknowledgment of Him "from whom all holy desires, all good counsels, and all just works do proceed," and by a fervent appeal for that help and guidance which to the humble petitioner He will, through the merits and mediation of our all sufficient Saviour, infallibly vouchsafe; and we trust that the Lower House will lose no time in resuming a Christian duty which the Upper—to their honour be it spoken—have never yet abandoned.

It can hardly be a weighty objection with any party that the prepared and approved forms of the Church of England should, on such occasions, be employed: they were used from the time that we had a Parliament in the country until our parliamentary legislation was disgraced by their abrogation; and the Imperial Legislature, composed of English, Welsh, Scotch and Irish Representatives, and embracing all communions, never meets without a petition for heavenly grace and guidance in that very form which our quondam legislators thought it proper to discard."

CLERGY RESERVES.—Upon this long disputed question, we have no new opinion to offer,—much less any new claim to set up. We abide by the Act which makes the provision, and we cling to the interpretation which, in the Province itself,—as many of our recorded statutes will shew,—that Act had, until comparatively a late period, uniformly received. If the Church of England have erred in their interpretation of that Statute,—if they have erroneously construed the seemingly very obvious tenor of its provisions,—they are content to submit the question for adjudication to any competent or impartial tribunal. As involving a question of law, they have ever been ready to refer it to the Judges of England, or to the Judicial branch of her Majesty's Privy Council; or, if, in these strange times, such is a meed of simple justice not to be obtained, they are even content that the whole property should be restored to the original donors, and that they should declare who are to be the participants in the long litigated appropriation. To us it seems that if the House of Assembly will not recommend the former,—which is the most natural and most simple, and likely to prove that most equitable and satisfactory course,—we conceive that, in the present divided state of the public mind, they have no alternative but to adopt the latter.

No plan that we have yet seen for the settlement of this question by a partition of the property, could for a moment be defended either on general principles or on the grounds of local expediency: through them all it is easy to detect the self-interest of the partizan, and the devices of the wily agitator; and their development in practice would soon testify how far we were still removed from the boon of religious peace.—*Ibid.*

REV. DR. HOOK'S PREACHING.—In certain quarters industrious attempts are made to impugn the orthodoxy of this distinguished clergyman, whose sermon before the Queen appeared in our paper and passed through so many editions in England, besides being republished in America. The following extract from one of his parochial sermons at Leeds, would seem to give the lie to such imputations:—

"Taking my doctrine from the Scriptures, which

I reverence and love, under guidance of the Church, to whose authority I am bound by the most solemn vows to defer, until I quit it, *I shall lay before you all the counsel of God.* I shall not select one or two doctrines, and representing these, because fundamental, as all-sufficient, overlook in carelessness or reject in rashness all the rest,—for if this kind of preaching would suffice, why should the Bible be so thick a book, or rather such a collection of books? No. Whatsoever God has thought fit to reveal, whether it relate to doctrine, to the conduct of individuals, or to the discipline of the Church; 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, or if there be any praise,' to these things I shall as occasion offers call your thoughts. I shall never forget to remind you of the fallen, sinful, helpless, hopeless condition of our nature—of the remedy, the only remedy provided for our redemption in the atoning blood and sanctifying Spirit of Jehovah manifest in the flesh—of him, the Lord Jesus Christ, that name beside which there is none other given unto man whereby he can be saved,—of his spotless virtues, his unparalleled sufferings, his inconceivable agonies—of the propitiation effected by the cross,—of the pledge afforded by his resurrection—(that resurrection, the proof, the cause, and the model of our own)—that by divine justice this propitiation was accepted—of the Holy Ghost the Comforter, who came down from heaven on the day of Pentecost to comfort and to convert the world, and who still abideth with the church to cherish, actuate, and inform us with spiritual life and motion—of the awful mystery of the divine nature subsisting in three co-equal, co-eternal persons, the holy, blessed, and undivided Trinity—of the tremendous day when all men shall rise again with their bodies, and shall give an account of their own works, when they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. Of these things, I shall, by God's blessing, constantly preach, so enforcing the necessity of good works as never to forget that they are to be based upon faith; so enforcing faith as never to forget that if it be a living faith, it must of necessity lead to holiness of life, so insisting upon holiness of life as always to remember that it must result from that newness of heart which can only be effected in our fallen nature, through the supernatural operation, the sanctifying influences of God, the blessed Spirit, upon the soul."

LATIN PROSOODY.—Whoever may have a copy of a small collection of Rules of Latin Prosody, prepared many years ago by the late Rev. WILLIAM COCHRAN, D. D. for the use of the infant seminary of King's College, then under his sole charge, will confer a favour by forwarding it to us here, or to the care of C. H. Belcher, Esq. Halifax, to be returned, if required.

#### S U M M A R Y.

We are sorry to perceive by a New Brunswick paper that the Duke of Wellington was said to be seriously ill about the 4th of March. It would seem to our short sighted views as if he could ill be spared at the present crisis, and we trust we shall hear soon of his being again in his place in Parliament.—The Marquis of Normandy had been appointed Colonial Secretary, in the place of Lord Glenelg.—A bill for the pacification of the Canadas, was to be presented before Easter.—We look anxiously for accounts from England, respecting the Border difficulties.—Our readers will have learnt with pleasure, that the English mails are next year to be brought out by steamers, twice a month, and that the contract has been taken by our enterprising countryman the Hon. S. Cunard of Halifax, at £55,000 per annum.—It is to be hoped also, that the £300 a year, granted by the Legislature for a steamer between Yarmouth and Halifax, touching at this and the other intermediate ports, will be the means of insuring the establishment of that easy and speedy mode of intercourse along this western coast. We should be sorry however, to see the present plan of conveying the mails disturbed for one which is to continue but nine months of the year, and however speedy, cannot be as sure as the land route.



## POETRY.

From the Ladies' Companion.

"JESUS OF NAZARETH PASSETH BY"

By Mrs. Signourney

Watcher!—who wak'st by the bed of pain,  
While the stars sweep on with their midnight train,  
Sailing thy tear for thy loved one's sake,  
Holding thy breath lest his sleep should break;  
In thy loneliest hour there's a helper nigh,  
'Jesus of Nazareth passeth by.'

Stranger!—afar from thy native land,  
Whom no man takes with a brother's hand,  
Table and hearth stone are glowing free,  
Casements are sparkling, but not for thee;  
'There is one who can tell of a home on high,  
'Jesus of Nazareth passeth by.'

Sad one, in secret bending low,  
A dart in thy breast that the world may not know,  
Wrestling the favor of God to win,  
His seal of pardon for days of sin;  
Press on, press on, with thy prayerful cry,  
'Jesus of Nazareth passeth by.'

Flourner!—who sitt'st in the church yard lone,  
Scanning the lines on that marble stone,  
Flacking the weeds from thy children's bed,  
Planting the myrtle and rose instead,  
Look up from the tomb with thy tearful eye,  
'Jesus of Nazareth passeth by.'

Fading one, with a hectic streak,  
In thy veins of fire and thy wasted cheek,  
Fear'st thou the shade of the darkened vale?  
Seek to the guide who can never fail;  
He hath trod it himself, he will hear thy sigh,  
'Jesus of Nazareth passeth by.'

## TEMPERANCE

MR. JOST'S REMARKS.\*

Before the Lunenburg Town &amp; County Temperance Society.

Could the rum sellers see all the misery which could be traced to the hand which administers the fatal drug and would abandon the traffic, it would be one of the greatest blessings that ever rested on any community; for if there were no sellers there could be no buyers,—they are the cause of many of the evils of intemperance. If they would follow the man to his home, whom they have been plentifully supplying with liquors, and behold his family destitute of any comfort, they would surely think that it is themselves who have deprived them of those comforts; they have received the money which should have supplied them, and returned it in that which has doubly destroyed them.

I will relate the case of a man which I have lately read, as I think it has fallen into the hands of very few, if any, of the members of this society.

It was the middle of December, the sky was dark and cloudy, and the snow during the evening had fallen in such quantities that it was almost impossible to find the trackless road. He however plodded on his solitary way, shivering from the coldness of the air, while a deadlier and more awful chill benumbed his soul: for in spite of his efforts to prevent it, his thoughts dwelt on his departure from virtue, and his estrangement from the gracious God who formed him by his power, and to whom he was accountable for the talents he prostituted, and for the blessings he abused. As he passed onward wrapped in these reflections, the light from his dwelling met his view, sending its little ray over the desolate fields, and with quickened steps he walked towards the door; as he passed the window, he stopped to observe the group within. His wife sat in the midst of her children, who knelt around her, repeating their evening devotions. The little girl with her face hid in her mother's lap, seemed absorbed by the prayer she was uttering, while

\* Concluded.

her brothers with clasped hands and down-cast eyes, shaded by clustering curls of dark hair, knelt in silent attention beside her. He saw tears on the mother's faded cheek, as she bent over her children, and beheld her lips move, though no sound appeared to issue from them. It was indeed the prayer of a broken heart, which, while listening to the innocent petitions of her children, she breathed softly forth to Him whose ear is ever open to the sorrows of the wretched. It was a prayer for her alienated husband, for her deserted babes, for help from above, to enable her to perform her duties, and support, with unshaken fortitude, the trials she was called to endure.

The keenest pangs of remorse and shame which he ever felt shot through his heart as he stood without his own door, amid the fury of the wintery tempest, gazing in agony at the scene which was passing within; yet daring to enter, unworthy as he felt himself to intrude into the presence of his virtuous wife, and injured children. He smote his breast in the anguish of his feeling, calling himself a wretch, and bitterly contrasting his present situation, a voluntary out-cast from the joys and endearments of home,—a companion of vicious and polluted men, with what it was when he enjoyed the confidence of his wife, partook with her the blessings, the promises, the hopes of the Gospel, assisted in the delighted task of "training the children in the way they should go," and each returning night heard them repeat the praises of their Maker, and shared with their mother the caresses and salutations, which he now saw bestowed on her alone. The wretched husband, and still more wretched father, rendered so by his own wilful deviations from what he knew to be the path of virtue and happiness, and being led by that deceiver Moderate Drink, turned with anguish from a scene which awakened in his guilty heart the pangs of shame and self reproach.

Yet was he tempted to throw himself into the arms of that wife, whom he still venerated, to implore her forgiveness for his past faults, and on the bosom of virtuous affection, breathe forth the vows of repentance and reformation. But the habitual weakness of his character prevailed, and that feeling of false shame, restrained him from an act which might have saved him from sin and misery, and his family from poverty and wretchedness, into which his departure from virtue had involved them. Thus unable or afraid to meet the virtuous glance of the woman he had so deeply injured, he softly lifted the latch of his dwelling, and stole in silence to his chamber. The moon struggling with the heavy clouds which had obscured her, now shone through the window of his little apartment and her beams fell faintly on the open leaves of a Bible which lay upon the table. With hesitating steps he approached the holy book;—many months had elapsed, since he sought comfort and direction from its inspired pages; and he now felt as if he had forfeited his right to look upon them. He stretched forth his hand, which trembled as he touched the leaves; they were wet,—wet with the tears of his wife. Touched and affected, he involuntarily bent over them and read these solemn words, which seemed to his conscious heart like the awful and prophetic voice of heaven addressed directly to himself, "for what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

That miserable man whom I just described felt this passage addressed to him; but how much more forcibly may it be applied to persons making their living, or growing rich, by the sale of rum, which certainly has sent many souls to destruction;—he is not even sure of holding his riches gained in this way as long as he lives, for it appears to me that riches gained in that way generally go as they came. I have remarked several cases of this myself, when persons of temperate habits have commenced this sort of trade and have grown rich, or in a fair way of being so, but their course has suddenly been reversed, by intemperance, and they have fallen into the very snare which their sinful traffic has laid open to others.—Every one should recollect that wealth is only valuable as a means of promoting our own happiness and that of others, and when we seek it unadvisedly (as rum selling to the drunkard may be said to be) we sacrifice the end to the means.

*Statistics of the Principal Universities of England and Ireland.*—In Oxford there are 24 heads of colleges, with a revenue of £18,350; 567 fellows, with £116,560; 393 scholarships, with £6,030; 199 college officers, with £15,650, 885 benefices and incumbents, with £136,500; college revenues, £152,670 and receipts for rent of rooms, £11,730. The revenues of Cambridge, containing 18 colleges, is for an equal number of heads, £12,650, 431 fellows, whose revenue is £90,330; 793 scholarships, with £19,390; 179 college officers, with £17,750; 262 prizes, the value of £1,036; 591 benefices and incumbents, with £93,300; rent of rooms, £15,680; and college revenues, £133,268. In Dublin the head of Trinity College receives £2,000; 25 fellows, £25,400; 3 scholars, £2,100; 10 college officers, £20,000; 6 benefices and incumbents, £9,300; rent of rooms, £2,000; and college revenues, £31,500.—*Ban. of the Cross.*

*Vermont.*—An important subject is presented in the Journal of the last annual Convention of the diocese, connected with the lands originally given to the Society in England for the propagation of the Gospel in Foreign Parts. These lands were for many years a subject of much difficulty; and strange as it may seem, those who spared no pains to abuse the Church, were apparently very willing to take possession of property which must have easily been seen to belong not to any but the Protestant Episcopal Church. After many years delay, the decision of law has settled the question of right, and the Bishop of the diocese is now in England, for the purpose of making some arrangements by which the original design of the grant will no doubt be effectually carried out.—*Christian Witness.*

## ADVERTISEMENT.

**THE MISSES WISWALL**, will reopen their School on the first of MAY, 1839. They teach as formerly, Reading, Writing, Arithmetic, English Grammar and Composition; Geography with the use of the Globes, History, Chronology, and other branches of useful knowledge, with plain and ornamental Needlework.

They will receive Boarders not exceeding twelve in number, either for the year or single quarter, commencing at the beginning of either of the summer months, upon their former terms, which are—

Board, - - - - £7 per quarter.

Tuition, - - - - 15s.

A quarter's notice before the removal of a pupil, or the quarter paid. For further particulars inquire by letter addressed (post paid) to Miss Wiswall.

Wilmot, N. S. March, 1839. 4 no's.

## JUST PUBLISHED,

**BELCHER'S FARMER'S ALMANACK,**  
For 1839.

Containing every thing requisite and necessary for an Almanack—Farmer's Calendar—Table of the Equation of Time—Eclipses, &c.—Members of the Executive and Legislative Councils—and House of Assembly. Officers of the Army, Navy, and Staff of the Militia—Officers of the different Counties, (including the New County of Digby), Sittings of the different Courts, &c. arranged under their respective Divisions and Counties—Roll of Barristers and Attorneys with dates of admission—Charitable and other Societies—Insurance Companies—Clergy of the different denominations throughout the Province—Colleges, Academies, Clergy, &c.—Roads and distances to the principal Towns, with the Route to St. John and Fredericton, N. B. with a variety of other matter.

October 27, 1838.

C. H. BELCHER.

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