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THE COLONIAL CHURCHMAN.

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

LUNENBURG, N. S. THURSDAY, MARCH 19, 1840.

NUMBER 9.

Selected for the Colonial Churchman.*

was returning one evening from a summer's walk, I was accosted by two country men from the hills. They told me that they had a sick neighbour whom they were anxious to obtain some assistance for. It appeared that he was not only very destitute, but that his latter end was rapidly approaching.

"Who is this poor man?" I asked. "His name is Samuel Fox," returned the elder of them.

"I may possibly remember him; he was in partnership with Morris the tailor some years back. I can recollect him perfectly; he built a cottage, and owned several acres of land."

"He is still there; he holds the land still, and he lives in a house but for all that, we consider him the poorest man in the town."

"On what cause?" "On his own carelessness alone; and business is his business," you know. He might have done very well, had he had a mind, but he kept his mind so badly, that Morris would not go on with him."

"Can Fox carry on business alone then, after-

"he set up for himself, and stocked his shop respectably; but he bought mainly on credit, and borrowed small things to mount up till they became great. I do not think he meant to be dishonest; he was idle and inattentive, and got more and more into debt, and then he deceived both himself and his creditors."

"Completely ruined then?" "I cannot tell the extent of his debts, but I fear he will make a sad reckoning. About two years ago he suspected he was behind hand, but he had to borrow money on pretence of buying a sack of cloth which stopped the mouths of his creditors for a time but the longest day must have come, and our poor neighbor's day is past: he has been in bed about a month since, and I do not think he will rise again from it."

"Does he appear to have any serious thought of his estate?"

"No, not," returned the man sorrowfully: "his affairs are like the thorns in the parable, (Matt. 13, 31.) they seem to choke all higher cares."

"What of his family has he?" "His young children who are all in rags, their father being a poor helpless creature at the best. He had no help during his illness."

"The matter which we gathered among ourselves returned the laborer, and we wished to make you look to help our subscription; he cannot give us relief, as long as he rents his land, but if we might raise a trifle for him. My comrade and I went round the village, and we have collected many cheerful givers, and no one alienated us."

"Is there something in the character of christianity which cannot be mistaken. In its smallest details it bears the traces of a Divine Spirit; so truly said our Saviour said. "By this shall men know you for my disciples, if ye have love one to another." (John 13, 35.)"

"Inspired by the example of my two neighbors I joined a part in the work, and after some time I made them good night, with the promise that I would visit the poor sufferer on the morrow."

"I continued my way homeward, I lingered on to admire the beauties of nature, which

the Christian Guardian.

presented themselves in inexhaustible variety, at every turn; the evening was calm and clear, and the sun resting on the verge of the horizon, marked its retreat by the shadows which lengthened across the hills. As I watched its declining rays, I was reminded of the close of life, and I felt ready to exclaim, 'the longest day must have its night,' and 'the night cometh when no man can work,' (John 9, 4.)

Early the next morning, I went, accompanied by a friend to the village where the sick man lived. Our road lay chiefly through a retired lane, whence here and there an opening in the hedge disclosed some distant view. The banks on either side were covered with fern, and other wild plants, and an occasional field of clover, displayed its waving surface of silvery green leaves and fragrant flowers. The air was exhilarating, and the mind filled with admiration was stirred up to adore the glory of God manifested in His works. What a contrast, did this scene exhibit compared with that we soon witnessed.

The exterior of the house where Fox lived, presented a very imperfect idea of its tenant's wretchedness. It was new and substantial; and we had been informed that he held it for life at a very low rent, in consideration of his having vacated a cottage which he had built for himself. We knocked at the door, and

a feeble voice desiring us to enter, we advanced, and found a miserable looking elderly man sinking under his infirmities, and stretched on a tattered couch, beside which was an infant in a cradle, which, from time to time he endeavored to rock to sleep. The room was almost destitute of furniture, and every thing bore marks of poverty and discomfort. While I tried to relieve the poor man of his trouble with the infant, my friend addressed a few words to him. He seemed sensible of our kind intentions, and in the course of conversation deplored the evils which he had brought upon himself and others. I have, said he, a wife and five children who have suffered much already, and I fear they have more to look for.

At this moment a kind of scuffle was heard at the door, which was immediately succeeded by the sound of blows, and the screams of a child; and forthwith entered the unhappy man's wife, dragging along with her, a little boy about six years of age, whom she had been rudely chastising in the street.

"What has the child done," I asked the furious mother:

"Done! she replied angrily, 'I gave him sixpence to pay for a fourpenny loaf, and he has spent the change in gingerbread for himself.'

"Like father like son," remarked a man who stood at the door.

"Two-pence is but a small matter" observed another by-stander, "to bring down such a beating."

"It may be a small matter to you, returned Mrs. Fox sharply; 'but many a one is ruined by penny worths.'

A good remark, thought I to myself; and in a more enlarged sense than poor Mrs. Fox intended. It reminded me of the beginnings of evil, and of those sins which a corrupt world esteems light and venial.

The sick man, who had been an attentive observer of all that had passed, could contain himself no longer, but burst into an agony of tears.

"Like father like son," he repeated; "it is too true; small matters have ruined me."

Here his wife interposed, and was beginning to describe how he had been unfortunate in trade, when he interrupted her, exclaiming bitterly, 'It was no misfortune, it was my own doing: I was careless in my business, and put off looking into my affairs, till I dreaded to do so; and while I pretended to laugh at the very idea of danger, I feared to ex-

amine my books; and then I went from bad to worse, for I borrowed money on false pretences, and wronged an honest man. Oh that I could redeem the past, but it is now too late.

A kind neighbor who had entered while Fox was speaking, now joined in our endeavors to lead the unhappy man to the only mediator between God and man; reminding him that although he had hitherto been a careless sinner, it was not too late to pray for grace to repent; Jesus Christ having promised not to cast out those who come to him in faith confessing their sins. The poor man at least seemed to receive the comforting saying that the son of man came to seek and to save that which was lost (Luke 19, 10.) and that unto them therefore which believe he is precious (1 Peter 2, 3.) Praying that the Divine Spirit would render these impressions abiding, we bade him farewell.

I then separated from my companion, and pursued, a path which led to a number of small cottages on the opposite side of the village. One of them was the abode of Thomas Elridge the benevolent laborer, who had accosted me the preceding evening. It was a poor looking place, but the sun had cast a cheerful gleam upon it, and I reflected with pleasure that the inmate was one in whom the true light shone. (2 Cor. 4, 6.)

He was just coming home to dinner as I approached and he gave me a hearty welcome to his cottage: As I cast my eyes around the room, I was struck with the contrast to the scene I had so lately witnessed. On a well dusted shelf, lay a family Bible, a Prayer Book and a few religious tracts, and on the table below a missionary box made its silent appeal. I was pleased with the interest shewn by my neighbor in the condition of the heathen, and expressed myself accordingly. I can do but little, he said, but the seed which is sown in weakness may under the Divine blessing be raised in power: all of us have talents to account for, and there is no one so poor and afflicted, but he may do something in his Redeemer's service. I have read that a single penny will circulate a christian tract, and a weekly penny more than secure the weekly instruction of a heathen child in a christian school. My gatherings are mainly pence, but small rain may lay a heavy dust 'you know: I now reverted to the state of his distressed neighbor.

"Poor man," he said, "I knew him in early life, and slothfulness was even then, his besetting sin. It has cast him into a deep sleep (Prov. 19, 13.) and he has awoken on the verge of eternity."

"Do you think he has any idea of the extent of his debts," I asked.

"I do not suppose he has; debts and sins are always more than we take them to be."

I felt strongly the truth of this remark, especially when Elridge added, 'that it was one of satan's commonest devices to turn our thoughts away from all serious examination, in order that we may follow him more heedlessly.'

I then inquired if he thought his neighbour's creditors were charitably disposed towards him.

"I trust so, he answered, although some had given him rough words, which a man who has lost his independence feels very keenly."

"What are the circumstances of the man of whom he borrowed money?"

He is poor in this world's goods, but he is rich in faith and knows that a little with righteousness is better than great revenues without right, Prov. 16, 8. he labours working the thing that is good that he may have to give to him that needeth, Ephes. 4, 23, and he has the satisfaction of feeling that the little he has may justly call his own.

To be concluded in our next number.

For the Colonial Churchman.

ON UNIVERSALISM.—NO. III.

"Think, O think!

And ere thou plunge into that vast abyss
Pause on the verge awhile: look down and see
Thy future mansion—Why that start of horror?"
Porteus.

Having in my last number pointed out numerous passages of Scripture, tending to prove the eternity of future punishment, I now furnish the references, in the order in which the texts were placed.

14 Prov. 32. 12 Dan. 12. 3 Mat. 12. 7 Mat. 13, 11. 7 Mat. 21. 8 Mat. 11, 12. 13 Mat. 30. 13 Mat. 40, 43. 23 Mat. 23 to 30. 25 Mat. 34, 41, 46. 16 Mark 6. 3 John 16. 5 John 29. 6 Heb. 8, 9. The words in 25 Mat. 46 are—"These shall go away into everlasting punishment, but the righteous into life eternal." An interval of upwards of one thousand years elapsed between the putting forth the first and the last of those solemn passages. Who but he who would shut out all mental light can read the parable of the rich man and Lazarus, (16 Luke, 19-31) without becoming convinced, that "the mercy of God, even in all its undeserved immensity, is never shewn in that place where misery and darkness for ever reign."

In informing us when he would be satisfied, the psalmist refers to that hour when roused from the dominion of death, he would "awake in the likeness of the Lord," 17 Ps. 14, 15; and where also is "the hope of the righteous?" In his death—15 Prov. 32.

Those who while in the world rest contented with their riches, or other worldly enjoyments, forgetful of the great Bestower of them, are expressly forewarned in 6 Luke, 22, 23,—that they already have received their consolation. And yet will any affirm that there is some uncertain and indefinite remainder of consolation to be enjoyed in some subsequent and final state?

"Eternity, by all or wished or feared,
Shall be by all, or suffered or enjoyed."

Fuller has so clearly summed up the doctrine put forth in most of the foregoing passages, that I will not risk the marring them by an extract, but present them, Messrs. Editors, to your readers as furnished us by that sound divine.

"The phraseology of the greater part of them is inconsistent with any other state following that which they describe. On the supposition of salvation being appointed as the ultimate portion of those who die in their sins, they have not their portion in this life; but will, equally with those who die in the Lord, behold his face in righteousness, and be satisfied with his likeness." Their expectation shall not perish; but shall issue, as well as that of the righteous, in gladness: and though driven away in their wickedness, yet they have hope in their death; and that hope shall be realized. The broad way doth not lead to destruction, but merely a temporary correction, the end of which is everlasting life. The chaff will not be burned, but turned into wheat, and gathered into the garner. The cursed, as well as the blessed, shall inherit the kingdom of God; which also was prepared for them from the foundation of the world. There may be a warning against the wicked, that they shall be kept from their condemnation for a long time, but not that they have received it. Those who in the present life believe not in Christ, shall not perish, but have everlasting life. This life also is improperly represented as the seed-time, and the life to come as the harvest, inasmuch as the seeds of heavenly bliss may be sown in hell; and though the sinner may reap corruption, as the fruit of all his present doings, yet

that corruption will not be the opposite of everlasting life, seeing it will issue in it. Finally: though they bear briars and thorns, yet their end is not to be burned, but to obtain mercy."

For the Colonial Churchman. |

Messrs. Editors,

As I know you make it your aim to encourage early piety, I send you a few remarks taken from an address delivered over the grave of one who was so wise and so happy as to remember his Creator in the days of his youth.

If this world is to be the end of our existence, if there be no bright world beyond the regions of death, if when we committed our dear friends to the tomb we were not supported by the animating persuasion that they shall rise again to glory and immortality, what clouds of sorrow and affliction would settle upon our heads!

Oh! vain world! If we trust to it for our happiness, it will assuredly fail us when we stand most in need of consolation! It will pierce us through with many sorrows! What can it do for us in the season of affliction and at the solemn hour of death? What can the lovers of pleasure, the lovers of sin, the lovers of the world do, to administer comfort to the wounded heart? And if all things else fail, oh! let it be our wisdom to seek our happiness in God, in knowing and doing His will, in preparing during the season of prosperity for the season of sorrow and trial, in making preparation in the days of health for the solemn hour when we shall be called hence.

We are called upon to follow to the grave one who has been cut down in the prime of life. When he returned to us in the spring to try what his native air and native country would under God's blessing do for him, disease had marked him for its own.

Nevertheless the fond hope was indulged that the change of clime and the breathing the invigorating air of his own country, might prove beneficial. And for a short time he did seem to recruit, but it was for a short time only.—His enfeebled constitution was easily overcome, and after each little excursion, his strength was more impaired, and he would return to his home more emaciated than when he left it: and soon was he compelled to be a prisoner to his room and to his bed.

It was during all this time a source of unspeakable consolation to himself and to his friends, that he had not left the great business of preparing to meet his God, till the last hour of an uncertain existence.

Oh! how fatal an error to defer this great work till the time when the body is racked with sickness and the suffering of an agoized frame leaves no time for the solemn duty of repentance, and little opportunity for the spirit to ascend on the wings of faith to heaven.

Not so was it with him whose mortal remains are now about to be consigned to the silent mansions of the dead. I have reason to believe he had, for many years, made religion his earnest and anxious concern. He had remembered his Creator early, and had been led to adore the infinite mercy of the Lord Jesus Christ, in taking upon him the nature of man, and submitting to the agonies of the cross that he might open the kingdom of heaven to all believers.

Under the blessed influence of this holy faith, he could view the approach of the last enemy, calm, tranquil, and unmoved.—He knew in whom he had believed, and the God whom he had humbly endeavoured to serve, made all his bed in his sickness, laid the hand of affliction so gently upon him, that he was removed calmly and peacefully from this world of sorrow and uncertainty, to receive as we devoutly trust, a favourable sentence at the tribunal of his God.

Under the severe trial of the widowed mother in being bereft of a son deservedly beloved, this must be her comfort that he was calm and resigned to the will of his hea-

venly Father, and was cheered on the bed of sickness with the blessed hope of a better world;—and may the prospect of that happier scene support and comfort her during the remainder of her earthly pilgrimage.

Does not this warning admonish you that are young, to remember your Creator in the days of your youth, before the evil days come and the years draw nigh when you shall say you have no pleasure in them. You are this day reminded that there is no security against the ravages of disease and the dart of death.

But the love and service of God will make life comfortable, and deprive Death of its sting. Faith in Christ, and a life of holy obedience, will be the passport to those blessed mansions which the Saviour has gone to prepare for those who love him.

You are reminded too of the saying of the wise man that it is better to go to the house of mourning than to the house of feasting. You should visit the house of affliction, that your minds may become familiar with these scenes and supplicate the Divine blessing, that they may be serviceable to yourselves. You will thus be taught to set a due value upon the world and upon the things of the world: to see the emptiness of its pleasures, the transitory nature of all things in it, and the supreme necessity preparing to meet your God.

You will likewise perceive the necessity of endeavoring to bear one another's burdens—to mourn with them who mourn,—and to alleviate in every possible way the load of affliction under which others suffer—remember that you yourselves are in the flesh.

DEFERRED ARTICLES.

ENTRANCE OF JERUSALEM.*

The bright sunny weather we had so long enjoyed had now left us; dark, driving clouds filled the heavens, the wind blew cold, and howled fearfully among the rocks, and we approached Jerusalem through one of the wildest, gloomiest scenes of desolation I ever witnessed.

After riding for nearly three hours through such dreary and solitary country, throughout the dwelling of man was nowhere visible, we ascended a slight eminence, and the landscape then began to unbend and relax a little of its stern and bare aspect. Olive woods were seen in front, and a short screen of refreshing foliage appeared a cupola, which was immediately hailed as *El Khah Jerusalem*? Pushing our horses onwards to the summit of the neighboring hills, behind which, in advance, the small portion of the city had disappeared, we suddenly came upon a scene, imposing its contrast with the country we had lately traversed, and certainly one of the most interesting in the world.

Above the olive woods in front, seated on an eminence, appeared a line of houses, domes, and minarets, conspicuous among which, and high above them, were the white cupola of the Church of the Sepulchre, and the dome of the mosque of Omar. To the left of these rose the Mount of Olives, a high and picturesque hill, scattered over with olive trees and crowned with a mosque and a Christian church. We descended to the olive groves, and after making several sepulchral excavations in the rocks, we came to a long range of stone battlements, Saracenic walls, and entered the city of Jerusalem by a lofty Saracenic gateway, called the *Scham*, or "Damascus gate." We then traversed a narrow street, between dark gloomy buildings, which were furnished with a few narrow windows, with pointed arches stuck here and there out any order or arrangement. The darkness of the street and the gloomy silence and desertion of the scene presented a most saddening and melancholy spectacle. The rain began to patter upon the stones, the clouds, chased along by the wind, threw a full obscurity over every object. A few Armenian men, shrouding themselves upon the portico of a mosque, sat here and there a solitary Turk gazed

* From sketches of Jerusalem, by C. G. Addison.

his scanty garments, tight about his meagre person, and seeking shelter from the blast, were the only objects visible in the silent and deserted city.

How doth the city sit solitary that was full of people! how is she become as a widow, she that was great among the nations, and princess among the provinces, how is she become tributary!"

How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven to earth the beauty of Israel!"

The Lord has caused the solemn feasts and the Sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest."

All that pass by clap their hands at thee, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?"

Truly we may now reply—"The Lord hath done that which he devised; he hath fulfilled his word that he commanded in the days of old; he hath thrown down, and hath not pitied, and he hath caused thine enemy to rejoice over thee."

AN INFIDEL AWAKENED.

For thou hast sworn that every ear,
Willing or loth, thy trump shall hear,
And every tongue unchained be
To own no hope, no God, but Thee.—*Keble.*

Bishop Jebb in one of his letters to Mr. Knox, relates the following circumstance of a friend. Mr. —, in early life unhappily had access to a circulating library stored with German novels, and other infidel publications. The consequence was that he became a thorough-paced unbeliever. He one day met and took up 'Leland on the advantage and Necessity of the Christian Religion.' His object in doing so was any thing but religious; he merely wished to read the Latin and Greek quotations scattered over the book. Some passages, however, from one of the Fathers struck his eye.—He read them, and suddenly asked himself—what, if Christianity were, after all, to prove true? Aye, what would then become of me? He was thus led to a long course of biblical study, and finally he professed the faith, and led the life of a Christian. This was a question wisely asked, and wisely answered. But it must needs be an awful moment when the skeptic first seriously questions his own dark creed. What if Christianity after all is true? Then have I arrayed myself against the Almighty God, then have I turned away from the infinite love of a Saviour—then have I set at nought the offices of that Holy Being who only can enlighten my darkness and break the fast league that I have formed with death and hell. What will become of me, if, when I am looking to sink into a dreamless sleep, and hoping to hide myself forever in the grave, I shall find myself summoned to appear before the Judgment seat of Christ, to answer for the deeds done in the body? Aye, what will become of me? O, merciful God, hear the devout prayers of thy Church, when she intercedes for all Jews, Turks, Infidels, and Heretics. So fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and made one fold under one Shepherd, Jesus Christ our Lord.—*Ban. of Cross.*

From the Church Magazine.

POWER OF THE PRIEST TO FORGIVE SINS.

Opposed to Scripture.

God who forgiveth all thine iniquities: Psalm ciii. 3.—If thou Lord shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayst be feared: Ps. cxxx. 3, 4.—To the Lord our God belong mercies and forgivenesses; though we have rebelled against him: Daniel ix. 9.—Who can forgive sins but God alone: Mark ii. 7.—Him (Jesus) hath God exalted with his right hand; to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins: Acts v. 31.—In whom (Christ) we have redemption through his blood, the forgiveness of sins, according to the riches of his grace: Ephes. i. 7.—In whom (Christ) we have redemption through his blood, even the forgiveness of sins: Col. i. 14.—The blood of

Jesus Christ his Son cleanseth us from all sin: 1 John i. 7.—I even I am he that blot out thy transgressions for mine own sake, and will not remember thy sins: Isai. xliii. 52. Who is God like unto thee, that pardoneth iniquity: Micah, vii. 18.

Opposed to the Fathers.

Our Saviour therefore forgiving his sins, both cured the man and shew'd manifestly who he himself was. For, if none can forgive sins but God alone, and our Lord did forgive them, and cure men, it is manifest, that he was the Word of God made the Son of Man; and since as man he feels compassion for us, so as God; he has mercy upon us, and forgives us the debt we owe to God our Creator: Irenæus against Heretics, lib. 5, chap 17.—When the Jews, observing only his manhood, and not being yet persuaded of his Deity, or that he was the Son of God, justly reasoned that a man could not forgive sins, but God only; he, by his reply, that the Son of Man had power to forgive sins, taught them he was that only son of Man, predicted by Daniel, who received power of judging, and thereby also of forgiving sins: Tertullian against Mæcion, lib. 4. chapter 10.—It lies in God alone to bestow the things wherein the Priests' service is employed. And what speak I of Priests? Neither Angels nor Archangel: can do ought in those things which are given by God; but the Father and the Son and the Holy Ghost do dispense them all. The Priest lendeth his tongue and putteth to his hand. His part only is to open his mouth, but it is God who worketh all: St. Ambrose, 86 Homily:

Error when introduced.—Absolution by the Priest was declared by all the old Doctors to be declarative only of God's act, as we learn from Gabriel Biel, who flourished A. D. 1480. But Saurez the Jesuit, says, "this opinion is false, and now at this time erroneous." Yet in the 16th century. Hadrian VI. says, "The most approved Divines were of this mind, that the keys of the Priesthood do not extend themselves to the remission of the fault." In this sentiment the Sovereign Pontiff did certainly not err. The power of the Priest to absolve from sin was an error first held by the Donatists, a set of Heretics, against which opinion of theirs both St. Ambrose and St. Augustine wrote in the very strongest terms.—These Saints decidedly protested against this monstrous error.

To be continued.

Meeting of the Irish Prelates.—THE DUKE OF DEVONSHIRE.—The Irish archbishops and bishops, at a meeting held in Dublin on the 12th instant, resolved to constitute themselves into a society for the relief of widows and orphans of deceased clergymen in Ireland. Our readers are aware of the munificent subscriptions collected, particularly in England, during the years 1834, 1835, 1836, and 1837, to alleviate the distress of the Irish clergy suffering under a cruel persecution. The London committee for managing the fund disbursed during those years through the hands of the Lord Primate, about £200,000. On making up their accounts last summer they had a balance remaining of about £13,700; this they resolved to vest in the hands of the Irish prelates for the purpose of establishing a fund for the above object, leaving the management and arrangements to the prelates, with the concurrence of his Grace the Lord Primate, and in this interesting circumstance the society has had its origin. We are happy this day to announce the addition of a most munificent donation to that fund. The Duke of Devonshire, as an extensive (the proprietor, has a claim upon the money granted by parliament for the relief of tithe-owners, on account of arrears due to his Grace of about £20,000, his dividend upon which will probably amount to £1000. This sum his Grace, in a truly noble and magnificent spirit, has determined to add to the above-mentioned fund. The simple announcement of his Grace's intention is a more glowing panegyric than the most laboured language can supply.—*Dublin Evening Mail.*

Cathedral at Calcutta.—At the December meeting of the Society for Promoting Christian Knowledge, the Secretary read a letter from the Bishop of Calcutta, in which he stated his intention to build a cathedral at Calcutta, 200 feet long, 60 feet wide, and

60 feet high, with a north and south transept, and a spire as nearly like Norwich Cathedral, as one 220 feet high could be like one 313 feet high. He thought that £40,000 would provide the building, organ, painted glass windows, &c. &c. &c., and endow a dean and four prebendaries. He would not like to injure the plan for want of funds, and therefore it might require £50,000, or even £60,000, to complete it. He intended that his present archdeacon should act the part of a dean, whilst four native clergymen might act as prebendaries. His lordship said—"I give myself altogether two lacks (20,000,) one immediately, the other probably not till after my death; I shall have to raise by subscription here and at home the remainder," and asked the society to make him an annual grant for the next four years. The standing committee recommended that, at the February meeting, the board should take into consideration the propriety of granting £1000 a-year for the next four years, towards this undertaking.—*Ibid.*

The Presbytery of Strathbogie have resolved, by a majority of seven to three, to disregard the injunction of the General Assembly's Commission, not to proceed with the induction of Mr. Edwards, the presentee to Marnoch parish; and have determined to proceed with his settlement, in obedience to the decree of the Civil Council. This will at once bring the collision between the Civil and Ecclesiastical Courts to a practical issue. By carrying out the decree of the Court of Session, they will avoid the penalty of disobedience to the law of the land; but they will expose themselves to the censure of the Church, perhaps to suspension, or something more. Such is the extraordinary and anomalous predicament to which the conduct of the majority of the General Assembly has reduced the subordinate Church Courts.—*Edinburg Advertiser.*

Spiritual Destitution of Bethnal-green.—A few days since we announced the munificent donation of £6000 from a clergyman and his sister, in aid of the fund for building churches, &c., in the parish of Bethnal-green, and we have now the satisfaction to learn that an additional anonymous donation of £2000 under the title of "Commercial Prosperity, has been paid to the same fund. We trust that, by the munificence of others who have been blessed with similar commercial prosperity, the sum of £32,000, still required to complete the £75,000 will not only shortly be realised, but that individuals will be found to supply the churches proposed to be erected with adequate endowments in a district whose poverty precludes the hope of all other sources of income to the clergymen.—*Church.*

General Council of Protestants.—At a recent meeting of the Synod of Edinburg, (Scotland) a proposition was made for a General Council of the Protestant Churches, to devise measures with reference to the papal Church. This subject is also beginning to excite considerable attention in Holland, where the people are particularly exasperated against the Papal Church, on account of the Belgian Revolution, which is believed to have been planned, promoted and effected by the adherents of that Church.—*Ban. of Cross.*

The Slave Trade.—Apostolical letters of the Pope published in the most solemn form, ad futuram rei memoriam, and prohibiting the negro slave trade, were placarded on the 5th on all the walls of Rome. These letters dated the 2d of December and signed by Cardinal Lambruschini, severely forbid the Catholic laity or clergy to teach publicly or privately that this traffic is lawful.

Worthy of Imitation.—We record with pleasure another instance of the extensive charities of the Lord Bishop of St. Asaph.—Last week his lordship distributed clothing to nearly 200 poor families residing in the town and neighbourhood of St. Asaph. We hope that the excellent example will be followed by the rich around us.—*Glasgow Gazette.*

RELIGIOUS MISCELLANY.

THE SELECTOR.—NO. V.

OUR BLESSINGS MORE THAN OUR CROSSES

Consider, that our good days are generally more in number than our evil days, our days of prosperity (such, I mean, as is suitable to our condition and circumstances) than our days of adversity. This is most certain, though most of us are apt to cast up our accounts otherwise. How many days (of at least competent) health have we enjoyed for one day of grievous sickness! How many days of ease, for one of pain! How many blessings for a few crosses! For one danger that hath surprised us, how many scores of dangers have we escaped, and some of them very narrowly! But, alas! we write our mercies in the dust, but our afflictions we engrave on marble; our memories serve us too well to remember the latter but we are strongly forgetful of the former. And this is the greatest cause of our unthankfulness, discontent and murmuring.—*Bishop Bull.*

FALSE PEACE.

A deceitful peace is purchased at a frightful price: to beguile the body into temporary ease, the eternal interests of both body and soul are studiously kept out of sight; and the hand of mistaken kindness is stretched out to blindfold the immortal spirit, at the most momentous crisis of its existence. O! ye parents and friends, and physicians, who are adopting this short-sighted mode of treatment; consider the *TRANQUILITY* which must be spent by the sufferers, and invite them (at any apparent risk of increasing their complaints) I beseech you by the mercies of God, to invite them to seek peace only in the light of the countenance of the Lord Jesus, to derive an antidote to their sufferings only from the joyful sound of the everlasting gospel of the grace of God. There it is, that the Christian sufferer finds peace, not by turning away his contemplations from eternity, but by anticipating its brightest joys, &c.

IMPERFECTIONS OF HUMAN RIGHTEOUSNESS.

The enemy that waiteth for all occasions to work our ruin hath ever found it harder to overthrow an humble sinner than a proud saint. There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say, "we are not guilty of anything at all in our consciences, (we know ourselves far from this innocency! we cannot say, we know nothing by ourselves, but if we could) should we therefore plead not guilty in the presence of our Judge, that sees further into our hearts than we ourselves are able to do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him: if we had never opened our mouths to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God.— If we do not commit the evils which we do daily and hourly, either in deeds, words, or thoughts, yet in the good things which we do how many defects are there intermingled! God, in that which is done, respecteth especially the mind and intention of the doer. Cut off, then, all those things wherein we have regarded our own glory, those doings which we do to please men or to satisfy our own liking, those things which we do with any by-respect, not sincerely and purely for the love of God, and a small score will serve for the number of our righteous deeds.— Let the holiest and best thing we do be considered.— We are never better affected unto God than when we pray; yet, when we pray, how are our affections many times distracted! How little reverence do we show to the grand majesty of that God unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of His tender mercies do we feel! Are we not, as unwilling, many times, to begin, and as glad to make an end; as if God, in saying "call upon me," had set us a very burdensome task?—*Hooker.*

HINTS TO FEMALES.

Woman should be made very early to understand the great and leading features of the Christian faith, and the demands of the Church of God. It cannot be too soon fixed in her mind, that every thing valuable to society, and interesting to herself, depends upon the preservation of these principles. By the introduction of Christianity, a most important and happy improvement took place in favor of her sex. It is only by the preservation of those great truths and usages that the benefits of this improvement can be retained and enjoyed. Females then are most deeply concerned for the preservation of genuine religion, and their first duty is to know that they are not safe where this has not a powerful hold. Every woman therefore who would enjoy the influence to which she is entitled, and who would answer the end of her being, should make it a subject of her supreme solicitude.

There is a species of reading for which there is undeniably much attachment, now, that cannot be recommended to the young of either sex. I mean the indiscriminate use of novels, which are poured from the press in abundant, and it is feared most corrupting streams. That there may be some excellent productions in this department of literature, will not be denied; but the most casual observation shows, that in proportion as the young read them, indiscriminately, they lose all relish for more solid and profitable food for the mind. These works generally encourage a false taste, and too often false principles. They have been most destructive engines in the ruin of society, as may be seen in some European nations, where they have done more than the reasonings of philosophy, to unhinge the morals of the public. They may occasionally perhaps be read with safety by the aged, and serve to help the statesmen or philosopher to unbend the mind from more severe pursuits. That they are not safe for young females, is evident from the fact, that even those mothers who have read most of them, wish their daughters to be restrained from them. In them a tinsel is thrown over eccentricities, which should never be introduced to the minds of females. They encourage those romantic and extravagant feelings and views which inevitably lead to mischief, and the ruin of much individual peace and virtue may be traced to an unguarded use of this amusement, for amusement it can only be called, with scarcely a probability of benefit. Let those books be put into the hands of women, which will strengthen and enrich their minds, and let the constant endeavor be to elevate the standard of taste and morals.—*Rev. Dr. Rudd.*

For the Colonial Churchman.

MISSIONARY ANECDOTE.

HAPPY DEATH OF A CONVERTED HEATHEN.

"Grant us the power of quick'ning grace,
To fit our souls to fly,
Then when we drop this dying flesh,
We'll rise above the sky."

The following interesting account of a young convert in India, I abridge from the words of the missionary whose blessed task it had been (through the agency of the holy Spirit) to turn her soul to righteousness.

Aug. 1831—One of the orphan girls, Martha, at the Central School, died a few days ago, at the General Hospital. I went to see her when she was ill; and was informed by Mrs. W. that she had heard the little girl repeating to herself the Bengalee Hymn which commences "What can be compared to the love of Jesus?" I had some conversation with her; she said she was a sinner, and that she trusted in Jesus Christ for pardon. There is every reason to believe that, by the kind instructions of the Ladies at the Central School, she had learned to place all her dependence upon Jesus. She was soon after sent to the Hospital, where she died. At the time of her departure, she was occupied in prayer to Jesus

Christ. "O pardon my sins: do not punish me.— O Jesus! pardon my sins: do not punish me, but take me to heaven and make me happy." Thus died this little girl, trusting in Jesus.

For the Colonial Churchman.

FAMILY PRAYER.

Will the Editors of the Colonial Churchman add to the earnest exhortations on the Duty of Domestic Worship, which have been already published by them, the following extract from an English divine? Why are not christians more alive to the inestimable benefits which the performance of that solemn duty is calculated to convey?
SERMO.

I exhort you, my brethren, in the name of God, to let your practice be correspondent to your profession. Are we members of a pure and reformed Church? Are we desirous of making our religion productive of immortal happiness? Let us not then be so deceived, as to suppose, that we can be saved without a vital spirit of piety. And in whatever dwellings that vital spirit resides, there "will be heard the voice of joy and salvation." Is the loving kindness of God the theme of your thanksgivings? Is his mercy the subject of your supplications in your family? "You are not far," it may be presumed, "from the kingdom of God." But you who live in the neglect of this duty; who receive so many mercies and blessings from the God of all goodness, without joining your acknowledgements with those who partake of them—Shall I congratulate you on the security of your situation? No! it is my duty to exhort you, and it is your interest to attend to the exhortation, to flee from the wrath to come. Is prayer in your family a duty you owe to God? And dare you live in the neglect of that duty? Look around you; look into the history of mankind; and see, "whether any hath hardened himself against God and prospered." And is it not hardening yourselves against God, if, when ye are convinced by reason, admonished by conscience, and commanded by Revelation to join in devout supplications with your whole house in the worship of God, ye are either diverted by amusements, or withheld by inclination from the discharge of this reasonable, this important service? Look forward to the awful period, when you shall be struck by the hand of death; when you shall lie upon the bed from which you must arise by borrowed strength; and let me appeal to your hearts if you do not think that the pangs of separation from your family would be rendered less violent, by the reflection of having uniformly and devoutly discharged the duty I am now recommending? Had God in his anger refused to hear your prayers; had he commanded you not to appear before the throne of grace; though you might be surrounded with abundance; though you lived in the vigour of health; though you were beloved by your family, idolized by your friends, revered by the world; all these reflections, soothing as they are, "would avail you nothing;" you would envy the situation of those who daily go to their work and to their labour "till the evening, if he, "who heareth prayer," accepted their petitions, and granted their requests. If then either fear can awaken, or interest can engage you, to begin this necessary duty; if affection for your families, if the dread of God's displeasure, if the hopes of immortal happiness impress your minds; let me prevail with every master of a family here present to consecrate his house *this very night* to God, to erect in it an altar unto God, and to offer upon it "the sacrifice of praise and thanksgiving." Let me have the satisfaction, my brethren, of knowing that the Gospel has not this day been preached unto you in vain. This night, and every succeeding one, assemble your families to beg the blessings of God, to acknowledge your sense of his mercies, and to beseech him that, "this life ended, you may dwell with him in the life everlasting."

A variety of circumstances render the sinner's first approaches to Christ difficult. They, who find an easy access, will find an easy departure: when troubles arise.—*Cecil.*

MISSIONARY INTELLIGENCE.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

NEW BRUNSWICK.

Extract from a letter of the Venerable Archdeacon Cester. On Sunday, December 23d, I preached the first sermon in another new church, which has been erected (without aid from the Society) in the parish of Portland, which is part of the city of St. John, and contains a dense and generally poor population, consisting chiefly of mechanics and labourers. A church had existed there for some years, which was consecrated at the bishop's last visitation, but had proved very much too small. The new church, although erected wholly by voluntary contributions, is a spacious building, measuring 75 feet by 50, and has cost more than 2000*l*. It owes its existence mainly to the zeal and exertions of the Hon. C. Simonds, a resident in this parish, and a bountiful contributor to the work. Chief Justice Chipman, and other churchmen in the city, gave it a very liberal assistance; and when I preached in it to a very large congregation, it was already almost complete. The parishioners intend to finish it without asking the Society's assistance; but they are anxious that their parish should be constituted a mission of the Society, and that their worthy pastor, the Rev. W. Harrison, should be adopted by them as one of their missionaries. And, as they are ready to comply with every customary requisition, and make their church a part of the ecclesiastical establishment of the province, subject as any other to the bishop's jurisdiction, I feel confident that the Society will readily agree to confer this favour upon them.

BARBADOS.

Extract from a letter from the Lord Bishop of Barbados. A great and civilizing influence is very extensively at work throughout the colony; and the clergy of the Church of England—I gladly bear this testimony to their faithful activity from what I have myself witnessed—are not among the least efficient agents in it; and they are responsible agents,—ever on the spot,—ready for every call,—servants alike, for Christ's sake, to the rich and to the poor,—ministering unceasingly to the spiritual necessities of all ranks and conditions of men. Amidst that eager pursuit of wealth, which must prove so great a trial to the Christian colonist, and under the precarious culture of a tropical soil, which must often be the occasion to him of much anxiety, it is surely no unworthy or unprofitable application of the colonial revenue, to secure by a liberal maintenance the services of a body of men thus devoted to their work, and whose work is none other than the moral and intellectual improvement of the people through the sanctifying and ennobling influence of the Christian faith. If—and I feel assured that the freedom with which I speak will not be mistaken—if through any misplaced economy the salaries of the clergy be reduced below the level of that personal respectability, which they should on every account maintain in the community, or if any uncertainty be allowed to hang over their stated emoluments; it will be impossible to obtain men of character and trust, either from the other land or from any other quarter, to meet the increasing demand. Individuals of worth can hardly be expected to leave their healthier homes for a climate, trying, to say the least, to the constitution, with the prospect of pecuniary embarrassment on their arrival. It would be hard to estimate at its full price the acquisition to a community of a zealous and able clergyman, mild, discreet, and energetic. The late experienced governor of this colony publicly affirmed, not long before his lamented decease, that its police, were the clergy and their catechists. I do not mean the influential members of this community, to be contented with a sense of the truth and importance of this mark. In great emergencies the beneficial influence of the clergy is felt and sought after; in ordinary times it is a silent current, ever flowing, and often unobserved in its course, yet fertilizing, as it flows, on every some portion, more or less, of the Lord's vineyard.

I have been much struck at I passed from parish to parish with the appearance of the people, with the respectability of their dress, and with the quietness and propriety of their demeanour. Their behaviour at the consecration of the several churches and chapel-schools, and burial grounds, and whilst partaking in, or witnessing, the rite of confirmation, was serious and becoming; whilst the promptness and largeness of their pecuniary subscriptions to the several places of public worship and religious instruction manifest the piety of their feelings and the personal comfort of their present condition. At one temporary chapel of ease the sum of fifty pounds was collected for the purchase of an organ, in the course of two hours from the time in which it was mentioned to them. At the church of St. Swithin's no less a sum than 30 joes was raised for the enclosure with iron rails of the tomb of their deceased minister, a proof not less of pecuniary competence than of a tender and grateful recollection; and at the Kitty chapel-school the liquidation of a debt of £150 has been undertaken by the people of the surrounding estates, to secure its immediate consecration. When the labouring classes of any community can lay by so largely, and spend their earnings so holily and usefully, there must be a spirit working within them, which, under judicious and affectionate guidance, will settle down into a habit of contented and steady industry.

I have taken occasion during my visitation to ascend the rivers of the Pomeroon, Essequibo, and Courantyne, and to visit the Indians in the places of their temporary abodes. I have seen the Arrowak, the Caribbees, and Warrow Indian working together in the laborious occupation of a large and important wood cutting establishment; at Touroo Creek on the Pomeroon I passed the night in an open shed among a body of the Arrowak tribe, and beheld both the men and the women in their domestic habits and ordinary occupations. At Bartica Point I had the opportunity of witnessing the zealous and judicious system adopted by one of our brethren for their civilization and religious advancement. On the Courantyne my corial was manned by them both during my ascent and descent; and I spent some hours among the settlements of the Warrow tribe, who have now for many years, ever since the first establishment of the Moravians on the opposite bank, been congregated about the Post. I have been deeply interested with what I have witnessed among a people hitherto, I fear it must be added, too little regarded and less benefited. There is something, if I may presume to speak of them after so transient an acquaintance, peculiarly mild and pleasing in their countenances. With the simplicity of children they are attracted by every novelty. They are indolent, but they have little to call forth exertion. The produce of the chase, of their cassava grounds, and of the river, supplies all the necessaries of life. The fibres of the palm or the silk-grass are woven for their beds; and the woods of their native forests provide the ready materials for their simple dwellings, for their weapons of defence, or for their instruments of hunting. Their children are singularly engaging, and forward for their years—their women contentedly perform the most menial and laborious offices; and in the men I have witnessed a quiet steadiness of eye and hand in a moment of danger which gave proof that there was that within them which is capable of greater things. That they are of Oriental origin there can be no question. Their figure, and several of their customs would seem to bespeak it, and when at the chapel on the Good Hope estate, I beheld four Indians—two men, with their wives—devout in their behaviour, and respectable in their appearance, clothed and in their right mind, "kneeling before the same table, for the same Christian rite of confirmation, with the descendants of Ham and Japhet, I could not but be singularly impressed at thus having before me representatives of the three great races of mankind, realizing so fully in their respective conditions the ancient prophecy of the patriarch Noah. This propheetic compendium of the history of the world—for so that ancient prophecy may be truly termed—has, of later years, indeed, received, under the British sway, a blessed amelioration—yet a descendant of Japhet still dwells by her power in the tents of Spain, and numbers amongst her subjects the posterity of Ham! I was much struck whilst at the

Touroo Creek, with a conversation which was carried on between an Arrowak chief and the rector of the parish of the Holy Trinity, (within whose extensive and laborious charge the river Pomeroon is included,)—at the pointedness of his answers, and at the seriousness of look and demeanour, with which he subsequently watched the party at the evening devotions; and not less so, when, on the Courantyne, I heard in soft and plaintive cadence, from the mouth of a blind old chieftain, the oft-recurring hallelujah, as he had been taught by the Moravians in his youth: and whilst in the Essequibo and Massarony, I had the yet further gratification of hearing some adult Indians read, of examining a school of thirty-six Indian children, and of meeting their parents and acquaintance, no longer, as at a former visit, under an open shed in their naked and almost savage state, but assembled, dressed, and in an orderly manner, within a rude, yet inclosed, house of prayer, and "speaking in our own tongue the wonderful works of God." Surely, my reverend brethren, the time is come when they shall be of the same fold with us, under one and the same divine Shepherd, Christ Jesus the Lord!

The Church of England fears no inquiry: she shrinks from no comparison; her foundations are on the everlasting hills of God's word—she has Christ's authority for her orders; she has his institution for her sacraments—her discipline, however impeded, is mild without weakness, and strict without being inquisitorial; her ceremonies are simple yet sufficient; and her ministers separated, and yet interwoven by birth, education, and habit, with all classes of society. In constitution, the Church is essentially Episcopalian; every denomination of Christians—the leader of every new sect, the superintendent of Islandic Missions, the secretaries of widely organized Societies for religious objects—all virtually act on the principle of Episcopacy; but the Church of England, with the Church universal of all ages, avows it. In the Church of England it is not enough for a minister or a lay-member to use its liturgy, or respect its articles and homilies; he must be prepared after the Apostle's admonition, to "obey" in things spiritual, "them who," in lawful gradation, "are over him in the Lord." It was thus that Ignatius felt and advised in the earlier ages of Christianity; and I know not that the waywardness of private opinion, or the consequent multiplication of religious sects, at all militates against the justice or wisdom of his admonition. External unity must be favourable to successful exertion; we then move in a body: and whilst we bear our standard the Word of God and march forward under His blessings, are we not acting more humbly, more conscientiously (would we inform our consciences aright), more faithfully, without tempting God, and more orderly, according to the Apostle's rule, than in separating ourselves from a duly-organized body, setting up in our own individual name and strength, and pleasing ourselves with the thought that we are advancing religion, when, in truth—and as the end so continually proves—we are only fostering the passions of a party liable at any capricious moment to be rent in pieces, and carried away by every wind of strange doctrine?

Warned by the signs of the times—in which it is not deemed enough even, by Governments, professing to be Christians, to tolerate error, but it must be encouraged—let us consider ourselves called upon in an especial manner to bear witness to the truth—the whole truth as it was "once delivered to the Saints;" let us neither decline to the right hand nor to the left; yet in love to those which are without; let our course be decided—firm, yet in meekness; instruct the children of your parishes in the Scriptures of God, and in the Catechism of your Church; your teaching will then be known and definite. In schools, from which all creeds and catechisms are nominally excluded, what do we but expose the young to the crude, extemporaneous, and often, it may be, erroneous and varying opinions of the individual teacher, who must still convey his sentiments in the form of question and answer—in other words, through the medium of an oral catechism of his own composition? In your public ministrations, let the Church be faithfully dealt with; give to its several officers their full effect; visit the wealthy that you may have

From the Report for 1839.

an opportunity for friendly admonition; search out the poor that you may administer to their necessities; in every way, and at all times, show yourselves ready to promote the moral, intellectual, and bodily comforts of your people.

Extract from a letter from the Archdeacon of Bermuda.

Mr. Todrig is an Englishman by birth, educated at the Roman Catholic Seminary at Hinckley, in Leicestershire, and received priest's orders from the Roman Catholic Bishop of Madeira in the year 1829. Four years after this event, seeing reason to abjure the errors of the Church of Rome, Mr. Todrig was admitted, upon due examination, into the Protestant Church by the American Bishop White; was employed during several years by Bishop Onderdonck, from whom he brings unequivocal testimonials, and was invited to Jamaica to an island curacy by the Bishop of that diocese. On his way to Jamaica he arrived, some months ago, in Bermuda, and, taking alarm at the climate of the West Indies, he is desirous of remaining here, if employment may be found. His preaching, both in this island and at Quebec, has been much admired: his character and conduct appear to be unexceptionable, and I can have no scruple in employing him for the present in the mission vacated by Mr. Gibbon, subject to the acquiescence of the Society.—*To be continued.*

For the Colonial Churchman.

PASSING THOUGHTS ON LOCAL MATTERS.—No. 1.

The Diocesan Church Society—Annual Meeting, &c.

This promises to become a most useful institution.—It has hitherto done but little, it is true; but when its views are properly understood by the great body of church-people—when its benefits are both seen and felt throughout the province—when the clergy come forward with zeal and activity to support its heavenly designs, and to represent its importance to their respective congregations—when the beautiful and eloquent speeches delivered at the general meeting have echoed from one end of the Diocese to the other, and the pure spirit which they breathed is kindled in every heart—when all the members of the church, from the youngest to the oldest, will consider it an honour to enroll their names on its list as annual subscribers, and when this bond of union shall operate, as it is earnestly hoped it will, in a closer connection and better understanding between the members of our beloved Zion, then we may indeed look for great things from the Protestant Episcopal Church in this country!

It was truly cheering to witness the excellent spirit of the last Anniversary Meeting of this really Catholic Society. Many things had led me to fear much for the welfare of this infant institution, but now I feel confident of its final prosperity and triumph over all difficulties. The respectability of the different speakers—the piety and eloquence, and pathos which ran through the whole of their speeches,—and the good attendance of the higher classes in Halifax—all this, it blessed from above, and made a proper use of, will eventually raise up our depressed Zion to that station of usefulness which, both from her antiquity and doctrines, she is so eminently calculated to fill. It is pleasing to see the laity coming forward with so noble a zeal to support the church which has "brought them up in the nurture and admonition of the Lord," and using all their endeavours to transmit the same high privileges to their latest posterity. The clergy especially ought to rejoice that such is the case—that notwithstanding the attacks of her foes, and the many dangers with which she is beset in these days of error, of confusion, and of insubordination, she is still favoured with the first men of the land to defend her cause—she still possesses in talent, learning, and wealth, the best resources in the country, which only need be well explored and worked upon to set in activity the whole strength of that denomination, which churchmen take peculiar pride in calling "the church of the living God, the pillar and ground of the truth."

Oh! may the blessed Spirit from above, without which all we do is corrupt and un sanctified, accompany all the members of the Diocesan Church Society with His heavenly and most needed influence! May both the clergy and laity be stirred up in their holy zeal and pious endeavours! May they not lose the opportunity offered them—the assistance which they may be sure to derive from the right working of this truly Gospel Institution.—We want strength, and where shall we find it better than in a well united body—united in the love of Christ—"nourished of one another by that which every joint supplieth"—and supporting one another by that "most excellent gift of charity, without which every man is counted dead before God," and without which the very "Church of the living God" itself must fall!

As members of the Church of God, we are members one of another. This is the view of Scripture and the spirit of Christianity. To act accordingly, then, is the bounden duty of Christians. But that they may do so with effect, they must possess the spirit of the Gospel.—They must have the same mind which was in Christ.—They must "mind the same thing," "speak all the same language," "be of one mind, live in peace, and then the God of peace shall be with them;" then, every one that was once "grafted into Christ" and "made the child of God" in Baptism, shall exert all the powers of his body and soul for the good of his fellow-creatures;—then, the Church—the Building containing the Ark of the covenant—the precious pledges of Christ's love—shall be supported and extended far and wide;—then, church-people shall live like brethren, act like brethren, love like brethren! Oh! thou blessed Jesus! look down upon Thy Church with mercy and compassion. Fill our hearts with thy love! Give us of Thy Charity: Teach us how to forbear—how to forgive—how to have patience with one another—how to help one another in the "narrow path," that we may never "grow weary in well doing;"—that neither our own faults or infirmities, nor the infirmities or mistakes of others, may keep us from a godly and zealous co-operation in the great and glorious work of the Gospel of Christ, which is "the power of God unto salvation."

A CHURCHMAN.

March, 1840.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MARCH 19, 1840.

ST. JAMES' CHAPEL SUNDAY SCHOOL.—We are happy to notice the revival of this Sunday School at Mahone Bay. It was commenced several years ago, during the sojourn of the Rev. Mr. Leaver as assistant missionary, and was some time carried on afterwards under the superintendence of Mr. John A. Jost, but it was discontinued for a season, for want of teachers. It has recently been reopened under the inspection of the Rev. J. W. Disbrow, the present assistant, aided by several kind and zealous teachers, and is rapidly increasing in numbers and usefulness. It already contains between 80 and 90 scholars, some of whom travel a distance of 11 or 12 miles in going and returning, and we hope to see a still greater increase as the season advances.

Another Sunday School has also been recommenced at the new chapel at Upper Lahaye, which we likewise expect to see well filled ere long. It is cheering to record such additions to these nurseries of the Church and of godliness; and we shall be happy to give the like report from other parts of the land. It would be satisfactory to receive from our Brethren some account of their respective schools for publication.

THE GRASPING CLERGY.—Our columns generally afford abundant evidence of the groundless nature of the charge of a worldly and covetous spirit, which is among the barefaced calumnies of the day, so profusely heaped upon the Clergy of the Establishment. Let these calumniators look at the munificent donation of the Bishop of Calcutta of £20,000 recorded in our paper this day, and also at the charities of the Bishop of St. Asaph—let them read the splendid acts of disinterested liberality on the part of other Bishops and inferior clergymen, which are daily set forth in the English papers, evincing a spirit far above the world and all its riches,—and then let them blush (if they can) at their own utter destitution of truth and charity.

BISHOP OF NOVA SCOTIA.—Several portions of his Lordship's charge to his Clergy in 1829 have recently met our eyes as reprinted in the Utica Gospel Messenger, and we are sure that many of our readers will thank us for giving them a place in our columns. On the necessity of personal holiness in the minister of the Church, he thus speaks—

"Personal holiness, and a godly example to others, are among the primary requisites in the character of the Christian minister. Where these are wanting, even the solemnity of our office, and the authority with which it invests us, however great in themselves, will seldom be regarded by others. Nor can we be surprised at this, although we must lament the disrespect that is thus improperly excited towards the commission we hold, which is not annulled, nor inherently weakened; by unworthiness in the officer, who bears it. But the general proneness to this disrespect, however erroneous, should be used as an additional incentive to the acquisition of that soundness of faith, that purity of heart, and that exemplary holiness, which ought, at all times, to distinguish the immediate servants of an unerring, and infinitely pure and holy God. These can never be maintained if we cease to look up with humble hope and confidence to His pattern of all righteousness; and we may assure ourselves, that unless such hope and confidence be continually cherished and upheld, the most diligent shepherd in our fold must encounter difficulties that will discourage his exertions, and diminish his usefulness. There are peculiarities in our situation which indispensably require the constant exercise of a most discreet and active zeal, with unceasing care to adorn our profession by the innocency of our lives. They require us to be well grounded ourselves, and to labour diligently that those who are committed to our care should be firmly established in the faith, and in the sound principles of that apostolic branch of the Church of Christ, which we have received our commission. To unite, with other considerations of universal importance, in exhibiting the necessity likewise of guarding most scrupulously against those partial views of the Gospel and its doctrines, which lead to dangerous error; and for discouraging that proneness to parture from established truth, and to unreserved diversity of opinion, which have been fruitful sources of party-spirit, and eat, like a canker, into Christian love and unity."

On the private and devotional exercises of the pastor, the Bishop adds—

"From the public prayers of the Church naturally turn to the family and private devotion which the faithful shepherd in the Lord's fold should be continually exercised. All his engagements are calculated to make him feel the value of appearing before heaven, and to fill him with the spirit of prayer. Every employment of his profession brings him into immediate connection with the things of God, the Christian minister, above all persons, should use in every hour of his life, the extreme need for the guidance and assistance of the Holy Spirit. He should never enter upon any act of public or private duty to his flock, or to any individual member

It, without commanding himself and his work to the direction and blessing of God.—There should be an habitual rising of his heart in humble dependence and hope to the Author of every mercy; and, above all others, distinguished by such submission and subjection of his own will as may prompt him in every undertaking, to desire and to pray that the plans of his erring judgment, even when best considered and most piously determined, may all be overruled by unerring wisdom, when they are not pleasing to God, or may be unsuitable or insufficient for their purposes, however clearly they may have been supposed to be proper and sufficient. Often will the devout servant of God, who is thus habitually exercised, discover the fallacy and the weakness of his apparently best intentions; and often will he see and gratefully acknowledge the mercy by which his own designs have been overruled and counteracted, and better means than he could ever suggest have been supplied for the accomplishment of his commendable inclinations. Habits of subjection and submission will also be so blest to their possessors as to assist in controlling that wandering of the mind in prayer, which has filled many a pious heart with sorrow, and shame, and alarm. And certainly this weakness ought to be regarded as one of the most humiliating circumstances in the experience of a religious mind. It should make us feel the value of those ardent supplications for Divine mercy, which every service of the Church suggests to her children; and our use of these, in the sincerity of a full faith, should encourage our determined and unceasing struggles against so distressing an infirmity.”

With regard to the duties of the pulpit, we have the following judicious counsel—

“It can hardly be necessary to press upon any of you, my brethren, I will not say the expediency, but the necessity, and paramount obligation, that is laid upon you, to urge from the pulpit, plainly, forcibly, and continually, the great and leading doctrines of the Gospel. In these we find that knowledge of Jesus Christ, and him crucified, by which the great Apostle to the Gentiles was contented and determined to limit his information when he visited the Corinthians—well knowing that it contained the sum and substance of the Gospel. These leading doctrines alone can reach the defects and sinfulness of the human heart, and these can alone supply the wants, and satisfy the desires of the soul—that is, devoutly anxious to see its God.

The fall of man from original purity and righteousness, with all the awful consequences of that most appalling event; the total insufficiency of our own efforts for recovery—the consequent necessity for reconciliation with God by virtue of such atonement, as none other than a Divine Redeemer could effect; the fact of that stupendous atonement—procuring pardon for sin, and the acceptance of the sinner; the necessity for the guidance and assistance of the Holy Spirit, leading them by Divine grace to vital faith, and so producing real penitence of heart, and full amendment of life, and all the blessed fruits of godliness; aiding our infirmities; comforting and supporting us under the many trials of our earthly conflict, and preparing us for eternal rest and happiness, by sanctification of the whole heart and affections; are subjects that may well engage our thoughts and prompt our exertions, for they might exhaust the eloquence of angels.—These things, therefore, brethren, teach and exhort; and in teaching them gladly avail yourselves of the powerful assistance of the Church, who in her appointed services, impressively reminds us of all the leading facts and doctrines of the Gospel.

In composing sermons it would be well to take advantage of such valuable suggestions as these—

The preacher should always be ready to avail himself of the various circumstances which may suggest subjects for his sermons. If he perceives a general deficiency in religious knowledge, or religious conduct, every page of his Bible will supply some topic that he ought to urge upon the attention of his flock.—

Neglect in any particular doctrines or precepts, which may be discovered in his pastoral visits, and pastoral conversations, will afford most profitable subjects. The Psalms and Lessons, the Collects, Epis-

tos, and Gospels, will often supply the very matter that he wants. In all these the preacher should take care to be accurately informed, and his people should be encouraged to come to him, as to their best earthly friend, for an explanation of every difficulty that meets their endeavours to understand them.—While informing himself, or assisting them, subjects for his discourses will be multiplied. It will be convenient to determine upon the particular subject in good season. The passage of Scripture, which is to be explained or enforced, should be carefully compared with its parallels; and, where it can be done, with the original Scriptures and the several versions of them. The consideration of it should be deep and serious, accompanied by fervent and oft repeated prayer, for right direction and assistance, that the supplicant may be saved from error, or from leading others into it, and may be enabled to prepare the most suitable and profitable instruction for his people. Thus commending his whole work to God, and humbly relying on the Divine blessing, he will find much advantage in reading with attention, every thing, upon his proposed subject that is within his reach, and in conversing upon it with well-informed and pious friends. No considerate Clergyman, who reflects upon the importance of the instruction and exhortation, which he is to deliver in the name of his Master, will think any pains too great, in preparing them.

EDUCATION WITHOUT RELIGION.—Bishop Chase of Illinois, gives the following striking testimony on this subject:—

‘In our own country,’ he says, ‘where religion has not been chiefly attended to, our young men have grown up to resemble those of whom the Apostle speaks, *ATHEOT*—atheists. They are ‘in the world,’ but without God; living as if there were no God to bring them to an account for their deeds.—Had the Church of God done her duty; had she insisted—(God grant that we may always insist) that religion, as it is the one thing needful, should also be the first thing attended to in the education of youth; had she not consented to leave this all important matter unperformed, or performed by those who were not shepherds of the flock, had she inculcated the knowledge of divine things with the same zealous care with which she has insisted on the study of the natural science—the state of our country would be far different from what it is. Good men would not have cause to weep at the downhill course in which all things are running. The good old way—the way pursued by the Apostles, of insisting that men, with all their house, should be baptized, all should be brought into the church of God, and there trained in the nurture and admonition of the Lord; that children should be fed with the milk, and the adults should partake of the strong meat of God’s word. This way, alas, has been neglected, and others, for a time more engaging, suited to men’s vain feelings, have been pursued. It was an awful epoch when this began to be exemplified in those who professed to conduct the destinies of the church; when men’s ways were preferred to the ways and sacraments of God. And it is heart-rending to behold now the consequences. A vast majority of our country are out of covenant with their Maker, and are uninstructed in the first rudiments of the Christian faith; not understanding even the terms in which religion is inculcated. If you call upon them to repent of their sins—to learn their fallen state by nature, and to implore the mercy of God in Jesus Christ—they tell you they know nothing of the necessity of either; they never bound themselves to any religion, and never intend to do so. Most of our youth cannot say the commandments, and those who can, have never heard them so expounded as to show the guilt of their transgression. They have been told there is some short way of ‘getting religion,’ and they hope to find it without all this trouble.

Lord John Russell adds his testimony in a speech before the House of Commons—

He gives us two painfully interesting reports from chaplains of gaols. The chaplain of the gaol at Lancaster, in his report for 1838, says, ‘That of 1,129 prisoners, seven only were familiar with the

Holy Scriptures, and conversant with the principles of religion—516 were quite ignorant of the simplest truths—though 995 could say the Lord’s prayer, not more than 20 or 30 had habitually attended any place of divine worship.’ ‘This estimate,’ says the report ‘will be almost undisputed by all those who have observed the almost general desertion of the House of God by that portion of the working population which consists of males in the prime of life; and I think that if the subject were investigated, it would appear that this desertion is in the ratio of the density of population. Village congregations would be found least obnoxious to this remark, and those of large towns most so.’ Upon this the noble Lord very reasonably asks, ‘Is not this a dreadful peculiarity in the state of society? Is it not dreadful to think, that where there are the most criminals, and where the population is the densest, and where there ought to be as complete education as possible, the house of God is deserted by that portion of the population which consists of males in the prime of life?’ And he concludes his comments by deploring ‘the danger of promoting practical infidelity by total ignorance.’

ANNAPOLIS.—We have pleasure in giving publicity to the information lately received, that at Christmas last, Mr. Justice Ritchie presented to the Parish Church of St. Luke, at the above place, whereof the Rev. Edwin Gilpin is Rector, a Bell weighing 300 pounds, and that the Ladies of the same congregation have given a handsome set of hangings for the pulpit, altar, &c. Such things are cheering to the minister and honourable to the people, and they are nothing more than ought to be done wherever the ability is given. The rich should gladly give of their abundance to the cause of God and His Church, and esteem it their privilege so to do; and the poor should not withhold their humbler offerings, assured that they will be accepted if prompted by a ready mind.

GRAND MANAN.—Besides the contribution from Aylesford towards the rebuilding of the Church on that Island, which was noticed in a former number, there was forwarded to the Rev. Mr. Dunn, several months ago a collection made in the Churches in this Parish, amounting to £7 10 0,—no acknowledgment of which has met our eye.—For the same benevolent object, a collection of £6 was also made in Trinity Church, Liverpool, about the same time.

WEST INDIAN CHURCH.—Although we are in constant commercial intercourse with the West Indies, the state of Church affairs in that quarter is but little known in this Province: we therefore devote considerable space to the interesting letter of the Bishop of Barbados,—the perusal of which we beg to recommend to our readers.

The Notitia Parochialis for the Parish of St. Mary’s, Aylesford, for 1839—

Baptisms 32. Marriages 4. Burials 10. Communicants 47.

DIED.

At Chester, on the 5th inst. Dr. Wm. A. Kearney, in the 37th year of his age,—much lamented by the whole community.

A THOUGHT ON THE SEA-SHORE.

In ev’ry object here I see
Something, O Lord, that leads to Thee;
Firm as the rocks, thy promise stands,
Thy mercies, countless as the sands;
Thy love, a sea—a sea immensely wide,
Thy grace, an ever-flowing tide.

In ev’ry object here I see
Something, my heart, that points to thee;
Hard as the rocks that bound the strand—
Unfruitful as the barren sand;
Deep and deceitful as the ocean
And like the sea in constant motion.

Rev. J. Newton.

POETRY.

HE IS OUR PEACE.*—Eph. ii. 14.

Prince of peace! control my will,
Bid this struggling heart be still;
Bid my fears and doubting cease,
Hush my spirit into peace:
Thou hast bought me with thy blood,
Open'd wide the way to God:
Peace, I ask—but peace must be,
Lord, in being one with thee.

Thou who still'd the raging deep
Placidly to child-like sleep;
Thou whose voice the maniac heard,
Knew, and straight confessed his Lord;
Thou who hush'd the mourner's cry
'Mid maternal agony—
Chase these doubtings from my heart,
Faith and perfect peace impart.

King of Salem! strong to save,
No ecstatic joy I crave;
Let thy Spirit's soothing calm
Glide into my soul like balm;
Raise my heart to things above,
Modulate my soul to love:
May thy will, not mine, be done;
May thy will and mine be one!

Saviour, at thy feet I fall;
Broken is the parting wall;
Thou the foe hast reconcil'd,
Tame'd the rebel to the child.
Lord of glory! I am thine;
Let thy peace around me shine,
And thy happy servant be
One with God, and one with thee,

HYMN FOR THE SABBATH.*

Hail, holy Sabbath! sacred day!
Coeval with creation's birth,
When heavenly hosts, in bright array,
Beheld with joy this beautiful earth
With all its train of wonders rise
Complete before their ravish'd eyes.

Hail, welcome day of holy peace!
When all the weary sons of care
From daily task and labour cease,
And lift the heart in praise and prayer
To Him who sanctified and blest
This grateful interval of rest.

Hail, joyful day! when from the grave
The Lord of life and glory rose,
Mighty to conquer and to save,
Triumphant o'er our deadliest foes,
And open'd wide the gates of heaven
To man, now ransom'd and forgiven!

Hail, sacred day! when heav'nly love
Fulfill'd the gracious promise made,
And the blest Spirit from above
His wonder-working power display'd,
Pouring the riches of his grace
On Adam's fallen, guilty race.

Hail, holy Sabbath! type of heaven!
Thus rich in many a glorious theme;
On this blest day, in mercy given,
Let the whole earth one temple see,
And every voice unite to raise
One rapturous song of grateful praise!

* From the Church of England Magazine.

In the Gambier Observer we find the following titles of books published in Cromwell's time: viz— "Crumbs of Comfort for the Chickens of the Covenant," "A Reaping Hook well tempered for the stubborn ears of the coming crop, or Biscuits baked in the oven of Charity, carefully conserved for the Sparrows of the Spirit and the Swallows of Salvation," "A sigh of sorrow for the sinners of Zion, breathed out of a hole in the wall of an Earthen Vessel, known among men by the name of Samuel Fish."

Bishop Chase in New Orleans.—We learn from the *New Orleans Picayune*, that Bishop Chase is in New Orleans, soliciting subscriptions for the Jubilee College, and that his application and plan are highly approved by many intelligent citizens and devoted Churchmen. It is also stated that Bishop Chase was their "first pastor," and has been the "instructor of their children."—*Chron. of the Church.*

Sundays in England.—Since the delivery of Letters at the Post Office on Sunday has been authorized in England, the people in many places, and in some almost to a man, have petitioned the Post Masters, not to open their offices on Sunday.—*Ban. of Cross.*

C. H. BELCHER,

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- Triglott's Evangelists, interlinear: consisting of the original Greek, from the text of Griesbach; the Latin taken from Montanus, Beza, and the Vulgate; and the English of the authorized Version.
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HALIFAX, JAN. 1st; 1840.

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FOR
1840.

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Halifax, Nov. 1, 1839. C. H. BELCHER.

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