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Mrs. Cooper

THE

COLONIAL CHURCHMAN.

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

VOLUME V. LUNENBURG, N. S. THURSDAY, DECEMBER 10, 1840. NUMBER 28.

GUIDO'S HEAD OF CHRIST.*

Look on the pale and bleeding brow—
 On the faint, upturned eye;
 The Son of God, enrobed in woe
 And human agonies,
 Look on the quivering lips whence sprang
 The holy words of life;
 Now pallid with the mortal pang,
 The fierce and deadly strife.
 Behold where crimson blood drops roll,
 From the broad forehead spilt;
 Forced by its burden from his soul,
 The burden of our guilt.
 Methinks, fair picture, were thou mine,
 Thy power would be a spell,
 To raise the soul to things divine,
 The troubled heart to quell.
 If placed within the festal hall,
 That look of suffering earth,
 Holding his holy soul in thrall,
 Would check unseemly mirth.
 If placed beside the couch of pain,
 When the feverish pulses thrill,
 This thought my spirit would sustain—
 His pangs were greater still.
 If seen when passion's tide roll'd high,
 Stirring the inner war,
 That sad, but uncomplaining eye,
 Would be a guiding star.
 Vain thought, that beauty and that woe
 Could have hut little power
 To bid the spirit's tides beat low
 In their tumultuous hour.
 To raise the heart from dark despair,
 Its passions to command,
 A holier image must be there,
 Drawn by no painter's hand.

Church.

EDUCATION.

For the Colonial Churchman.

PICTURE OF DOMESTIC INSTRUCTION, IN A JEWISH FAMILY.

Editors,
 The subject of Education is now happily attracting
 attention in this Province, and begins to receive
 somewhat more of that favourable consideration to which
 eminently entitled, the following extract from Dr. Bon-
 work, on American Education, will probably be ac-
 able to many of your readers. It may help to remind
 that as instruction from within doors should entirely
 precede domestic education—neither week day, nor
 day school instruction, should supplant parental su-
 vidence and personal control.

Yours'
 STON.

We are led to infer, that parental instruction was
 not in general communicated so much by lectures or
 lessons as by occasional conversation, whilst the pa-
 rents and children were at work together, in the field,
 or on a journey, or in the social moments of domes-
 tic converse; at the rising of the sun, and going down
 thereof.
 But since the degeneration (if it be one) naturally
 arises from the subject, and indeed belongs to it, let
 us for a moment try to fancy and to describe in what
 manner a Jewish sire probably communicated his in-
 structions. Imagine, then, to yourselves so venera-
 ble a man sitting in his house, with his infant charge
 around him. Taught by the law, induced by the customs
 or his country, and prompted by natural affection, in-
 stead of uninteresting (and sometimes perhaps improp-
 er) conversations which elsewhere engross these
 moments which to a good man are the happiest of
 any he passes, a Jewish father would be led to gra-
 tify the natural inquisitiveness of his rising family, by
 explaining to them the origin, the design, and the
 authority of all their feasts, rites, and institutions.
 Every public festival (like a parable or an allegory)
 carried with it its own peculiar moral or instruction;
 and was celebrated for the express purpose that it
 might be not only a memorial to the present gene-
 ration, but as it were a living monument to all pos-
 terity, of the mercies which it was instituted to com-
 memorate. And it was expressly enjoined, that the
 celebration of every feast, as well as of the passover,
 should be introduced with this preface: "Thou
 shalt show thy son in that day, saying, this is done
 because of that which the Lord did unto us." Aware
 how much more easily as well as effectually that
 kind of instruction which it was his object to impart
 is communicated through the medium, and with the
 aid of sensible and even visible imagery, imagine you
 see him binding round their arms, or their foreheads,
 phylacteries or frontlets, on which were written (See
 Exod. xiii. 2-10; Deut. vi. 4-9; xi. 13-21; xiii. 11-
 16) four passages of the law, commemorative of such
 interesting parts of their history as were best calcu-
 lated to impress them with ideas of the goodness of
 God; that, looking on these, they might remember
 the commandments of God, and do them. Imagine
 him dwelling on the endearing topic, the infinite mer-
 cies of God, and recounting them in the enraptured
 strains of the hundred and thirty-sixth Psalm; which
 psalm, if it was not originally composed for one of
 these parental lectures, is undoubtedly well adapted
 to such an occasion. Imagine, farther, that you hear
 such a father, with all the dignity of authority, and
 the earnestness of conviction, first singing (as was
 then the general mode of worship) the first stanza
 or portion of each verse or versicle alone in the
 manner of recitative; and his little congregation,
 trained by example as well as by precept to catch
 some portion of his piety and his ardor, joining in re-
 sponsive chorus, "For his mercy endureth for ever!"
 We know that some of the psalms were actually
 sung in some such manner: and I own I cannot
 figure to myself a way by which the two great pur-
 poses of historical instruction and national devotion
 could be more happily promoted than by such a
 scheme of family worship.
 Next, suppose him in the same little happy circle,
 walking by the way. Catching his ideas from the
 objects and imagery around him, (which most proba-
 bly were in general rural,) he would naturally direct
 his discourse to those topics. If he saw valleys (as
 in that country he often would) standing so thick with
 corn that they laughed and sang for joy, himself and
 his children might raise a choral song of praise to
 God who crowned the year with his goodness.

Struck with the astonishing fertility of the soil of
 Palestine, and reminded by their phylacteries of the
 passages of Scripture in which that happy circum-
 stance was celebrated, their hearts would be taught
 to glow with gratitude, that the lines had fallen un-
 to them in pleasant places, even in a land flowing
 with milk and honey, a land of hills and valleys, that
 drank (very different from Egypt!) water of the
 rain of heaven, a land which the Lord their God
 cared for, and upon which the eyes of the Lord were
 fixed from the beginning of the year even unto the
 end of the year. Nor could he well help pointing out
 to them its superiority over that land of Egypt
 whence they came out; where (by a difficult and
 troublesome husbandry) they sowed their land, and
 watered it with their feet, as a garden of herbs.
 At the lying down or rising up of our supposed
 Jewish sire, the inexhaustible goodness of God, who
 gave the sun to rule by day, and the moon and stars
 to rule by night, would still be the unvarying theme
 of every morning and evening hymn. Beginning at
 the creation, when the light was called day, and the
 darkness night, we may imagine him to have traced
 their own history in regular succession down to that
 night when the Lord passed through Egypt, that night
 of the Lord which, for that reason, was for ever to be
 much observed of Israel; and down to day when he
 smote the first-born of Egypt, unto the day when
 they departed out of Egypt, while God himself went
 before them to lead them the way, by day in a pillar
 of cloud, and by night in a pillar of fire. It is hard-
 ly possible to imagine an evening song more appo-
 site to their circumstances, more instructive, or more
 pleasing. And after such an evening sacrifice, they
 could not but lie down and rise up gratefully ac-
 knowledging how true it was (at least in their own
 case) that day unto day uttereth speech, and night
 unto night showeth knowledge.

State of Religion in Ireland.—A converted Roman
 Catholic priest, in a letter addressed to a clergyman
 at Durham, says:—"A movement in religion is at
 present in progress. The times are big with com-
 ing events. The Roman Catholic aristocracy are,
 almost to a man, disgusted with the conduct of their
 priests, and set little or no value on their ministry.
 This disgust is extending itself among all classes, and
 will in all probability, with the spread of knowledge
 and reflection, at no distant period pervade the whole
 kingdom, urged by the force of truth, have openly
 protested against the errors and abuses of Popery,
 and declared in favor of the Gospel. Two priests of the
 name of Grotty, [uncle and nephew.] have in conjunc-
 tion, established an *Independent Catholic Congregation*
 in the town of Birr, in the King's county. In all the
 cities Roman Catholics flock in crowds to hear Fro-
 testant sermons—quite a novel thing; and both in
 town and country many people, who never before
 troubled themselves on the subject, are beginning to
 make vital inquiries concerning religion. If due ad-
 vantage be taken of this critical state of things, the
 happiest results may be expected."—*Ibid.*

PREMEDITATION AND PRAYER.

Prayer is a part of religion so important, that every
 thing which can maintain its purity, or promote its use-
 fulness, deserves the most serious attention. That Chris-
 tians often pray without profit to themselves, or edifi-
 cations to others, is a fact which cannot be too deeply in-
 mented. For this many causes might be specified; but
 may not one of them be, the neglect of premeditation?
 CLARKE.

THE CHRISTIAN LIFE.

"Our conversation is in heaven."

When life around us gaily beams
A summer sky;
No cloud to dim youth's fairy dreams
Fast flitting by:
Then turn away from fading things,
That soon must die;
And join, on faith's aspiring wings,
The choir on high;
There, leaning on the Saviour's breast,
Partake in His eternal rest.

And when His love hath bid thee feel
Care's painful dart;
Still look to Him: His love can heal
The wounded heart.
Counting for Him, thy labours rest,
And treasures loss;
Sharing with Him, in union blest,
His painful cross:
Till treading in the path he trod,
'Thou meet Him on the mount of God.

Strangers and pilgrims! day by day,
We live as those
Whose thoughts from earth have passed away,
Its joys and woes;
Compell'd to linger for awhile
Afar from home;
Our solace Christ's approving smile,
Our rest, to come:
Our life, the life of man forgiven,
Who breathes on earth, but lives in heaven.

For the Colonial Churchman.

Messrs Editors,

Allow me to express the satisfaction I have found in perusing in your paper the religious experience and opinions of John Newcomb, and which I believe to be written in that plain and yet charitable style which unites the great properties of instructing, and reproving without giving offence except to those who are determined never to listen to the truth. I was also not a little pleased to see such a clear exposition of some of the most common historical events of our church's history, because, however, common they may be, so few in these days study them enough to understand them properly, and therefore many are so easily misled, and so long miserably perplexed about what every body ought to know as A. B. C.—At a time when the Christian world is so sadly divided, I have often wondered that the lay-members of the episcopal church do not take more interest in examining the distinctive tenets of the religious body which many prefer merely because they were born in it, or on account of some very superficial reasons.—It is evident that if they were better acquainted with the history, government, and doctrines of their church, so many of them would not be so careless about its prosperity as they seem to be, while they would be ever ready to give an account of their faith, and to disseminate abroad, among their divided friends, views and sentiments which are so commonly and so greatly misunderstood by them. Oh! may a genuine christian spirit spread more universally among us, and then, no doubt, all important questions will be attended to both by the Clergy and Laity. May the love of Christ constrain us, and then we shall most certainly love his church, and do all in our power to promote her interests, and extend her efficiency. It is clear that next to the salvation of souls, the unity and extension of the church occupied a place

in St. Paul's mind; and so it must ever be in those who follow him as he followed Christ. I would therefore sincerely thank the author of the articles I have alluded to for this noble zeal in imparting to others the benefits he has received from his patient and praise-worthy investigations and researches after the true church. I pray that his efforts may be blessed, and that many others, who like him are now "carried about by every wind of doctrine," may soon find the way to that "haven" which has proved to him so comfortable a retreat.

I am, Messrs. Editors,
Your's &c.

A CHURCHMAN.

Nov. 5th, 1840.

P. S.—Should the articles referred to above be printed in a pamphlet form, I would gladly take a number of copies for distribution.

ON FORMING AN IMPERFECT MORAL STANDARD.*

Pause, and consider your state. The law of God we have shown to be the true rule of life, and the Scriptures to be the only perfect revelation of it.—There it shines forth, holy, just, and good; the greater and minuter points of duty alike displayed in its illumination. There principle is directed, and thought controlled—precepts furnished for all the relations of human life, liable to none but wilful misinterpretation. If, instead of such, you have adopted an imperfect rule, what plea can you urge in self-vindication at the bar of eternal righteousness? What is the real worth of all the virtues in which you may have hitherto gloried? Is it too much to affirm that they are lighter than vanity.—constituting as they do, but a weak and miserable attempt at conforming to a false rule? No—

'The judge of all men owes them no regard.'

In the annals of our world, one, and the one only, character is found on which none could ever fix a stain: one only being is named who honoured and fulfilled the divine law. To do the will of his Heavenly Father was meat and drink to him; his nature was purity, and his practice perfection. He could challenge all the scrutiny of his enemies, and say, 'Which of you convinceth me of sin?' Such is the character on which eyes purer than to behold iniquity can look with satisfaction; such is the righteousness that will bear the test of the balance of the sanctuary. Such a righteousness we must be prepared to exhibit, if we would find acceptance with God.—There must be no flaw in our performances, no blemish in our characters, or they must be altogether worthless before Him. If sin be upon them, it is impossible they can in any measure commend us to his favour. Let us not be deceived. Is it by the opinions of the world, or by the principles of his own government, that God will direct the proceedings of the final judgment? No insufficient plea will there be admitted—no righteousness recognized, that does not exceed that of the moralists of the world; no performances approved that were never directed by the divine law; no excellences allowed, of which an Atheist may be capable. You may, by your public worth and private virtues, command the love and veneration of earthly society, yet be excluded from the society of Heaven as men who feared not God. Between a perfect righteousness and none, there can be no medium; an imperfect righteousness is a contradiction in terms. But such a one as you need is proposed for your acceptance—'Christ is the end of the law for righteousness to every one that believeth.' Invested with such a covering, our souls present no visible stain to the eye of divine justice. The Father beholds us in legal identity with the Son, and the beauty of the Lord is upon us. Over against the believer's name there was once a dark catalogue of transgression in the book of remembrance; but the recording angel has blotted it with the blood of the Lamb, and written in

* Selected for the Colonial Churchman, from a sermon on G. Matt. 23, by Rev. P. E. Butler.

its stead an everlasting righteousness. How it lightens an awakened conscience of her burden to realize this, and removes a weight off the penitent heart!

THE THEOLOGICAL INSTITUTION of the Episcopal Church of Scotland consists at present of a Chair of Divinity, and one of Church History, conjoined with what is termed the Bell Lecture. The founder of this lecture was the celebrated Dr. Bell, so well known from the connexion of his name with the Madras system of Education. The Right Rev. James Walker, D. D., Bishop of Edinburgh and Prime is Professor of Divinity, and the Right Rev. Michael Russell, LL. D., Bishop of Glasgow, and the author of the 'Connexion between Sacred and Profane History,' and of various other distinguished works of theology and general literature, unites the two Professorships of Church History and the Bell Lecture in his own person. The annual course commences on Monday (or on the Monday next after), the 11th of November, and continues to the end of March.—Church Magazine.

THE COLONIAL CHURCHMAN.

LANCENBURG, THURSDAY, DECEMBER 10, 1840.

BE READY!—We observed in a late No. of the New York Churchman, the sudden death of the Rev. Peter Williams, Rector of St. Philip's Church, New York—congregation of coloured people, and himself of the same race. He was in his usual health on the Saturday night.—The Bishop of New York preached an eloquent and impressive sermon on the occasion of his funeral, from which extracts were given in the Churchman. Ample testimony is borne by the Bishop to the worth of Mr. Williams as a faithful minister of Christ, and the beloved pastor of a numerous and interesting flock. A pleasing proof of the latter is given in a subsequent paper, which states that the next Sunday after the funeral, a gentleman passing through the church, between the services, found a large group collected together and listening with intense interest and evident feeling, to a person who was reading to them the published extracts from the Bishop's sermon. It is pleasing to observe how there, as well as in the West Indies and in our own Province, these members of the flock of Christ, though different in race and colour, are objects of the church's tender care, and regarded as one in Christ Jesus—fellow heirs of his purchased Redemption, and partakers of his precious promises of eternal life.

COMPLIMENTARY.—We perceive from the Churchman that the Rev. Mr. Bethune has lately received a very honorable testimonial to his worth in an address from his parishioners at Cobourg—and subsequently we have seen notice of the present of a plated tablet, with suitable inscription, from his brethren of the Clerical association, specially designed to manifest their sense of the value of his labours as Editor of the Church.

RELIGIOUS STATISTICS.—The following information collected with much trouble by the Committee of the Society for Propagating the Gospel in Foreign parts, is interesting:—

Christians,.....	260,000,000
Jews,.....	4,000,000
Mahomettans,.....	96,000,000
Idolaters of all sorts,.....	500,000,000

NOTICE.

All Persons having demands against the Colonial Churchman, are requested to present them to the Subscriber; and all those indebted to it, up to the end of December 1840, are desired to make payment to

LANCENBURG, Dec. 10th, 1840.

E. A. MOODY.

SERMON, preached at Trinity Church, St. John, N.B. 24th November, 1840—by the Rev. I.W.D. Gray.

We have been favoured lately with a copy of this discourse, from 1 Cor. xv. 1.—“Brethren! I declare unto you the Gospel which I preached unto you.” It was delivered after the return of the Rev. Author from his visit to England, and we believe, was printed at the desire of its attached parishioners.

It contains, as might be expected, a clear and forcible declaration of Gospel truths arranged under these heads, viz.—The Gospel in all its truth and certainty, in all its glorious discoveries—its high demands—and its transcendent privileges. Our readers, we are sure, will be pleased and edified with the following extracts:—

What is the gospel, brethren! as to its distinctive character? It is ‘glad tidings of salvation through Saviour.’ Salvation is its theme, full, free, everlasting salvation; the immortality of the soul, the resurrection and glorification of the body, the liberation of both from the chains of sin and sorrow, their renewal in the image of a holy God, and admission into his glorious presence above. This is the Gospel theme; and hence its Divine Author in unfolding this subject, is said to have “brought life and immortality to light through the Gospel,” and the Prophet, piercing through the veil of futurity, and catching a distant view of his ministry, exclaims, “How beautiful upon the mountains, are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings, of good, that publisheth salvation.” Observe, however, that the Gospel is not simply the tidings of salvation, but of salvation ‘through a Saviour;’ Redemption through a Redeemer; restoration to peace with God, to holiness and happiness, through a Mediator. This is the grand peculiarity of the Gospel. This is the great mystery, which prophecies intimated, types foreshadowed, Apostles preached, and angels desired to look unto, viz. that “God was in Christ reconciling the world unto himself; that there is no other name under Heaven whereby we can be saved; that He is the way, the truth, and the life, and that no man cometh unto the Father, but by Him.” It was, evidently, brethren, the chief design of Apostolic preaching and it is still the leading design of every faithful Minister of the Gospel, to preach Christ crucified, to exhibit the cross of Jesus as the only basis of the sinner’s hope to hold forth the incarnate suffering, glorified son of God, as the alone medium, through which we can obtain remission of sin, communion with God, spiritual assistance and eternal blessedness. Hence we hear from the Apostle the wise decision: “I determined not to know any thing among you, save Jesus Christ and him crucified;” and again, the noble declaration, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world.”

Nevertheless, brethren, it would be no Gospel to you or to me, unless the proclamation of its mercy came attended with its high demands. “The foundation of God; the corner stone which He has laid in Zion, standeth sure;” it is fixed, immutable and eternal; it is “a sure foundation; the whole superstructure of God’s temple can rest upon it, in perfect safety; time cannot weaken it, eternity cannot survive it, the powers of darkness cannot shake it; yet does the same voice which announces “the foundation of God standeth sure,” most emphatically add, “and let every one that nameth the name of Christ depart from iniquity.” The Grace of God, brethren, that bringeth salvation, hath appeared unto all men; why? for what purpose? with what design? “teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” Can we then come to you, brethren, with the Gospel’s peace, and not with the Gospel’s demands? Can we proclaim liberty to the captive, and omit to tell you of the law of liberty? Can we repeat to you the blessed words of Jesus,

“I will give to him that is athirst of the water of life freely,” but forget to add the solemn assurance, “no man without holiness shall see the Lord;” and the still more tremendous declaration, “the wicked shall be turned into Hell, and all the people that forget God?” We are “stewards,” brethren! “of the mysteries of God;” and “it is required in stewards that a man be found faithful,” but we should not be faithful, if we omitted these things; we should be unfaithful to God, unfaithful to you, unfaithful to ourselves; for while we were crying peace, peace, where there is no peace, and leaving sinners to perish for lack of knowledge, we should be dishonouring God, ruining your everlasting interests, and subjecting ourselves to the fearful sentence, “their blood will I require at your hands.”

It is a matter of peculiar joy, however, to reflect, that while there are demands and threatenings, which cannot be omitted or softened, out of respect for man, there are promises, “exceeding great and precious promises,” which must not be obscured or withheld, from any mistrust of God. The Gospel must be proclaimed, with all its transcendent privileges. Is it a privilege, brethren, to have our sins forgiven? “Being justified by faith, we have peace with God.” Is it a privilege to hold communion with our Maker and Redeemer? “Our fellowship is with the father and with his son Jesus Christ.” Is it a privilege to have God’s spirit dwelling in us? “Our bodies are the temples of the Holy Ghost.” Is it a privilege to have adequate assistance for the discharge of our duty? “My grace,” says the Redeemer, “is sufficient for you.” Is it a privilege to have constant access to God in prayer, to know that our petitions shall be answered? “We may come with boldness to the throne of grace,” and “this is the confidence that we have in Him, that if we ask any thing according to His will he heareth us.” Or, lastly, is it a privilege to look beyond the precincts of the tomb, to lift up our eyes above the polluted scenes of this world, to those everlasting Hills where the God of glory reigns, and the innumerable company of bright and blessed spirits exult under the light of his countenance? “we are begotten again to a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation.” These, brethren! are blessed privileges; and they are all included in the gospel grant. They form a part of our message to sinners, and they are to be preached to you, in all their freeness, without the slightest reserve or hesitation, as if they were too great for God to impart, or too sacred for man to aspire to.

We cannot avoid adding the concluding application.

Then, brethren, put the question to your own hearts; how stands the case with you in this particular? You have had this Gospel preached to you; have you received it? received not merely as a matter of theory, but of heartfelt experience? received it into the honest and good heart, which under the dew of the divine blessing, can afford it both depth and nourishment, and protection? I beg of you, brethren, and affectionately entreat you to examine yourselves faithfully in this matter. Do not refuse the investigation. Do not defer it. You are hastening onward to the bar of God. A single year makes many changes among us. Some faces that I have been familiar with a twelvemonth ago, are no longer to be recognised amongst you. Where are they, brethren? Where you will shortly be—at the bar of Heaven. Oh! how happy will it be for you then, if you have listened to the Gospel message; listened to it, I mean, with effect. Upon this simple point your destiny through countless ages will depend. There can be no change, no evasion, no substitution of any thing else as an equivalent for this. You may be regular in attending upon forms, and correct and amiable in the eyes of the world; but the word of inspiration must stand. “If our Gospel be hid, it is hid to them that are lost.” He that hath the Son hath life, and he that hath

not the Son of God hath not life, but the wrath of God abideth in him.”

No doubt, my brethren, some of you have received these truths, but can it, can be said of you that they are “the Gospel wherein ye stand?” i. e. in which you are fixed, established, stable? Have you no doubts or misgivings upon these points? Have no changes taken place in your hearts within the last few months? Are there none who were once zealous for God, but are now cold and lukewarm?—None who were once devoted to Christ, but who are now looking back upon the world? Alas! my brethren, lukewarmness cannot make you happy. The world cannot make you happy. It is the Gospel and the Gospel alone, received in its truth, understood in its discoveries, bowed to in its demands, enjoyed in its privileges, that can confer upon you this precious privilege. May the Lord of Heaven impress you with this conviction, and lead you to take your stand for time and for eternity upon that word of the living God, which like its glorious author, shall live and abide for ever.

It is that word, my brethren, and that word alone, which in renewing among you the exercise of my ministry, I desire to make as my guide and counsellor. May God enable me, on all occasions, to speak in simplicity the truth, as it is in Jesus and you to receive in faith, that engrafted word, which is able to save your souls! Amen.

Annapolis, Nov. 23, 1840.

Dear Sirs,

I beg leave to forward you for publication, a copy of the letter with which the Deed for the land on which the church at Dalhousie stands, was accompanied. Testimonials of personal affection must always be highly gratifying to every clergyman; but he acknowledges, with no less interest, whatever efforts are made for the permanent establishment and improvement of that Church which he regards as “the pillar and ground of the truth.”

Your obedient servant,

EDWIN GILPIN.

To the Editors of the Colonial Churchman.

Annapolis, 30th March, 1840.

My dear Sir,

Permit me to hand you the accompanying Plan and Deed of the lot of land on which the Dalhousie church now stands, which from the apprehension that its original extent might be too limited for the convenience of the congregation; and from the probability that the lot to which it originally belonged, might get into the hands of a person unfriendly to the Church, I have increased to the extent of one acre, two roods, and six perches. Allow me to assure you, (that it affords me much pleasure to be enabled thus to contribute my feeble aid to the all-important purposes of true religion, and that the scion which you have planted in the wilderness, may long flourish under your ministering influence.

I am with much respect, your most obt. servt.

(Signed)

JAMES GRAY.

To the Rev. E. Gilpin,

DIED.

At LaHave, on Friday last, Mrs. Mary Hickey, aged 80 years, relict of the late Mr. Hickey, teacher at Lunenburg.

SAFETY OF THE CHURCH.

All things shall pass away! The glorious earth,
Studded with lofty mountains, must dissolve
And melt into oblivion:—its towers,
Its lofty palaces, and battlements,
Its shining temples,—all must feel the shock
Of the last trumpet's blast, and at the sound
Fall into dust.

The ever restless, wide, unbounded sea,
Rolling in awful majesty its waves,
Its sparkling coral caves—the tomb
Of many a shipwrecked mariner. Its spoils
Of treasure, sucked into its greedy depths—
Shall be no more—when the dread oath is sworn,
“Time now must end!”

The glorious firmament above—the sun
The moon,—the hosts of glittering stars,
Which sang enraptured at creation's dawn
The praises of their king,—obedient still
To His Almighty word, fall from their spheres,
Lo! from the East appears a brighter light,
Eclipsing all.

Earth, sea, and sky must perish,—but God's church
Shall never see destruction. CHRIST appears
Her Pilot in the storm. Guided by Him,
Though on creation the last tempest beat,
Safely she holds her course,—and in the sea
Of fiery glass, spreading before God's throne,
Rests peacefully.

Mihway.

THE DIVINE GOVERNMENT OF THE CHURCH.

The Church being a society of which Christ is the head, from whom alone all the benefits belonging to it are derived, the appointment of the governors, together with the rules and orders by which this society is to be managed and directed, must originate with, and receive its sanction from him. For man, merely as a man, can claim no rule over his fellow-creatures. Government, therefore, whether in church or state, must look to that supreme Disposer, from whom all power is derived; by whose authority alone the validity of its exertions can be established. The reason of the thing, in this case, we shall find upon inquiry to be confirmed by the history of facts.

When our Saviour, after his resurrection, proceeded to the regular establishment of his Church upon earth, he appointed the eleven principal disciples, or Apostles as they are called by way of distinction, to meet him in a mountain in Galilee, for the purpose of delivering his commission and directions to them on that subject. “Then the eleven disciples (we read) went away into Galilee, into a mountain, where Jesus had appointed them. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach (or make disciples in) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world.” Matt. xxviii. 18.

It is to be observed, that our Saviour's disciples at this time exceeded the number of five hundred.—After his resurrection, St. Paul tells us, that “he was seen of above five hundred brethren at once.” But our Saviour did not deliver the commission for administering the sacraments of his Church to his disciples at large, but only to his eleven Apostles; and to them not by accident, but, it should seem, by express design; and in consequence of a particular appointment to meet him for that purpose.

Now the granting a commission manifestly implies, that none but those to whom it has been delivered,

have authority to act in that business for which the commission has been granted. Was it otherwise, the commission would be an useless form. Christ, therefore, by making choice only of eleven out of the whole number of his disciples, intended, it is presumed, that the business which he authorized them to do, should not be performed by every one that might think proper to take upon him to execute it.

It is remarked further, that the tenor of the commission delivered to the Apostles seems purposely calculated to provide against, and thereby to render unnecessary, all self-constituted authority in the church. “As my Father has sent me,” said Christ, “so send I you,” &c. According to the common import of which words, as well as the received sense of them in the Catholic Church, our Saviour is to be understood as if he had said, “with the same power and authority that my Father sent me into the world, to constitute and govern my Church, I send you and your successors, for the further advancement of the same divine purpose; and lo! my Spirit shall accompany the regular administration of the office to the end of the world. As therefore, in consequence of the mission which I have received from my Father I send you, so, by virtue of the mission received from me, you have authority to send others, for the purpose of carrying on, and perpetuating, the plan which I have set on foot in the world, by a regular administration of the affairs of my kingdom, to the end of time.”

But, it may be said, although this commission, delivered to the Apostles, stamps a distinction upon their character, and evidently invests them with a particular office and authority; yet it does not furnish sufficient light, by which to determine the precise constitution of the Christian Church. It certainly does not; and was there no other light vouchsafed to us on this subject, we should not speak so decidedly upon it, as we now feel ourselves authorized to do.

But, perhaps, more information may be expected in this case than the Bible was designed to furnish. Divine revelation, it is to be observed, was not meant to gratify the curiosity, but to furnish information sufficient to establish the faith and govern the practice of the Christian professor. It is not to be supposed, that in the short history given by the Apostles, one thousandth part of the doctrine, or instruction, delivered by our Saviour to his disciples, could be recorded. St. John makes use of a strong expression, where he says, that “if all things which Jesus did should be written, every one, the world itself could not contain the books that should be written;” thereby giving us to understand, that the histories written by the Apostles furnish but a very short abstract of our Saviour's life and conversation; by no means sufficient to qualify the reader to form a minute and circumstantial judgment, with respect to any particular transaction recorded.

Upon the subject before us, for instance, we have no information but what is derived from the mere recital of the fact, that our Saviour did, after his resurrection, deliver a commission to his eleven disciples, relative to the government of his Church. The manner in which this commission was to be carried into effect, is to be ascertained by the subsequent practice of the Apostles; which doubtless conformed to the direction they had received from their divine Master. For it is not to be supposed that our Saviour would fail to accompany the delivery of so important a commission, with all the information necessary for the parties intrusted with it. Indeed, it should seem as if this was one of the principal objects our Saviour had in view, in remaining so long upon earth after his resurrection; since we are expressly told, that he, employed that time, in speaking of the things “pertaining to the kingdom of God.” Acts i. 3. If the Apostles have not recorded the directions which accompanied the delivery of their commission, we are not from thence warranted to conclude that no directions were given; but, that they were judged unnecessary to be particularized; for this reason, it may be, because the government of the Christian Church was to correspond with that of the Jewish.

For the Jewish and Christian Church are to be considered, not so much different establishments, as editions, if we may so say, of the same Church (God, the former constituting as it were the ground plan, upon which the latter has been built.

Indeed, as the economy of man's salvation forms one complete whole, it is but to be expected that there should be an uniformity in its several parts: although the modern Christian, by confining his attention to one particular part of the divine dispensation, thereby unqualified to trace the resemblance between them.

If God then thought proper, himself to regulate the service of the Jewish Church, by the express appointment of those who were to bear office in it, it is reasonable to suppose, that he would adopt a similar plan in the Christian church. Nor is it to be imagined, that he who did all things with regularity and order; who in his own person paid a delicate regard to the ordinances of the old dispensation, which were to be done away; should leave the affairs of his new Church only in an irregular and disorderly condition.

The history of the Christian church proves that he has not done so; it being taken for granted, that the practice of the Apostles, in the execution of their commission, will be admitted as authority sufficient to establish this fact. The Apostles, we are told, do not enter upon the discharge of their commission, if they had received the promise of the Father in the gift of the Holy Ghost. “They were commanded to tarry in Jerusalem till they were indued with the power from on high.” Luke xxiv. 49. What form of government, therefore, the Apostles agreed to establish in the church, if not expressly communicated to them by Christ in person, must be considered as established under the direction of the Holy Spirit.

Thus, apostolical practice, with respect to the government of the church, well ascertained, must in this matter be equivalent to apostolical precept with respect to the doctrine of it; because the Holy Spirit, by whom the Apostles were directed, and whose office it was to teach them all things necessary to the well-being of the Christian church, would not lead them into error in one case more than in the other.

What that form of government was, we shall be at no loss to determine, if we are disposed to inquire fairly into the subject. Indeed, the constitution of the Christian church, as established by the Apostles, may be considered to be sufficiently notorious, from their writings, to render particular proof on the subject unnecessary.—N. Y. Churchman.

JOHN WESLEY AND THE OXFORD TRACTS.

A writer in the British Magazine gives the following quotation from No. 76 of the Tracts for the Times:

“By baptismal regeneration is meant, first, that the sacrament of baptism is not a mere sign or promise, but actually a means of grace, an instrument by which, when rightly received, the soul is admitted to the benefit of Christ's atonement, such as the forgiveness of sin, original and actual, reconciliation to God, a new nature, adoption, citizenship in Christ's kingdom, and the inheritance of heaven, i. e., regeneration.”

And quietly requests his readers to compare with it the subjoined extracts from the works of the Rev. John Wesley:

BAPTISM, &c.

“It is the initiatory sacrament, which enters us into covenant with God,” [Works, vol. xiii. p. 395, edition of 1812, in 16 volumes.] “What are the benefits we receive by baptism is the next point to be considered; the first of these is the washing away the guilt of original sin, by the application of the merits of Christ's death,” [p. 398] “Baptism, the ordinary instrument of our justification,” [399.] “By baptism we are admitted into the Church, and consequently made members of Christ, its head,” [p. 400.] “By baptism we are made the children of God. And this regeneration, which our Church in so many

LITERATURE.

A CALL TO UNION, on the principles of the English Reformation—a Visitation sermon by *W. F. Hook*, D.D. Vicar of Leeds, and Chaplain in ordinary to the Queen.

[There are few of our readers who have not heard of the distinguished divine above mentioned, whose sermon before the Queen a few years since, created so great a sensation, and passed with unexampled rapidity through so many editions in England and America. The publication now noticed, has also perhaps been in the hands of some of our readers, bearing as it does the date 1838.—As its name imports, it is on the subject of "Union," and a call to its exercise on sound principles, by the Clergy of the church, among whom the Demon of confusion is desirous to sow the seeds of discord, that his own kingdom may stand, and that of the Gospel fall.—The sermon itself, although a lucid and powerful statement of the principles bearing upon the subject, is yet outdone in bulk and interest and importance, by the copious notes attached to it, extending over four times the number of pages in the text. From these we shall offer our readers a few extracts; and as the Reverend author has been held up in this country to public odium as an abettor of Popery in connexion with certain celebrated productions called the OXFORD TRACTS, we think it but fair to begin with his remarks on the subject of these.]

The spirit of deference to the authoritative decisions of the Church of England was in his latter years encouraged by Mr. Wilberforce, when that highly-gifted, amiable, and pious man had become virtually the leader of the 'Evangelical' party: and at length the moderate of that party were found to be disputing with those who professedly adhered to the principles of the English Reformers and the Catholic church, which had been consistently maintained by such men as Jones of Nayland, Bishop Horne, and their successors, merely about words. At such a time, when all parties, having admitted that Church principles ought to be carried out and uniformly acted upon, were led to inquire, 'what are Church principles? is any party acting consistently upon them?'—at such a time, the celebrated Oxford Tracts made their appearance. The reputed writers of the Tracts were men of ardent piety, who had been attached to the 'Evangelical' school, and it was among the young men who had been educated in that school that they created a strong sensation. Hence, perhaps, the bitterness with which they are assailed by some of the older partisans of that section in the Church. To those who, like the present writer, had been educated strictly in the principles of the English Reformation, and belonged to the old orthodox school, they brought forward nothing new; and though we may have demurred to some of their opinions, and have thought that, in some things, they are in an extreme, we rejoiced to see right principles advocated in a manner so decided, and in a spirit so truly Christian. Against some of the pious opinions supported in these Tracts, objections may occasionally be raised, for perfect coincidence of opinion is not to be expected. I do not, myself, accord with all the opinions expressed in them, or always admit the deduction attempted to be drawn from the principles on which we are agreed. I think, too, that while manfully vindicating the principles of the English Reformation, in their fear lest they should appear to respect persons too highly, the writers of the Tracts do not appreciate highly enough the character of some of our leading Reformers, or make due allowance for the difficulties in which they were placed. I mention these things rather, since I am sure the writers in question have no wish to form a party; they have no wish to check freedom of opinion within the boundaries prescribed by the Church;—their object is only to imbue the public mind with these Catholic principles by the

'Moses preached at large, how his law draws each part to ease another, and every one draws to Christ; that the moral law teaches what is to be done and withal that men cannot do it; for he sheweth, that the holiest of their men, and their services, received sanctity, not from themselves, but from other: so the priest was sanctified by his garments, and the sacrifices by the altar.'

Selected for the Colonial Churchman.

ANECDOTE OF THE DUKE DE CASES.

The duke de Cases, the French ambassador at the British Court, in answer to an inquiry about the books used in England, gave the following reply—'His Grace the Duke of Rochefoucault has requested me to bring him copies of the books used in England for the use of the poor. I have made diligent inquiries on the subject, and shall conclude them by presenting him with the Bible, which supplies all the moral wants of a country, of whose national religion it forms the basis, and of whose political institutions it is the safeguard and surest guarantee.'

THE IDLER.

The Idler's like a watch without its hands,
As useless when it goes, as when it stands.

Child's Companion.

The first protestant Church erected in Italy was opened in Leghorn, on the 28th of June, when a sermon was preached by the Rev. S. J. Gambier.—*N. Y. Churchman.*

Scotland.—There has been for some time in agitation amongst the influential members of the Episcopal Church of Scotland, a plan for erecting an Episcopal college in Edinburgh, where a course of study similar to that pursued in the English universities will be adopted. At a convocation of the Bishops, which was held there lately, the subject was taken into consideration, and measures, we believe, are now in progress for the establishment of an institution which cannot fail of diffusing amongst the numerous and increasing body of Episcopalians in Scotland, more accurate knowledge of the principles of the Apostolic Church to which they belong.—*Ibid.*

TO MOTHERS.

A few years ago, some gentlemen who were associated in preparing for the ministry, felt interested in ascertaining what proportion of their number had pious mothers.—They were greatly surprised and delighted in finding that, out of one hundred and twenty students, more than a hundred had been carried by a mother's prayers, and directed by a mother's counsels, to the Saviour. Though some of these had broken away from all the restraints of home, and, like the prodigal, had wandered in sin and sorrow, yet they could not forget the impressions of childhood, and were eventually brought to the Saviour, to be a mother's joy and blessing.—*Abbott.*

Satan, in Scripture, is called a "prince" and a "god." But as a "prince" he is an usurper, and as a deity an idol. He is a prince without right, and a god without divinity.

On a Christian's duty in these eventful times.—Ours is a period of no common kind. The path of duty to a Christian is now unusually difficult. It seems to me, however, to be comprehended in two words—BE QUIET AND TRUSTFUL. The precept is short, but the application of it requires much grace and wisdom.—*Cecil.*

ces ascribes to baptism, is more than barely being admitted into the Church—being 'grafted into the body of Christ's Church, we are made the children of God by adoption and grace.' "By water, then, a means—the water of baptism—we are regenerated or born again, whence it is also called by the apostle 'the washing of regeneration;' our Church, therefore, ascribes no greater virtue to baptism than what himself has done; nor does she ascribe it to outward washing, but to the inward grace, which shed thereto makes a sacrament; herein a principle of grace is infused which will not be wholly taken away unless we quench the Holy Spirit of God by continued wickedness," [400-1.] "In the ordinary way there is no other means of entering into the Church or into heaven," [401.] "Christ came to regenerate all persons by himself; all who by him are regenerated unto God—infants," &c. [Irenæus, quoted in a tract on infant baptism, extracted by Mr. Wesley from a larger work by some other writer,] vol. p. 420. "The word regeneration is the name of baptism," [Clemens Alexandrinus, p. 400.] To these are also added the following further extracts from Mr. Wesley respecting the Lord's Supper Ordination:

THE LORD'S SUPPER, ORDINATION, &c.

We believe there is, and always was, in every Christian church, whether dependant on the Bishop of Rome or not, an outward priesthood ordained by Christ, and an outward sacrifice offered thereby by men authorized to act as ambassadors of Christ and stewards of the mysteries of God. On what grounds do you believe Christ has abolished the priesthood or sacrifice?" "We believe that the lawful order of ministers is not only authorized by its apostolical institution, but also by the written word," [Wesley's Journeys, vol. i. p. 514, edition 1747.] "We believe it would not be lawful for us to presume if we had not a commission from the bishops, whom we apprehend to be in succession from the apostles," [Ibid.] "I call upon you to prove, that the sacrifice of the eucharist is the sacrifice of the body of Christ was an abuse," [Letter to Middleton, Works, vol. xii p. 178, edition 1812.] "The esteeming the writings of the three first centuries, not equally authoritative, but next to, the scriptures, never carried any man yet into dangerous errors, nor probably ever will; but it hath brought many out of dangerous errors, and particularly out of the errors of popery," [1812]

REMARKS ON THE TRANSFIGURATION.*

Christ is now in glory between the two greatest thieves, but ere long shall be in infamy between two notorious thieves.

There are two mysteries that bear record in heaven concerning God, and shew his incomprehensibility and wisdom; and these are, the mystery of the Trinity, and the mystery of the Incarnation; the union of persons, but not the distinction of natures, in the divine essence: and the distinction of natures, but not the distinction of persons, in the Redeemer. The mystery of these truths can no one attain fully to know, till he attain salvation; but the mystery of these mysteries must every one fully believe, believes to be saved.

There are also two mysteries that bear record on earth, or concerning man, and shew God's justice and mercy; and those are, the mystery of the resurrection, and the mystery of his glorification, or the re-uniting of the Body, once corrupted, to the corruptible again to the soul, and the knitting of the corporal substance of the body spiritually into God. I may say, also, of these truths can no one attain fully to know, till he attain salvation; but the truth of these mysteries must every one fully believe, that believes to be saved.

By the Rev. Dr. Lightfoot, A. D. 1650.

maintenance of which the English Reformation was gloriously distinguished. This cannot be done, unless on those principles opinions are formed, and from them conclusions drawn; and at the very time that we may combat a particular opinion, if we admit the truth of the principle on which it was built, we only confirm the principle, and impress it more deeply on men's minds. I am not one of those who would say, 'Read the Oxford Tracts, and take for granted every opinion there expressed,' but I am one of those who would say, 'Read and digest those Tracts well, and you will have imbibed principles which will enable you to judge of opinions.' Their popularity will increase, since their arguments are not answered or their statements refuted:—they are opposed simply by railing. And those who judge of such things only by second-hand reports, and gibbled quotations, and anonymous misrepresentations in newspapers, will, of course rail on.* May the day come when they may be awakened to a sense of the danger of thus violating the golden rule of charity! In the meantime, the wise, the candid, those who are not the mere partisans of religion, but really religious, will themselves read the Tracts,—and if they do read they will commend. They may censure particular opinions, but they will commend the whole. At all events, the Scriptural Christian will be prejudiced in favour of the writers of the Oxford Tracts, on seeing the fruits of the Spirit beautifully exhibited in their conduct, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness; it would be well, indeed, if their assailants, in various magazines and newspapers, would remember of what emulations, wrath, strife, seditions, are the signs. The temper manifested by their opponents is as impolitic as it is too often profane.—Fully aware that it is not by reviling again, that they are to maintain the cause of a reviled and crucified Master; fully aware that it is not by well-doing that they are 'to put to silence the ignorance of foolish men,' the writers of the Oxford Tracts, when assailed as 'popish fanatics,' &c. when their doctrines, instead of being refuted, are declaimed against as figments of the darkest ages of Papal superstition, &c. calmly reply, 'Brave words, surely. Well and good, take your fill of them, since you choose them for your portion. It does but make our spirits richer and hopefully to be thus encountered. Never were such words on one side, but deeds were on the other. We know our place and our fortunes; to give a witness and to be contemned; to be ill-used and to succeed. Such is the law which God has annexed to the promulgation of the truth; its preachers suffer, but its cause prevails. Be it so. Joyfully we will consent to this compact. And the more you attack us personally, the more, for the very women's sake, we will exult in it.'

REV. C. SIMON ON REGENERATION.

'In the baptismal service, we thank God for having regenerated the baptized infant by his Holy Spirit. Now from hence it appears that in the opinion of our Reformers, regeneration and remission of sins did accompany baptism. But in what sense did they hold this sentiment? Did they maintain that there was no need for the seed then sown in the heart of the baptized person to grow up and to bring forth fruit; or

* Perhaps there never was devised, by men who professed to call themselves Christians, a system of attack more wicked than that which is adopted by many who assail these Tracts. Of the persons who are supposed to write them, lies the most ridiculous are invented, industriously circulated, and willingly believed. And when an attempt is made to refute the Tracts themselves, false extracts are made, and they are represented as asserting the very errors which they, in express words, reprobate! This is actually done by men who not only call themselves Christians, but profess to be of the strictest sect of our religion. To those who consult the Tracts to verify the quotations, the inference is obvious: lies would not be told unless it were impossible to substantiate the accusation by telling the truth. It would be well, indeed, if our brethren would remember that to speak falsely, even for religion, is both popish and unscriptural.

that he could be saved in any other way than by a progressive renovation of his soul after the divine image? Had they asserted any such doctrine as that, it would have been impossible for any enlightened person to concur with them. But nothing can be conceived more repugnant to their sentiments than such an idea as this; so far from harbouring such a thought, they have, and that too in this very prayer, taught us to look to God for that total change both of heart and life which long since their days has begun to be expressed by the term regeneration. After thanking God for regenerating the infant by his Holy Spirit we are taught to pray 'that he being dead unto sin and living unto righteousness may crucify the old man, and utterly abolish the whole body of sin,' and then declaring the total change to be the necessary mean of his obtaining salvation, we add, 'so that finally with the residue of the holy Church he may be an inheritor of thine everlasting kingdom.' Is there (I would ask) any person that can require more than this? or does God in his word require more? There are two things to be noticed in reference to this subject. Now the term regeneration and the thing. The term occurs but twice in the Scriptures; in one place it refers to Baptism, and is distinguished for the renewing of the Holy Ghost; which, however, is represented as attended on it: and in the other place it has a total distinct meaning unconnected with the subject. Now the term they use as the Scriptures uses it, and the thing they require as strongly as any person can require it. They do not give us any reason to imagine that an adult person can be saved without experiencing all that modern divines [*Ultra protestant divines*] have included the term regeneration; on the contrary, they do both there and in the Liturgy insist upon a radical change of both heart and life. Here, then, the only question is not 'Whether a baptized person can be saved by that ordinance without sanctification,' but whether God does always accompany the sign with the thing signified? Here is certainly room for difference of opinion; but it cannot be positively decided in the negative, because we cannot know or even judge respecting it in any case whatever except by the fruits that follow: and therefore in all fairness it may be considered only an appeal, as he ought to do, to the holy Scriptures; they certainly do, in a very remarkable way, accord with the expressions in our Liturgy. St. Paul says, 'By one Spirit we are ALL baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been ALL made to drink into one Spirit.' And this he says of all the visible members of Christ's Body, (1 Cor. xii. 13, 27.)—Again, speaking of the whole nation of Israel, infants as well as adults, he says, 'They were all baptized unto Moses in the cloud and in the sea; and did ALL eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that rock was Christ.' (1 Cor. x. 1, 4.) Yet, behold, in the very next verse he tells us that, 'with many of them God was displeased, and overthrew them in the wilderness.' In another place he speaks yet more strongly still: 'as many of you,' says he, 'as are baptized into Christ, have put on Christ.' Here we see what is meant by the expression 'baptized into Christ:' it is precisely the same expression as that before mentioned of the Israelites being 'baptized unto Moses:' the preposition *eis* is used in both places; it includes all that had been initiated into his religion by the rite of baptism; and of them UNIVERSALLY does the Apostle say, 'they have put on Christ.' Now I ask, have not the persons who scruple the use of that prayer in the baptismal service equal reason to scruple the use of these different expressions?

'Again—St. Peter says, 'Repent and be Baptized every one of you for the remission of sins'—(Acts, ii. 38, 39.) And in another place, 'Baptism doth now save us.—(1 Pet. iii. 21.) And speaking elsewhere of Baptized persons who were unfruitful in the knowledge of our Lord Jesus Christ, he says, 'He hath forgotten that he was purged from his old sins.—(2 Pet. i. 9.) Does not this very strongly countenance the

IDEA WHICH OUR REFORMERS ENTERTAINED, THAT THE REMISSION OF OUR SINS, AND THE REGENERATION OF OUR SOULS, IS ATTENDANT ON THE BAPTISMAL RITE? Perhaps it will be said that the inspired writers speak of persons who had been Baptized at an adult age, but if they did so in some places, they certainly did not in others; and where they did not, they may be understood as comprehending all, whether infants or adults; and therefore the language of our Liturgy which is not a whit stronger than theirs, may be subscribed and used without any just occasion of offence.

'Let me, then, speak the truth before God: though I am no Arminian, I do think the refinements of Calvin have done great harm in the Church; they have drawn multitudes from the plain and popular way of speaking by the inspired writers, and have made them unreasonably and unscripturally squeamish in their mode of expression; and I conceive that the less added to any person is to systematic accuracy, the more will he approve the views of our Reformers. I do not mean, however, to say that a slight alteration in two or three instances would not be an improvement, since it would take off a burthen from many minds, and supersede the necessity of laboured explanations: but I do mean to say that there is no such objection to these expressions as to deter any conscientious person from giving his unfeigned assent and consent to the Liturgy altogether, or from using the particular expressions which we have been endeavoring to explain.'—*Simon's Works*, vol. ii. p. 259.

BISHOP RETHELL ON THE SAME SUBJECT.

'Regeneration is the joint work of water and Spirit, or to speak more properly, of the Spirit; renovation is the joint work of the Spirit and man. Regeneration comes only once in or through Baptism. Renovation exists before, in, and after Baptism, and may be often repeated. Regeneration being a single act, can have no parts, and is incapable of increase. Renovation is in its very nature progressive. Regeneration, though suspended as to its effects and benefits, cannot be totally lost in present life. Renovation may be often repeated, and may be totally lost.'

Afterwards he illustrates this doctrine by applying it to four separate cases.

'1. Grown persons coming to Baptism properly qualified receive at once the grace of Regeneration; but however well prepared, they are not regenerated without Baptism. Afterwards renovation grows more and more within them by the indwelling of Spirit.

'2. As to infants, their innocence and incapacity are to them instead of repentance, which they do want, and of actual faith, which they cannot be and they are capable of being born again, and adopted by God, because they bring no obstacle. They stipulate, and the Holy Spirit translates them out of a state of nature into a state of grace, favour, and acceptance. In their case, regeneration precedes and renovation follows after, and they are the temple of the Spirit, till they defile themselves with sin.

'3. As to those who fall off after regeneration, the covenant state abides, but without any saving effect because without present renovation; but this state may be repaired and recovered by repentance.

'4. With respect to those who receive Baptism in a state of hypocrisy or impenitency, though the Sacrament can only increase their condemnation, pardon and grace are conditionally made over to them, and the saving virtue of regeneration, which hitherto been suspended, takes effect when they repent and unfeignedly believe the gospel.

'This clear statement of the learned author contains an accurate representation of the grace conferred, and the change which takes place in Baptism; and this is what is meant by those Divines who maintain that regeneration is, in strict sense of the word, the inward and spiritual grace of Baptism. I identify, if I may so express myself, of Baptism

generation, is a doctrine which manifestly pervades the writings of the Fathers. It is moreover evident that they did not imagine that Baptism produces any effect in adults without faith and repentance, in other words, without some previous renewal of the inward frame. Nor do they appear to have supposed any positive or active renewal of the soul takes place in infants. Hence it follows that they must have maintained this distinction between regeneration and renovation or conversion, which, in the present day, has been styled, by a strange fatality, a novel discovery. Sufficient proofs, however, of a positive kind may be collected from their own writings, that they maintained this distinction."—*Bp. Bellamy, Regeneration, pp, 14, 16.*

the same moment; and the wrangling it occasions is intolerable.' 'Go in, my dear sir,' said the bishop, 'and request your ministers to come to me.' 'I dare not make the attempt,' replied the elder; 'it will do no good, and the people will only be the more irritated.' 'But you know, my good friend, that on this day I have a regular appointment here,' said the bishop, 'I do,' replied the elder; 'but they are not in a state of mind to permit you to fulfil it. However, if you insist upon it, will go.'

may come to his eternal joy, through Jesus Christ our Lord.' Having thus concluded the absolution, he added, 'Again let this whole assembly prostrate themselves before God, and unite with me in repeating the Lord's prayer.' He was instantly obeyed, and thousands of voices were heard uttering this short and comprehensive petition. After it was ended, assisted by the responses of the ministers, the bishop continued the service, according to the rubric, interspersing it with short and earnest exhortations, and occasionally with a few words explanatory of its meaning. At its conclusion, he ascended the pulpit, and, in a plain, affectionate, and faithful manner, preached to the assembled multitude on the iniquity of their conduct, and on the duty of unity and Christian love, finishing with most earnestly exhorting every individual to immediate repentance and faith in the Lord Jesus Christ. During this discourse, the most profound stillness reigned throughout the whole assembly, except when interrupted by the sobs and half-suppressed groans of the deeply-affected audience.

BISHOP CHASE AT A PROTRACTED MEETING.*

While in Michigan, Bishop Chase was accustomed to the Lord's day, to officiate alternately at three or four places, all of which were within twenty miles of his own residence. At one of these places, several denominations of Christians, varying in their articles of faith and modes of worship, agreed to unite in a protracted meeting. While this meeting was in progress, the Sabbath arrived on which, agreeable to appointment, the bishop was to officiate at this village. He had heard that the people were all engaged in special religious services, and his family entreated him to remain at home. 'What!' said he, 'shall I omit to fulfil a positive engagement? No one from the village has requested me to do so; it is, therefore, my duty to go; and I beg you will say no more about it, but have the horses immediately harnessed, and when the carriage is brought to the door, place in it a large bundle of prayer books.' 'Prayer books, father!' exclaimed one of his sons, 'what will they do with them? There are already a sufficient number at the church for those who statelyly worship here, and no one else will look into them.' 'Do as I bid you, my son,' replied the bishop; 'have every one in readiness as soon as possible, and the family prepared to take their seats in the carriage.' 'Must we also accompany you, father?' said the young man. 'Will you not, at least, permit us to remain at home?' 'No,' replied the bishop; 'it is highly proper that you should go with me.' The bishop's decided manner, and the young man's habit of obedience, soon silenced every objection, and in a short time the whole family were on their way to the village.

Pale with fear, the good man returned to the church, and, in about fifteen or twenty minutes, came back accompanied by the ministers, who all earnestly besought the bishop to alight, and address the congregation. 'If I address the congregation,' said the bishop, 'I must first perform the devotional part of our service, according to the rubrics.' 'We should be perfectly willing,' they replied, 'if we did not fear that our ignorance of your prayer book would render it nothing but a scene of confusion.' 'I will make you acquainted with it,' said the bishop. Unto the bundle, my son, and hand the prayer book to me.' The prayer books were soon produced, and, in a short time, the whole service was so far explained to the ministers, that they were enabled intelligently to join in it. Thus prepared, the whole party entered the church. A perfect stillness prevailed on all sides, as the bishop slowly advanced to that part of the building which he had been accustomed to use as an altar; and when, on arriving there, he pronounced, in a deeply impressive manner, 'The Lord is in his holy temple; let all the earth keep silence before him,'—an emotion of sacred awe appeared to pervade the whole assembly. After a moment's pause, he added, 'When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive. I will arise, and go unto my father, and will say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son.' When he had finished these appropriate sentences, the bishop proceeded, in an earnest, affectionate, and solemn manner, to read the exhortation; at the close of which he added, in a tone loud enough to be heard by the entire multitude, both within and without, 'Let every individual in this great assembly immediately prostrate himself before Almighty God, and, in the words which I shall utter, penitently confess his sins.' In an instant, the entire congregation sunk upon their knees, and, in full and loud responses, followed the bishop through the whole confession. When it was completed, he addressed them thus: 'If you have uttered these words with correspondent emotions of heart, then, as God's ambassador, I am authorized to declare to every one of you the forgiveness of your sins; for Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardoneth and absolveth all those that truly repent, and unfeignedly believe his holy gospel. Wherefore, let us beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our lives may hereafter be free and holy, so that, at the last, we

The service was commenced about half past 11 o'clock, A. M. and continued, without intermission, until 5 o'clock, P. M.; but, notwithstanding its unusual length, no manifestation of weariness appeared, nor the slightest decrease of interest. Some time afterwards, the good elder, in meeting again with the bishop, said to him, mournfully, 'Ah, sir, it would have been happy for us, if we had followed you out of the church, for then our reconciliation would have been complete; but, after you left us, we resolved to continue our meeting another week, and, before its termination, we became as much embittered towards each other as before.'

THE CHURCH IN INDIA.

The Madras Diocesan Secretary of the Society for the Propagation of the Gospel in Foreign Parts has sent home a gratifying Report of the progress of religion and education in that diocese. The following are extracts:—"Three missionaries, young, active, and zealous, are occupying the scenes of former missionary exertion, Timavelly, where, till recently, only one was employed. Entirely new stations have been formed at Madura, Dindigul, and Combaconum; while the circle has been greatly extended in the neighbourhood both of Tanjore and Trichinopoly. Attempts have been made, not without expense, to establish separate missions at Pollicat, thirty miles to the northward; and, closer under our eye, at the old seat of Romanism, San Thome; while the operations under the Vepery mission have been extended to various villages in a space stretching thirty miles westward. The station at Vellore has been again supplied with a missionary in the recently ordained deacon, the Rev. F. H. A. Schmitz. On the feast of Epiphany the Rev. Messrs. Koluhoff and Hayne were admitted to Priest's orders, and several to the order of deacons. The Rev. D. Schreyvogel departed this life on the 16th of February 1840, aged 63. Since the return of the Bishop, Mr. M'Leod, from Bishop's College, has been admitted on the list of the Society's catechists. He purposes offering himself for holy orders in about twelve months."—*Ch. Mag.*

*From the Christian Witness.

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