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M. P. W. Moore

THE

COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE..... Eph. 2 c. 20 v.

VOLUME III.

LUNENBURG, N. S. THURSDAY, MAY 17, 1838.

NUMBER 13.

SELECTED.

SLEEPING IN JESUS.

Asleep in Jesus! blessed sleep!
From which none ever wakes to weep:
A calm and undisturb'd repose,
Unbroken by the list of foes!

Asleep in Jesus! Oh how sweet
To be for such a slumber meet:
With holy confidence to sing
That death has lost his venom'd sting!

Asleep in Jesus! peaceful rest,
Whose waking is supremely bless'd;
No fear—no wo shall dim that hour,
That manifests the Saviour's power.

Asleep in Jesus! O for me
May such a blissful refuge be:
Securely shall my ashes lie,
Waiting the summons from on high!

Asleep in Jesus! time nor space
Debars this precious "hiding place":
On Indian plains, or Lapland snows,
Believers find the same repose.

Asleep in Jesus! far from thee
Thy kindred and their graves may be:
But there is still a blessed sleep,
From which none ever wakes to weep!

Mrs. Makay.

For the Colonial Churchman.

PASTORAL CONVERSATIONS.

No. 4.

THE COMMUNION.

There are but few of the usual means of grace, the intention of which is so generally misunderstood among the hearers of the word, as that of the Sacrament of the Lord's Supper. Some, who feel almost inclined to become partakers, and whose spiritual interests would have been undoubtedly advanced by becoming so, do yet hold back from a mistaken opinion that they are unworthy,—that they are not good enough for such a devout exercise of the soul,—and that therefore, by coming forward to the Lord's table, they would only enhance their own condemnation.

In many instances there may certainly be some foundation for scruples of this nature; and no minister of the Gospel would of course urge any one to become a communicant until all such misgivings had been superseded, by acts of repentance and contrition, and a holy reliance on the merits of Christ crucified as the only foundation of pardon for the sins of mankind. But it seems to me that in many cases, a feeling of reluctance to partake of the Holy Eucharist exists after, where, to all outward appearance, it ought not to exist. And I am certain that if persons, whose general conduct is agreeable to their profession and who are regular hearers of the word, would search and examine their own hearts for a sufficient reason for the neglect of a positive duty, they would find it a diffi-

cult matter to discover any that should be considered conclusive in favour of the kind of half-christianity,—if I may so express myself—which they have chosen to adopt. Some misapprehension with regard to the intention of this solemn sacrament,—some erroneous idea as to its nature and tendency, would be found to be the chief obstacle in their way. Of this I had a proof the other day, when endeavouring to induce an esteemed hearer to avail himself of the spiritual nourishment and refreshment, which the sincere communicant is sure to find in a participation of the Lord's Supper as a means of grace and salvation.

On arriving at one of my distant churches with the view of performing Divine Service I found him there before me; and after the ordinary salutation which friendship renders necessary on such occasions, asked him—

'Mr. F. why is it, that I never see you among the number of our communicants?'

'Why, Sir: to tell you the truth, I have often thought about it: but I can never satisfy myself that I could be a worthy partaker.'

'How so?'

'Well: I can scarcely say how it is.'

'You are a moral man: you have a regard for religion; and you seem conscious that salvation can be obtained in no other way than through the merits of Christ crucified?'

'Yes: I can say from my heart, that in so far as I know myself, all you say is true.'

'Have you ever felt yourself touched with a feeling of regret for your past sins and imperfections,—felt that you needed some other person to make your peace with God,—some one to reconcile your case to a just and Holy Being—in short that you needed a Saviour?'

'I know indeed that I have many imperfections, and infirmities, and sins. And the Scripture tells me that I cannot escape from them except through the death of Christ,—the sacrifice offered on the cross.'

'Well then: do't you perceive any reason from your own admission why you ought to be a communicant?'

'No: I confess I do't perceive it clearly.'

'Listen therefore: You admit that Jesus Christ died for you and all people.'

'Decidedly.'

'Well: you will, I have no doubt, readily admit that this was a wonderful instance of the Saviour's love for the souls of men?'

'No one can deny that, who reads his Bible.'

'None surely: for this is an instance of the extent of the Divine love of which we can form no adequate conception. As the apostle says—"God commendeth his love towards us, in that while we were yet sinners Christ died for us." He died for us whilst we were yet in our sins.'

'I understand.'

'Well: do't you think it is only reasonable that the act by which we are freed from our sins should be kept in remembrance?'

'I hope, Sir, that I shall never forget it.'

'I hope so too: but then something more is necessary than the remembrance of it as a matter of fact, or a historical event. You remember the death of Pontius Pilate, Julius Cæsar, or George the Fourth, as mere events of history: you have no personal interest in them. They do not affect your spiritual concerns in one way or another. Hence it is necessary, in order to shew your gratitude, which can never be commensurate with the benefit conferred, in a more palpable and sensible manner than a mere act of the intellect would imply,—it is necessary to commemorate the death of Christ in a way that will affect the heart.'

'All that is very true: but I do not clearly understand, how such commemoration is to be a benefit to me personally.'

'You shall hear. But allow me now to observe that Christ has actually commanded all his followers to commemorate his dying love for them. "Do this in remembrance of me." So that we can scarcely commemorate, in a proper manner, the death of Christ otherwise than he himself has commanded.'

'No doubt, it is all right.'

'Besides: if you attended the bedside of a friend, whom you loved, whilst near his death, would you not be scrupulous to observe punctually all the directions he gave you,—would you not "hang on his words," as it were, and fulfil his commands to the letter after he had left you for a better inheritance?'

'To be sure, I would.'

'Well then: do't you think it equally necessary to observe the dying commands of Him; who gave his life for you and all people?'

'It appears I ought to do so.'

'Most decidedly you ought. For in my apprehension you have no alternative between being a communicant, and breaking a solemn command,—a command too, which, from the circumstances attending the delivery of it, is peculiarly endearing to, and binding on all that believe the glad tidings of salvation.'

'You are putting the matter in a very serious light Sir.'

'It is my wish to do so, and to convince you, if I can, that in keeping back from the Lord's table, you are neglecting a most important duty.'

'But then how can I go forward if I am not worthy?'

'How do you mean?'

'I mean, that being a sinner, I cannot be a worthy receiver.'

'Now these, Mr. F. I think you mistake.'

'Will you have the goodness then to put me a-right Sir?—for I assure you that this is the chief reason that prevented me from being a communicant long ago.'

'I think I shall be able to satisfy you Mr. F. You and many others seem to look upon this Sacrament—not as the means, but as the end or object—of a holy life. You think that you must be spotless, and holy, and perfect, in order to be a communicant, and

not to be a communicant in order to be spotless and holy.'

'Just so.'

'Well then: allow me to say that this is reversing the Scriptural order of things. For no mortal man is perfect: "there is none that liveth, and sinneth not." Hence according to your position there could be no communicants at all, because they would be all unworthy, as you term it.'

'I confess I did not see the matter in that light before.'

'But it is the true view of it. The Sacrament of the Lord's Supper is simply a means of grace; or as our Church Catechism beautifully expresses it—"an outward and visible sign of an inward and spiritual grace," its intention is to make one holier and better,—to induce people to forsake the evil of their way and to turn unto the Lord who bought them.'

'I see.'

'Just consider, Mr. F. If you were wandering in a wilderness far from home, or perhaps far from the haunts of man, would you not be grateful for any assistance that might help you on your way, or point out to you the road of safety, or refresh your spirits, and encourage you to further exertions?'

'To be sure I would: and would gladly avail myself of it.'

'In the same way therefore ought the christian pilgrim, who wanders through the wilderness of this world, avail himself of every means of grace, that may strengthen his energies or refresh his aspiration after immortality.'

'Yes: I see that clearly enough. Still I cannot help thinking that I am worthy to be a communicant.'

'No doubt every one who communicates without repentance is unworthy. But remember my friend, that the merits of Jesus Christ make up for every defect on our part, if we sincerely believe in his power to save to the uttermost all that come to him. By repenting of our former sins; by confessing our own weakness and infirmities before the throne of grace; and by earnestly imploring pardon and forgiveness through the intercession of our Redeemer, our former transgressions shall not be imputed unto us. Nay though they were red as crimson, they shall be white as snow,—they shall be washed out, and be no more had in remembrance against us.'

'That is indeed consoling, Sir.'

'It is. And it is the peculiar joy of the christian to think that he is thus enabled to come nigh to Christ,—to purify himself even as he is pure,—and to prepare himself for every act of christian duty and religious observance. Thus you perceive that although you are unworthy to be a communicant, yet you can with the assistance of the spirit of grace and the power of devotion, make such preparation as may render you an acceptable guest at the marriage Supper of the Lamb.'

'I understand Sir.'

'And the practical part of the necessary preparation is very easy. I would advise you to read those passages of Scripture in which the institution of the Lord's Supper is referred to with devout attention: such as Luke xxii. 1. Cor. x. and the xiv. of St. John. Likewise you would do well to read over with earnest care the admirable communion service of the church; in which you will find embodied not only the pure doctrines of our holy faith, but the pious breath-

ings of devout and fervent affection towards the Author and Finisher of our common salvation. There is also a tract on the subject, bound up with most prayer-books, and called 'a Companion to the Altar,' in which may be found much that is useful and effectual for preparing the heart for enjoying sweet communion with the Saviour. If by these ample means, Mr. F. you endeavour to prepare your mind for approaching the Lord's Table, I have no hesitation in saying, that your imperfect endeavours will be accepted instead of blameless obedience, and that you will derive from the sacrament we have been speaking about, all the spiritual advantages which you expected.'

Mr. F. has since become a communicant, and appears sensible of spiritual improvement.

For the Colonial Churchman.

Messrs. Editors,

I was much pained on reading in your paper of the 5th April the communication signed "S," in which is related so distressing an account of spiritual destitution on the coasts lying to the eastward and westward of Halifax.—But, Sirs, this is only one account out of many which might be given, not as you remark a tithe nor a fiftieth part of the destitution of religious ordinances which is known to exist in the Provinces of Nova Scotia and New Brunswick.

How many of our Clergy who have extensive missions, could point out three or four places within their extensive charge or in parts adjoining, to the people of which their visits are necessarily few and far between, and who must therefore spend Sunday after Sunday without hearing the voice of the preacher raised to warn the hardened and impenitent, to encourage the feeble and timid, and to awaken the slumbering faculties of those who are living almost entirely without God in the world.

I am quite sensible there are many such places and where there are six, seven or eight, stations, in one mission, and those from six or eight to twenty miles apart, how can it be possible for one Clergyman to attend to them all. He is expected to be regularly at his Parish Church, or at some one of his churches on the sabbath day: and where he has three or four, he must take them in succession; and still there are many places left which can not be visited except on a week day.

But who that is accustomed to the regular ordinances of religion does not perceive how much of the influence of our sacred worship is lost when it can be introduced only on week days and that after long interruptions, into our remote and destitute settlements? The sabbath shines no sabbath day to them.—It is not spent in the sweet exercise of prayer and praise and in hearing the glad tidings of the Gospel from the lips of the minister. The reading of the Book of God in their own hands and the worshipping of God in their own families (and would to God these holy employments sanctified to such people the Lord's day) yet even these do not supply the place of the public ordinances of religion and the preaching of the word. But how are these destitute places to be relieved? The present Clergy cannot supply all their wants, and it would take a great many more visiting missionaries than I see any prospect of being furnished, to attend to all their wants. What then is to be done, or can be done, if we desire to fur-

nish to such people the means of religious instruction? How are they to be trained up in the nurture and admonition of the Lord?

To me it does appear, and the idea forcibly struck upon reading the communication of your correspondent "S," the same idea had often before presented itself to my mind, that as much as it was desirable that the candidates for orders in our church should have had the advantage of a college education that this rule should in certain cases admit of exception. For the question turns upon this, shall destitute places of which we speak be supplied by regularly ordained ministers or shall they not? they are to be furnished with ministers, then I think it absolutely necessary that under certain circumstances, the requisition of a collegiate education should be dispensed with.

In the preface to the ordination service, it is stated "that the Bishop knowing either by himself or sufficient testimony, any person to be a man of virtuous conversation, and without crime, and after examination and trial, finding him learned in the Law of Tongue, and sufficiently instructed in holy Scriptures may at the time appointed admit him a deacon" in the manner and forms afterwards laid down. Now the ordination of Priests is any higher qualification required by the church.

It does therefore appear to me that persons having a competent knowledge of the Latin language, being possessed of the indispensable qualification of piety towards God, and an ardent zeal for advancing the salvation of immortal souls, and for promoting the prosperity of the church of Christ, would be persons to be admitted into the Lord's vineyard, that they would prove themselves useful and valuable laborers in the same.

Would not persons possessing such qualifications as these be considered fit to be admitted to the office of Deacons, who for a time might labour in remote parts of the Diocese; and upon their proving themselves worthy, be admitted to the higher and more honourable office of Presbyters in the church of Christ? I cannot help thinking that some young men of decided piety, and possessing such qualifications as the Church has laid down, could be found who would present themselves for ordination or prepare themselves for it, when it was known that they could be admitted; and my own opinion most decidedly is, that such persons would be eminently useful in making known the doctrines of our holy religion and in encouraging the practice of religion among those who are now perishing for lack of knowledge.

But I am aware that the grand difficulty relative to this contemplated could be found, and the way was opened for their ordination, how are they to be supported? This I am fully sensible is a question which involves great difficulties, but what is there without them?

I think the rich would give liberally if they saw the prospect of increasing the number of laborers in the church; and moreover, persons filling the lowest degree in the ministry, would be content with moderate salaries, a portion of which might be made up by acting part of their time as teachers, for in many of the places to which allusion has been made, there is as great destitution of common school education as of the principles of religion.

For the Colonial Churchman.

Messrs. Editors,

The manuscript from which the following is copied was recently handed me by one of your constant readers and warm friends; and is now forwarded for insertion by

Yours truly, L.

His Royal Highness the Prince Regent had sent out a summons for a great military parade, which was to take place on a Sunday. The Bishop of London (Bishop Porteus) had been dangerously ill; and did not expect, or I suppose, ever wish, to go out again in this world;—he called for his carriage, however, on hearing of this intention, went to Carleton House, and waited on the Prince, who received him very graciously. He said, "I am come, Sir, urged by my regard to you, to your father, and to this great nation, who are anxiously beholding every public action of yours. I am on the verge of existence, new and fairer prospects open to my view. The favour of human beings, or their displeasure, is nothing to me now. I am come to warn your Royal Highness of the awful consequences of treading down the very little remains of distinction to that day which the Author of all Power has set apart for Himself."—He went on in the most pathetic manner to represent the awful responsibility of his situation, and how much benefit or injury must result to the immortal souls of millions by his consulting or neglecting the revealed will of the King of kings. And after much tender and solemn exhortation, concluded with saying, "You see, Sir, how your father, greatly your inferior in talent, and capacity, has been a general blessing to all around him, and to this great nation in particular, because he made it the study and business of his life, to exert all his abilities for the good of the people, to do the will of God, and to shew to the world the example of a life regulated by the principles of christian morality. He has been an object of respect and veneration for so doing; if he has done much, you with your excellent abilities and pleasing and popular manners may do more. It is impossible for you to remain stationary in this awful crisis: you must rise to true glory and renown, and lead millions in the same path by the power of your example; or sink to sudden and perpetual ruin, aggravated by the great numbers whom you will lead down with you to the same awful destruction. And now were I able to rise, or had I any one here to assist me, I should with the awful feelings of a dying man, give my last blessing to your Royal Highness."

The Prince, on hearing this, fell down upon his knees and burst into tears before the Bishop, who bestowed upon him with folded hands his dying benediction. The Prince upon this in the most gracious and affecting manner, assisted him to the door, and put him into his carriage. He went home, never came out again, and died the fifth day after. On hearing of his death, the Prince shut himself up for three days, and was heard by one of his attendants to sob as one under great afflictions.

It is understood by the gentleman to whom the above was communicated, that the Prince changed the day for the military parade, and refused to receive visits on the Lord's day. With what dignity are good men sometimes clothed, when they are acting for God! how perfectly lost are all earthly distinctions in their esteem at such seasons! What in-

calculable good may have resulted to the world at large in consequence of the last effort of this dying prelate! May his mantle rest upon his successors, and may every community be blessed with such a teacher!

For the Colonial Churchman.

Messrs. Editors,

As the question is repeatedly put, in the country parts of this province, to crowds of persons, "Can you produce one passage from the New Testament in which the word *baptize* does not signify to immerse? It may be well to provide your readers, should such charge ever be made in the hearing of any of them, with one proof, without gloss or comment, which will remain in their memories better than a thousand arguments.

Mark 3. 11—"He shall BAPTIZE you with the Holy Ghost."

Acts 2. 4—"And they were all FILLED WITH the Holy Ghost."

Acts 2. 3—"And there appeared unto them cloven tongues like as of FIRE, and it sat upon each of them."

Was there any thing of immersion here? yet there was spiritual baptism! Whence we infer from the clearest language of the Bible, that there is baptism *without* immersion. Every one, therefore, to whom the question shall hereafter be put, may confidently refer to Mark 3. 11—Acts 2. 3, 4.

ANTIQUITY OF THE PROTESTANT RULE OF FAITH.

By Rev. J. H. Horne.

The antiquity of the Divine Worship, celebrated by protestants, claims our consideration.

We have it on record in the scriptures, that from the earliest antiquity men have been taught that the true God is the *sole object* of religious worship.—Thus taught, and thus practised, the Apostles, Prophets, and Patriarchs; they adored the only true God, and, in conformity with their doctrine and practice, we reject all worship which has for its object any created being, whatever moral excellence it may be supposed to possess.

In no part of the Old Testament shall we find any vestiges of worship rendered to creatures which was sanctioned by Divine authority or permission. On the contrary, God prohibited it most peremptorily by his Prophets and Apostles. What prohibition indeed could be more explicit than that which was published on Mount Sinai (Exod. xx. 4, 5.) and to which we find so many allusions in subsequent parts of the scriptures? When the Apostles assembled together, to elect a successor in lieu of the traitor Judas, to whom did they address their supplications? To Prophets? To Patriarchs? To Angels? No. They invoked, as the context shews, the Lord Jesus Christ, and Him alone—(Acts i. 24.) Further, they met together on the first day of the week, to break the eucharist bread, in commemoration of Christ's death, and to hear the word of God—(1 Cor. xi. 20, 26. Acts xx. 8.) And in these sacred meetings they made collections for the poor—(1 Cor. xii. 2) And similar to this is the practice of all who truly and devoutly profess the Religion of Protestants.

Before the apostolic age we read that in the temple of Solomon there were cherubim, which covered the ark and the mercy seat with their wings; and which further served as an ornament to that superb

edifice. But nowhere do we read, that Divine worship was ever paid to them by the Israelites. The eternal God, whose tender mercies are over all his works, was the sole object of their incense, their perfumes, their sacrifices. The sublime hymns composed by David and other poets are totally silent concerning the invocation of the creature; and these songs of Sion are still heard in our churches, as formerly they were sung in the temple of Solomon.

Anterior to the time of that monarch, during the forty years' sojourning of the Israelites in the wilderness, they invoked the Lord "strong and mighty" who had brought them out of Egypt, out of the house of bondage;—and when the golden calf was erected, to be adored under the name of the God of Israel, they were severely chastised for their idolatry, the Almighty paying no regard to their *intention*. And we, in like manner, believe that we should commit a heinous offence against the Divine Majesty, were we to represent or to adore the Deity under any visible form.

Did the immediate descendants of the Patriarchs, whose lives were embittered by the severity of their bondage in Egypt, did they invoke deliverance from Abraham, Isaac, Jacob, or Joseph? No. "The children of Israel," Moses relates, "sighed by reason of their bondage; and they cried, and their cry came up unto God." (Exod. ii. 23.) Before them Noah, on going forth from the Ark, built an altar to the Lord, and not to any intermediate being: and, after the fall, Adam implored not the intercession of Angels.

Thus is the religion professed by Protestants, the most ancient in the world, as well with regard to the object and form of its worship, as to its doctrines, and the moral precepts which it enjoins God himself being its Divine Author.

EARLY EXTRAVAGANCE IN DRESS.

Bishop Hall, in a sermon preached before James the First, said much against the luxurious dresses, then in fashion. He called upon his hearers to "imagine one of our forefathers alive again, to see one of those his gay daughters walk in Cheapside before him, what do you think he would think it were? Here is nothing to be seen, but a verdingle, a yellow ruff, and a periwig, with perhaps some feathers waving on the top; three things for which he could not tell how to find a name. Sure he could not but stand amazed to think what new creature the times had yielded since he lived, and then if he should run before her, to see if by the foresight he might guess what it were, when his eyes should meet with a powdered frizzle, a painted hide, shadowed with a fan not more painted, breasts displayed, and a loose lock swinging wantonly over her shoulders betwixt a painted cloth and skin, how would he more bless himself to think what mixture in nature could be guilty of such a monster!"

A MAN ABOVE TWO HUNDRED YEARS OLD.

The most remarkable instance of longevity which we meet with in British history is that of Thomas Carn, who, according to the parish register of St Leonard, Shoreditch, died on the 28th of January, 1588, at the astonishing age of 207 years. He was born in the reign of Richard the second, anno 1381, and lived in the reign of twelve kings and queens; namely, Richard 2nd, Henry 4th, 5th, and 6th, Edward 4th, and 5th, Richard 3rd, Henry 7th and 8th, Edward 6th, Mary, and Elizabeth. The veracity of this statement may be readily ascertained by any person who chooses to consult the above register.—*Curtis on Health*.

PROCEEDINGS OF THE SOCIETY FOR PROPAGATING THE
GOSPEL IN FOREIGN PARTS.*

BISHOP'S VISIT TO DALHOUSIE, COUNTY OF ANNAPOLIS.

Tuesday, September 27.—This day was promised to the western end of Dalhousie, a military settlement in the forest, thirteen miles from Annapolis. The morning threatened, but did not prevent several members of the Church, male and female, from attending us. We were early in motion, and rode to the church through a rocky and indifferent road. A very interesting congregation were assembled to witness the dedication of their little church to Him, for whose honour it had been reared. No part of Mr. Gilpin's flock can afford him greater satisfaction than he derives from the devout attention of this simple-minded people. Their lot is in the wilderness, which gives but a scanty return to their labour; they are poor, and not likely to be otherwise; but they appear contented with their lot, and thankful for the blessings they enjoy: among the richest of these they place the privilege of having the holy instruction which the Church supplies; and encouraged by their affectionate pastor, they have made exertions almost beyond their means for the erection of the edifice in which they now regularly worship the God of their salvation. Under such circumstances it will easily be imagined that the employments of this day were deeply interesting to all of us. Many indeed were greatly affected. I endeavoured to address myself particularly to the good feeling that was manifested. The church which was named All Saints, and its surrounding burial-ground, were consecrated. I endeavoured to make those who listened anxious for that help which can prepare them for faithful worship in their holy place, and administered the Lord's Supper to eighteen communicants. During the Service there was a terrific thunder gust, and for a few moments the wind was so violent that had it continued with equal force for five minutes, the windows of the church would have been destroyed. But we were endeavouring to serve Him, who can ride in the whirlwind, and direct and control the storm.

'I could not quit this engaging flock without a short address to them after the service, to encourage their perseverance in every good work; and I promised them a little aid for the erection of a small tower which will form a very convenient addition to the church and add greatly to its beauty, situated as it is on the margin of an extremely pretty lake, surrounded by a rich wood. It was impossible to omit some notice of the wonderful change effected in this place. A few years ago it was untrodden by human foot; it is now the scene of active industry, and we may hope of religious improvement. How different would its condition now be, had it remained unblest with the sound of the Gospel, from the voice of the Missionary! To the blessing of the Lord upon the labours of the devout and zealous servants of the Society, this little flock in the wilderness is indebted for comforts which they cherish as the pearl without price.'

'A summary of my work may show journeys to the extent of nearly 2500 miles; 14 separate confirmations, at which 457 persons were confirmed; 58 sermons and addresses, delivered to about 6000 different hearers; 6 churches and chapels, and 3 burial-grounds consecrated; 6 ordinations, at which 5

persons were admitted to the order of priests, and 3 to the order of deacons.

'In a review of the work thus performed, there is abundant cause for humility before God: for of the little that has been effected much has been hastily and imperfectly performed; and much, very much, which ought to have been done, has been left undone. But it will not be inconsistent with the humility which is thus excited, to express fervent gratitude to Him, whose I trust we are, and whom we desire to serve, for many encouragements, which, through his mercy, have cheered me in the hours of toil and anxiety; and for the preservation which his providential care has extended to me through some exposure. I feel less equal than I have formerly been to the exertions which the duty of a Missionary Bishop, in these colonies, calls upon him to make; and as age and infirmity must press upon me more and more every year, I can only lament that so little has been done while health and strength were preserved to me. But if that little obtain His blessing, in whose name I trust it has been offered, with humble reliance upon his mercy, it will not have been performed in vain. The pious labour and holy zeal of the Society's Missionaries, have given me comfort and assistance. They seem to feel especially called upon by the peculiar circumstances of the time in which they live and labour, for increasing efforts in the service of their heavenly Master; and they repose on his mercy, which will not leave them nor forsake them, when their slender means of earthly comfort have been materially abridged, by the undeserved curtailment of their small income. They cannot, however, be insensible of their insufficiency to gather the whole harvest in the wide and daily extending field of their labour. And therefore while they implore for themselves increased aid from the Holy Spirit, that they may be daily strengthened for their toil, it is their constant, fervent, prayer, that a way may be opened by the Lord of the harvest, for the entrance and support of more labourers, for the faithful execution of the mighty work that is before them. Commending them and their Bishop to the prayers of the Society, we will look, with humble faith, for the entrance of our united supplications to the throne of grace.'

If it were possible to entertain a doubt respecting the value of the work now carrying on in Nova Scotia, that doubt must be silenced by the perusal of the foregoing passages from the Bishop's Journal.

In the midst of discouragements and difficulties, with which mere human resolution would cease to contend, the Bishop of Nova Scotia perseveres, with the spirit of an Apostle, in preaching the glad tidings of the Gospel to rich and poor; and in spite of neglect or even hostility, it is evident that the hearts of a large proportion of the Colonists are inclined to accept the offered ministrations of the Church, and that the Society is called upon to further the plans of this eminent Prelate, by every means in its power.

EAST INDIA OPERATIONS.

The information received during the past year from all parts of the East Indies, repeats the assurance that a very remarkable change is gradually taking place in the minds of the natives; and promises to prepare the way for the downfall of idolatry, and the future reception of the Gospel. It is not to be supposed that there is an immediate prospect of this blessed event; for the prejudices of the natives are strengthened by ties which have existed for thousands

of years; and without the special interposition of the Almighty, ages must pass away before these prejudices are removed. But the course pursued by the nation, in its intercourse with the Hindoos, is of date comparatively recent; and it may be hoped that the present rulers of India will not obstinately adhere to the path of their predecessors. Although Christianity was neglected and even persecuted by the British from the foundation of their empire in Hindostan, this furnishes no excuse for pursuing the same path when a different line of conduct is pointed out by altered circumstances of its inhabitants, and different measures are called for by the improved religious feeling of the mother country.

When the effect of this feeling is brought to bear upon the Indian Government throughout all its departments, one grand obstacle to the progress of the Gospel will be overcome. It is neither expected, desired, that an assault should be made by the rulers upon the errors of heathenism. It is expected and desired, that idolatrous worship should not be maintained and protected, while Christian converts are insulted and injured by the servants of the British people. The Society conceives that the public are entitled to demand satisfactory information upon these heads, and while it is aware that proper instructions have been issued, some years ago, by the Government at home, it has yet to learn that these instructions have been observed by the officers to whom they were addressed.

On another important subject, the Society is happy to know that decided improvement has been effected, and that the consequences are already apparent. Formerly there was much difference of opinion among the Governors of India, respecting communication of European knowledge to the natives. This difference is at an end. In all parts of the Peninsula the study of the English language is encouraged. Thousands of young persons enter yearly on the active duties of life, with the power of reading English books; and a considerable proportion of them show a desire to use this privilege, and apply themselves systematically to the cultivation of European science and literature.

It is of the greatest importance that due advantage should be taken of so favourable an opening for the introduction of religious knowledge. The extravagant fables of the Hindoos cannot long be objects of faith and veneration to a people imbued with the learning of modern times. And the English language promises to become a channel for the conveyance of religion and philosophy to the millions of the East, in the same manner as the Latin language formerly formed a like important office for our own heathen forefathers.

While these events are passing before our eyes, the value of such an institution as Bishop's College becomes daily more indisputable; and the unequalled acknowledgment of this fact, is an ample reward to the Society for all the expense and care bestowed upon its great Missionary establishment for India.

In a letter, dated April 7, 1837, the Bishop of Calcutta informs the Society that on his return from his visitation, he had found the College in a most satisfactory state. An opportunity of beginning a new class of students had presented itself. By the direction, five promising youths had been placed there for education, with a view to employment, first

* Continued from our last number.

Catechists, then as Deacons, and ultimately as the commencement of a native Ministry. The Bishop has provided for the expenses of their education out of a fund established by the Late Begum Sumroo and has paid for their outfit from the same source.

'The youths,' says his Lordship, 'are still in the College, and delighted me on my first visit after my return, (Saturday, March 17,) at the long examination at which I assisted. I have since given up a day to conversing with them separately and privately, on the state of their minds, and the reasons of their reception of Christianity, and of their desire of devoting themselves to the Mission work. I am sure it would have delighted the Society to have heard the unaffected simplicity of these dear youths; their deep and heartfelt sense of sinfulness before God, their abhorrence of idolatry, their love to the divine Saviour, and their gratitude to Almighty God, for calling them to the knowledge of himself in his Gospel.'

The Bishop of Calcutta thus reiterates his repeated declarations on the general effects to be anticipated from the Institution:—

- 1. Henry Mooreto Barripore.
- 2. J. N. Heyne..... } Madras.
- 3. C. H. Kohlhoff..... }
- 4. W. O Smith.....Tallygunge.
- 5. W. Bolton.....Howra.
- 6. J. White.....Barripore.

7. D. S. Cameron..... (Second Master at the Martiniere.)

8. Mohesh Chunder Ghose..to Mirzapore.

Surely, this is most cheering; and when I recall to the Society's recollection the ordained Missionaries, Coombers, Dr. Jones, Driberg, who owed their education entirely to the College, besides others who were partially instructed there, the amount of good already effected is really surprising.'

Howra is going forward under Mr. Bowyer very steadily. His health continues firm; and he renders aid on the Sundays to the College Clergy in their duties at Howra.

'But the other two are fruitful in a higher sense. I have carefully conversed with Mr. Jones since my return (it is far too hot to go over, with a temperature of 93° in the shade in my verandah at 6 P. M.) and it is quite delightful to hear the account. Archdeacon Dealtry went over in the last cold weather, and was equally pleased with myself on similar occasions. He considers it the most promising Mission around Calcutta. It includes about twenty villages in a circuit of sixteen miles. There are six congregations.—Ragapore numbers 210, Jangera 150, Rattrebad 60, Shojnaberry 40, Hoogulcurry 40, Mitrebad 30. Four bamboo edifices are erected for celebration of divine worship, or are in building, one by the native converts.

'Since I last wrote, October 1835, an increase of between 300 and 400 inquirers and catechumens has taken place. They come forward in various degrees of promise for instruction. There are altogether 700, of whom more than 200 have been baptized, and about 80 are communicants at the holy table of the Lord. In addition, there are schools for heathen children at Bellygunge, Kalee Ghaut, Burauw, and Tallygunge containing 350 children altogether; besides, what is most interesting, a native Christian school

'The particulars I noticed in my letter of September 1835 as proofs of the practical effects of Christianity are true still. I actually opened my notes, and read, not to Mr Jones, but a very sensible and pious lay gentleman, resident at Barripore, and a great friend of the cause, a salt agent, these heads, and put the question, Are these things true now? His reply was in the affirmative. I cannot conceal from the Society the joy I felt at the declaration; for now four or five years elapsed, and the work appears permanent, as well as rapid in its progress.'

YOUTH'S DEPARTMENT.

From the Western Christian Advocate.

THE SAINTED CHILD.

My little friends, I wish to do you good, by telling you about my dear little son, who was born, October 25th, 1830, and died October 31st, 1837, being, as you perceive, but seven years and six days old. Although so young, he had to die, while the kind physician, his father and mother, sister and friends, stood weeping by his bed. He had to die, and leave them all behind. His name was William Woolliscroft. He was a playful child, but never said bad words as some wicked children do. When very young, he was frequently asking his mother questions about a little brother, that died some years before, where his spirit was?—and whether he was an angel?

About fifteen months ago, there came in the Western Christian Advocate, an account of Montgomery Woolsey, a little boy about his own age, who died happy in Cincinnati. William read it and wept. You could see the tears rolling down his little cheeks; and from that time until his death, he delighted to talk about that sweet little boy, and I have no doubt, before this, they have both met in heaven, and are praising God together.

About two weeks before his death, his youngest brother died. His name was Theophilus. This affected him very much, and seemed to warn him that he must soon follow. You will see this when I tell you that when I came home, and found him sick, and told him he must take medicine or die, he said he was not afraid to die, and if he took medicine and got well, it would not be the doctor that would cure him, but the Lord. This he said twice. He wanted to know from his mother whether she did not think there were spirits in the room where he lay. She said it was likely his little brother's spirit was there. He looked solemn, and said if he got better he never intended to do as other boys did. On the morning of his death, when we all saw that he must die, his mother said, 'Do you love the Lord?' He said, 'Yes.' She told him, 'You will soon be in heaven.' 'Yes,' said he, 'when there I will wait for my father and mother, and Rebecca, (his little sister) until they should come too.' He was asked whether we should sing and pray? He answered, 'Yes,' turning over in his bed, and smiling, he stretched out his hand to his mother, and shook it. He looked around (I stepped out) anxiously. They asked if he wanted papa? He said, 'Yes.' When I came with his sister he shook us by the hand. I then told him he was almost in heaven, and would soon see his brothers. He said, 'Yes.' He was asked again whether Jesus was with him? He again said, 'Yes.' Then closing his little eyes, and clasping his cold hands, he

raised them up, and made an effort, saying, 'Lord bless us all.' After this he noticed but little, until he entered heaven.

"Happy child, thy days are ended—
All thy mourning days below;
Go, by angel guards attended,
To the sight of Jesus go."

He had saved a little money, which we wish appropriated to the missionary society—two dollars and eighteen cents. This is added to the savings of his little brother (deceased) one dollar and seventy-five cents, and his little sister, who says that she must 'give hers to the poor missionary,' which is one dollar twelve and a half cents, make five dollars and eighty-one and a fourth cent.

And now, dear children, whoever may read this account, receive a word of advice. Profit by what you have read, learn to pray, avoid bad children, choose God as your best friend, and living to a good old age, or dying in childhood, you will be useful here and happy hereafter.

May God bless you. A. WOOLLISCROFT.
Cincinnati, Jan. 26, 1838.

DEFERRED ITEMS.

Public Schools in Philadelphia.—Seventeen spacious buildings, specially erected for the purpose, are occupied by the public schools of this city, each affording accommodations for about seven hundred pupils. Besides these, sixty primary schools, under female teachers, are taught in rented rooms in different sections of the district. The total number of children in these schools is about seventeen thousand and the average cost to the public for each child is \$4 75 cents for the year.—*Epis. Rec.*

Blasphemy.—The supreme Court of Massachusetts has denied to Abner Kneeland the right of appeal to the Supreme Court of the United States, against the verdict of a jury, pronouncing him guilty of blasphemy.

Profits of Purgatory.—From an account of the Madrid hospital, lately published in a Spanish newspaper, it appears that from the year 1824 to 1837, there had been offered up 548,921 masses for souls in purgatory, at an expense of £1,666,714 sterling. It is asserted that by the efficacy of these masses no fewer than 1,041,697 souls were released from the torments of that region.

The Hamburg correspondent announces that the Evangelical Church of Erfurt, had been for the last 600 years one of the finest ornaments of that city, had suddenly fallen with a horrible crash on the 8th January, without, however, occasioning any loss of life.

Charitable institutions in London.—Within the London bills of mortality are 502 places of worship; 4,050 seminaries of education, including 237 charity parish schools; eight societies for the express purpose of promoting the learned, the useful and the polite arts; 122 asylums and alms-houses for the helpless and indigent, including the Philanthropic Society; thirty hospitals and dispensaries for sick and lame, and for delivering poor pregnant women; 104 friendly or benefit societies and institutions, are supported at the almost incredible sum of \$750,000 per annum.

What a testimony such an exhibition to the gospel of Christ. Could all the heathen world together with Greece and Rome to head its charities, display such a roll of benevolence? How can the fast anchored isle be driven from its moorings with such a hold upon the hearts of the poor and the favour of God?—*Gam. Obs.*

Proportion of British Expenditure for Religious Institutions.—"Our population exceeds twenty-four millions. The rental of our landed property is rated at sixty millions a year; the interest of our funded debt is thirty millions; and to these the untold profits

of professional pursuits, merchandize, traffic, and labour must be added, to show the total income of the inhabitants of this country. Our taxes on luxuries may also, in some measure, illustrate our means of voluntary expenditure, remembering that these taxes are but a limited proportion of the real sum which we pay for luxuries taxed. In 1830, the amount of the customs in the British isles on foreign articles imported, was twenty-one millions; the amount of duties on British and foreign spirits, was upwards of eight millions; the tax on carriages and horses for riding, raised above 700,000*l*. Contrast, then, the exertions in missions by Protestants of every land, with the manifested resources of this country. Our national rental and funded interest, the more independent part of our national annual income, exclusive of the profits of professions, merchandize, traffic, and labour, averages about seventy-five shillings a year for each individual of our twenty-four millions of inhabitants. The aggregate sum given to all the religious institutions put together, averaged but sixpence a year for each individual inhabitant of our country. The bare taxes on luxuries, or injurious indulgences, make us blush for our country, by showing us how totally disproportionate is our whole expenditure for missionary objects. The mere customs are thirty-five times as much; the bare duties on British and foreign spirits are thirteen times as much as all Protestant Christians give to religious Societies. The taxes on our carriages and riding horses exceed the annual income of all religious Societies of Protestant nations."—*Rev. E. Bickersteth*.

Prussia.—According to a recent census of the population of the states of Prussia, the total number of inhabitants amounts to 13,100,000. Of these 8,217,000 are Roman Catholics; 4,700,000 Protestants, 15,000 Anabaptists, and 168,000 Jews.—*Chr. Witness*.

The Anti-Duelling Bill, now under discussion in the United States Senate, provides, that for the offence of sending, accepting, or receiving a challenge, when the duel is attended by a fatal result, whether within or without the district, the surviving parties shall be liable to imprisonment at hard labor in the penitentiary not less than ten, or more than twenty years; and when the result is not fatal, to a like imprisonment of five years.—*Ibid*.

Union of the Atlantic and Pacific.—Letters just received from Guatemala, in New Spain, say that the works of the long-proposed canals for uniting the Atlantic and Pacific Oceans are still actively proceeding; and that this vast enterprise, which is calculated to create a commercial revolution throughout the world, will be completed towards the end of next year. The line of route for the communication extends from the mouth of the river St. Jean de Nicaragua, following its course to the great lake of the same name, a distance of 130 miles; the line proceeds across the lake to the coast and town of Nicaragua, 97 miles; from this latter town it extends to Borrette, in the Gulf of Popaya, a distance of 16 miles, making the total length of the line 243 miles.—*Dub. Record*.

We have the gratification of announcing—from authority upon which our readers may implicitly rely—that the Law Officers of the Crown in England have reversed their opinion relative to the recently established Rectories, as communicated in a Despatch to Sir F. B. Head in the month of August last. It will be recollected that the promulgation of this opinion was accompanied with a saving clause, that very possible facts and circumstances touching the establishment of the Rectories might have been omitted, the knowledge of which would very materially change the impressions to which at the time they were led. A reference, it will be remembered, was also made to the ecclesiastical authorities of the Diocese for their opinion upon the subject; and it is explicitly avowed that to the luminous exposure of the whole state of the

case by the Archdeacon of York—the substance of which was published in 'The Church' of the 13th January last—is to be ascribed this change of opinion in Her Majesty's Crown Officers, and the decision at which they have arrived, that the establishment of the Rectories is perfectly legal and valid.—*Church*.

Brussels Feb, 28.—The ordinance of the Bishop of Burges, for Lent, 1838, is preceded by directions against the Bible societies, against reading the Bible without permission, against bad books and anti-catholic journals.

Church Extension in Scotland.—Public meetings have been held for this object at Montrose, Arbroath, Perth, and other places in the north of Scotland. Large subscriptions were obtained for the advancement of this most important object.

AWFUL CONSEQUENCES OF CRUELTY TO ANIMALS.

A gentleman saw a fine horse in a brewer's dray, beaten most unmercifully, because it had got its leg entangled in the harness. When the man had vented his rage, he stooped down to lift the leg over the trace, the animal looked round, as if to ascertain its victim, then put his foot on the man's head, and crushed him to death.

When in —shire, I was asked to visit two sisters (not twins) who lived in a neighbouring village. I was prevented going myself to see them, but several of my friends did, and one who used to have them occasionally to stay with her, confirmed to me the following statement:—That when their father was a boy, he took great delight in catching birds, plucking their eyes out, and then letting them fly. When he grew up he married, and these his two daughters, now nearly seventy years of age, were born blind. Thus did the Lord punish him.

The son of a milkman who served a friend of mine, when even thirteen years of age, used to amuse himself by putting pitch on the tails of cats, and then setting it on fire; one at last, in great torture, turned round and bit his face and arm, and he died raving mad in Guy's Hospital.

A man who treated his horses with great cruelty, one day, not content with having beaten one in harness, took a large pole into the stable to vent his rage; his task was soon ended: the stick rebounded and factured his skull; I need scarcely add, he died:—but I may not ask, where did he go to? May the Lord bring these anecdotes home to the heart of every one who may read them.—*Ulster Missionary*.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MAY 17, 1838.

THE CROSS ON CHURCHES.—Our attention has been called by an esteemed correspondent, to the following extract from a sermon lately preached by the Rev. E. Prescott of New Jersey, on the occasion of the consecration of a church, the spire of which is surmounted by this appropriate sign of the christian's faith and the christian's hope. We have often lamented that the desire to turn *quam longissime* from the errors of the church of Rome, has led to the almost entire abandonment by Protestants of this most significant mark that their places of worship are consecrated to "Jesus Christ and him crucified." We have observed, however, that of late years, many of the churches erected in the United States have been thus adorned, and we know at least of one in this province (Trinity Church, Yarmouth) which has asserted its right to this banner, under which at our baptism we all engaged to fight manfully to our lives' end.

We hope as new buildings arise in our land for the worship of the great Jehovah, with spires pointing to a better world, that it will not be forgotten, that the Cross is the

christian's glory; and that, as its saving doctrine never to be lifted up to the eye of faith, so is it come to pass, that the eye of sense should rest upon its sign, as we turn to the house of God.

"You are within the house of prayer, and you are the dead, while high above both towers of the cross of Christ. The cross of Christ! Too long Protestant Christendom been content to sit self without daring to raise the standard of its too long have we given up to the Romanist, the emblem of our redemption, this emblem under which the lowly of Jesus gather to the spiritual combat. To be to God, the time is fast passing when the cross of Christ shall be looked upon as the badge of the only of the Church, and this most holy ensign of faith of the Church universal be yielded to a sected branch.—Long may it rise above this tent of our God. The first object upon which the eye of the traveller shall rest as he enters upon our plain, last upon which his gaze shall linger as he sails from our shores, long, long may it be the cross of Christ. While as he approaches it promises to weary body those earthly comforts which are gathered beneath its shade, may it speak to his soul of that rest which remains to him in the kingdom of heaven; or, as it recedes in the distance, may it remind him of those friends whom he is leaving behind; may it gladden him with the prospects of a reunion with them in the city of our God. Welcome to our holy place be this badge of our discipline. Till the blessing which it secured are confined to a sect, we will not be ashamed of this memorial which was planted upon the hill of our redemption. Let the witness of that grain which burst the sepulchre and rent assunder the veil of the temple; it was the seal of the labors of Christ: it is the seal of our salvation. Welcome then again, thrice welcome, let it be the badge of our house of prayer; beneath it, in this place, generation after generation kneel in worship; when he who now speaks and you who hear are gathered, may we, and multitudes who shall follow us, be gathered to its hallowed shelter sleep sweetly in Jesus.

I honor the brethren who have erected this cross for their sound Protestantism, in not being willing to allow that the cross is the peculiar emblem of Popery. May such testimony against this grievous error be more and more among us. Those who deny the sacrifice of the cross; and those who blend with precious doctrine dogmas, and systems, and reasonings, which mar its beauty and hinder its influence; and those who cause schisms and divisions in that one body in which Christ would reconcile his people unto God by the cross, may, if they will, adopt the weathercock for their emblem; let it not be so with the primitive Catholic Church. Let her not leave to the Church of Rome, a church fraught with heresy, the honor of monopolizing its badge the symbol of that holy faith, of which she is the divinely appointed guardian and defender.

CORONATION.—It appears by late accounts from the land, that this imposing ceremony was to take place the 26th June. We have read with approbation the remarks in the Halifax Times on the propriety of a suitable and simultaneous celebration of the event at Halifax, and beg to add that in our opinion it should be confined to the metropolis, but extend to every village in the land. These are times in which it behoves good subjects to cherish in every proper way those feelings of

erty and attachment to the Constitution in Church and State, which are too apt to be weakened by the "reforming" mania of those who are given to change. And we have always considered the celebration of the Sovereign's Birth Day, Accession, Coronation, and the like, as important on this account, and for the influence it has upon the minds of the young, in impressing them with reverence for 'the powers that be.' What the mode of doing honour to the event in question shall be, will doubtless be settled by more competent authority, and we would simply suggest that our loyalty may be manifested without the usual portion of eating and drinking, especially when it is remembered that the Sovereign is a Lady, and the head of a temperance society. Would not processions, civil as well as military, and especially of the children of our schools, to our churches, where the service appointed for the Accession might be used, and an address delivered suitable to the occasion,—be a good way of honouring the day, the evening of which might also be appropriately distinguished, where practicable, by a general ILLUMINATION?

CHURCH IN CANADA.—We take the following intelligence from a late number of the "Church," and heartily rejoice to find that so much care for the Church is still remaining with her Majesty's Ministers, as to grant even the inadequate provision for the Bishop of Montreal which is mentioned below. It will be remembered, however, that it is no more than the late excellent Bishop of Quebec paid out of his own pocket, in order to secure the effectual supervision of his Diocese. The Editor of the Church says—

"Having been favoured with an English paper which contains the admirable speech of Mr. Pakington, in the late debate on Canada affairs, we cannot delay placing it before our readers. Not only are we to argue from the matter of this Speech that the religious position of Canada is becoming a subject of deep interest with the intelligent and pious in the mother country, but from the manner in which it was received in the House of Commons, we may glean a hope of the ultimate triumph of our righteous cause."

But sir, there is another grievance, wide spreading in its nature, pressing in its operation, which does not require consideration by any future governor, or any future convention, but with which the government here is at once competent to deal, to which I beg to call the attention of ministers, I mean the refusal—I hope it is not final, and that I may rather call it the hesitation—of her Majesty's government to renew the allowance for the support of the bishopric of Quebec. (Loud cheers.) This is a most important subject. I wish it were in abler and more experienced hands; and I may almost say in a spirit of supplication I address the ministers upon it. Shortly after the Act of 1791, by which provision was made for the support of a Protestant Church in Canada, the bishopric was created, and formally attached to the Archbishopric of Canterbury, and from that time to the present, a liberal allowance has been made by the mother country for its support. A few years ago, the late Bishop, finding his strength unequal to the labour of so vast a diocese, made an arrangement by which Archdeacon Mountain was consecrated suffragan Bishop of Montreal, the Bishop giving up to him £1000 per annum of his own allowance. The late Bishop died during the past summer. The allowance of both Bishops is therefore at an end, and I grieve to say the government hesitate to renew it. (Hear hear.) The government it is true, offers the vacant see to Dr. Mountain, but how can they seriously expect any Divine, however zealous, to undertake the superintendence of a diocese equal in extent to a

kingdom, without income or remuneration? (Cheers.) With the permission of the house I will read extracts on this subject from a late private letter on this subject from the Bishop of Montreal to the Society for the Propagation of the Gospel in Foreign Parts:

"I have written to Lord Glenelg to state that, as matters actually stand, I must continue to administer the diocese as Bishop of Montreal, although I have the promise from his lordship of succeeding to the see of Quebec, since I cannot pay the fees of my appointment till some emoluments shall be attached to it. The exigencies of the church induced me to close with the arrangements under which I was consecrated as Bishop of Montreal, and I cannot repent having done so, for the most distressing inconveniences would already have been felt in the diocese had I not been invested with episcopal powers. But, if nothing should be done to endow the see of Quebec, and the project should fail of erecting a new diocese in Upper Canada, it will be perfectly impossible for me, with my present means, to do any tolerable justice to the whole charge; and I fear sometimes that I shall be compelled to confine my visitations to the Lower Province. The Board may judge how an income of £890 a year, out of which house-rent is to be paid, can support the station of a bishop of the Church of England at the seat of the General Government of British North America."

I cannot conceive, Sir, an Episcopal church, which stands more in need of the active services of a Bishop than the church of England in the Canadas. (Cheers.) In Upper Canada the number of the episcopalians is more than one third of the population—in Lower Canada it is above one half of the British residents. There are above 200,000 members of our church scattered over that great country; and should the Bishopric of that Diocese cease to exist, the most serious evils, both as regards ordination for the ministry, and the superintendence of the religious interests of the people must be the painful consequence. Let me add, Sir, that permanent aid from this country is not sought for. If the funds intended for the church in Canada are left to them, and made the most of, the time will come when these funds will be sufficient;—but now the aid of this country is indispensable, and I do hope the government will pause before they reject so important an application. (Cheers.) With regard to the general religious instruction of Canada, I shall not now enter into the difficult and complicated considerations connected with the Clergy reserves. Nor do I think it necessary to the object I have in view that I should detain the house by doing so. I will only express my hope that now you are about to remodel the constitution of Canada, you will face the difficulties connected with these reserves, and make due provision for the religious interests of the people. I do not ask you to exceed your duties. I do not ask you to deviate from precedent. I do not ask you to step beyond the pale of the constitution. All I ask is that in your new arrangements you will adhere to the principles which received the solemn sanction of a former parliament in a former reign. When a message was sent down from the Crown, preparatory to the Constitutional Act of 1791, the civil and religious interests of the province stood forth in that message with equal prominence. That parliament attended to the recommendation so given, and I trust that you will act in the same spirit. (Loud cheers.) Let me

remind the house of the manner in which, after the conquest of Canada, the endowments of the Roman Catholic Church in that province were confirmed by parliament. Sir, I quarrel not with that confirmation. I do not wish to meddle with it. I think there was wisdom and justice in that confirmation;—but I have a right to ask that the protestant population of Canada shall have the same advantages which were conferred by another country on their predecessors. I hope Sir, that when in future years the Canadians shall have attained the emancipation which they must some day achieve, they may look back with gratitude to the mother country for having sown the seeds of that sound state of moral and religious feeling, which is one of the greatest blessings we enjoy in England, and without which, no civil institutions however well devised, ever can or will be permanently prosperous. (Cheers.)

"We are glad to learn, that chiefly through the influence of Mr. Pakington—her Majesty's Government have consented to the payment, for the present, year, of that portion of the episcopal salary which had been allotted during the life-time of the Bishop of Quebec to the Bishop of Montreal. We have every hope, too, from the present advance towards ordinary justice and decent propriety, that this appropriation will be rendered perpetual; in which case we may indulge the expectation that something will soon be done towards the support of a Bishop in Upper Canada. It is perfectly obvious that the episcopal supervision which the interests of the Church in these Provinces require, cannot be exercised, with any justice to her wants, by less than two prelates—one for each Province."

—Bibles, Testaments, Prayer Books, and a variety of other religious Books and Tracts, are always for sale at the Depository of the Lunenburg District Committee of the Church Society, at the store of Mr. A. Gaetz, Lunenburg.

BOOKS.

Companion to the Altar, 32 mo. with vignette title and gilt edges—Pietus Quotidiana, or Prayers and Meditations, 32 mo. gilt edges—Horæ Religiosæ, 32 mo. portrait and vignette—Horæ Religiosæ, and Companion to the Altar, bound together—Pietus Quotidiana, and Companion to the Altar, bound together—New Week's Preparation—Cecil's Visit to the House of Mourning.
Bickersteth on Prayer
——— the Lord's Supper
———'s Scripture Help
Philip's Beauty of Female Holiness
——— Varieties of Female Piety
——— Development of Female Character
The Morning and Evening Sacrifice
Readings for Sunday Evenings
Combe on Digestion and Dietetics
———'s Physiology adapted to health and Education
——— Constitution of Man
Phillips' treatise on Geology
Jameson's Elements of Mineralogy
Sir D. Brewster on Magnetism
Simpson's Philosophy of Education
Calmet's Dictionary of the Bible, 1 vol. imperial octavo
William's Missionary Enterprises in the South Sea Islands
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Paley's Natural Theology, illustrated, with preliminary Discourse, by Lord Brougham
McDearmid's edition of Cowper's Poems
Family Prayers

For Sale by
May 5, 1838.

C. H. BELCHER.

POETRY.

THE CHRISTIAN PILGRIM.

O haste thee, weary pilgrim, haste,
Nor linger on thy way,
For soon night's dark'ning cloud will chase
The parting beam of day.

Then speed thee on thy hallow'd course,
Nor turn thy step aside:
O seek not *here* a resting place,
Not *here* a home provide.

For thou art bound to distant lands,
An upland journey thine;
Sacred thy name—thy title high,
Thy pilgrimage divine!

O suffer then no earthborn care,
The trifle of a day;
No worldly joy, no present gain,
To lead thy foot astray.

Behold where yonder breaking cloud
Discovers to the eye
The summits of the glorious mount,
In full reality.

See, though afar the distant light
That hovers o'er the spot;
'T is heaven's own sunshine resting there,
O, pilgrim, linger not.

Press onward, cheer'd by that bright beam,
Press onward and rejoice,
For who is he that bids thee speed?
Whose is the cheering voice?

Pilgrim, it comes from realms on high,
It issues from above;
It is the well-known blessed voice
Of Christ's redeeming love.

Then haste the, weary pilgrim, haste,
Haste to thee land of light:
A Saviour calls—a Father waits—
And heaven is in sight.

(London) Cottager's Visitor.

SELECTED MEDITATIONS.

1. There is no man so happy as a Christian. When he looks up unto heaven, he thinks, that is my home. The God that made it, and owns it, is my Father. The angels, more glorious in nature than myself, are my attendants, and mine enemies are my vassals. Yea, those things which are most pleasant to him. When he hears God thunder above his head he thinks, this is the voice of my Father. When he remembers the tribunal of the last judgment he thinks, it is my Saviour that sits on it. When death, he esteems it but as the angel set before paradise, which with one blow admits him to eternal joy. And, (which is most of all) nothing on earth can make him miserable. There is nothing in the world worth envying but a Christian.

2. Every man hath a kingdom within himself. Reason, as the princess dwells in the highest and innermost room. The senses are the guard and attendants on the court, without whose aid nothing is admitted into the presence. The supreme faculties, as will, memory, &c. are the peers. The outward parts and inward affections are the commons. Violent passions are rebels who disturb the common peace. I would not be a Stoic, to have no passions, for that were to overthrow this inward government which God hath erected within me; but a Christian, to order those I have.

3. I see a number who with Shimei, while they seek their servants which is riches, lose their souls. No world-

ly thing shall draw me without the gates, within which God hath confined me.

4. I see there is not so much difference between a man and a beast as between a Christian and a natural man. Man lives but the one life of reason above the beast. A Christian lives four lives above a natural man. The life of inchoate regeneration by grace; the perfect life of imputed righteousness; the life of glory begun in the separation of the soul; the life of perfect glory, in the society of the body with the soul, in full happiness. The lowest of these is better by many degrees than the best life of a natural man. The dignity of life is measured by the cause of it, and the cause of this life is the Spirit of God. So far as the Spirit of God is above reason, so far doth a Christian exceed a mere natural man. I thank God much that he hath made me a man, but more that he hath made me a Christian: without which I know not whether it had not been better for me to have been a beast, or not to have lived at all.

5. There is nothing more easy than to say divinity by rote, and to discourse of spiritual matters from the tongue, or the pen of others. But to hear God speak it to the soul, and to feel the power of religion in ourselves, and to express it out of the truth of experience within, is both rare and hard. It will never be well with me till in these greatest things I be careless of others' censures, fearful only of God's and my own; till sound experience has really taught my heart, and made me know my God and Saviour, otherwise than by words. I will never be satisfied till I can see, and feel, and taste God. My hearing I will account as only serving to effect this, and my speech only to express it.

6. It is no small commendation to manage a little well. He is a good wagoner that can turn in a narrow room. To live well in abundance is the praise of the estate, not of the person. I will study more how to give a good account of my little, than how to make it more.

7. He that taketh his own cares upon himself, loads himself in vain with an uneasy burden. The fear of what may come, expectation of what will come, desire of what will not come, and inability of redressing all these must needs breed him continual torment. I will cast my cares upon God, as he hath bidden me. They cannot hurt him; he can redress them.—*Bishop Hall.*

MINISTERIAL SUPPORT.

If any man should be free from pecuniary cares and vexations, it should be the preacher of the Gospel; for, in addition to the numerous cares which all flesh is born to endure, as the sparks fly upward, he is to devote his entire time to the cares and sorrows of others. Is a funeral to be attended? He must drop every thing and prepare to obey the call for his services. Is a marriage ceremony to be performed? Again he must cease to attend to his own business and prepare to mingle with joyousness in the happy circle. Are the sick to be visited? He must leave his own house and minister to the wounded spirit and diseased mind. And how can he do this as it should be performed? how can he feel the mourner's griefs, when his own cares fill his mind to overflowing? How can he rejoice with the glad-hearted, when he feels that coming winter is unprovided for, and his own children need food and covering suitable for them? How can he enter into the feelings of the languishing and dying, so as really to minister to their fears and sorrows, when his own rise up before him in the pressing cares of life? Yes, how can he preach to his flock "owe no man any thing but love one another," when before his mind's eye, the baker's, butcher's, tailor's, shoe-maker's and merchant's bills cover the face of his sermon in contra-distinction to his arguments—and before the eye of his body, sit all

those very men, to hear his precepts contradict daily practice?

It follows then, that a minister's support should be both ample and sure. Ample enough to enable him to represent the beneficence of his society in his attentions to the poor, and hospitality of his society in his entertainment of the travelling Brother. certainly enough to raise him above want and neglect his duties, on the one hand, or dependance and indolence on the other. A salary fully equal to this, should be paid by every society, for its own good.—*Ep.*

IRISH WAKES—INFLUENCE OF PRIESTS.

The Roman Catholic Bishop of the diocese of Limerick, Dr. Ryan, has interdicted the holding of wakes of deceased persons, as prejudicial to the public health this season, when sickness is prevalent among the humbler classes in this city. Last Sunday, the priest of St. Michael's, Dr. Hogan, animadverted on the dissolute habits of the lower orders, and denounced the number of drunken persons seen in the streets the previous week. He declared that several deaths had occurred in the parish since Christmas day, and ascribed, in a great measure, this largeness of mortality to the scandalous instances of intoxication common throughout the city.—*Limerick Times.*

Maxims of Bishop Middleton.—Persevere in your studies—Keep your temper.—Employ your time in study, and always have some work in hand.—Be punctual and methodical in business, and never procrastinate.—Never be in a hurry.—Preserve your possessions, and do not be talked out of convictions.—Rise early, and be an economist of time.—Maintain a plainness, without the appearance of pride; manner is more than matter.—Be guarded in discourse; attentive and slow to speak.—Never acquiesce in immoral or pernicious opinions.—Do not forward to assign reasons to those who have a right to ask.—Think nothing in conduct unimportant and indifferent.—Rather set, than follow, the example.—Practice strict temperance; and, in all your transactions, remember the final account.

SCRAPS.

O my God and Father! how can I sufficiently express my gratitude for the gift of reason, which enables me to enjoy the beauties of nature.—*Sturm.*

The trials of the tempted Christian are often made for the use of others, and are made the riches of the world around him.

If a good man cannot prevent evil, he will be heavy on its wings, and retard its progress.—*Calderon Remains.*

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