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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 1.

LUNENBURG, N. S., THURSDAY, DECEMBER 17, 1835.

NUMBER 2.

ESSAY ON THE LITURGY.

ESSAY I.—Continued.

"O worship the Lord in the beauty of holiness."

Psalm xcvi. 9.

From the historical view, we pass on to the illustration of the several portions, as they stand in the book of common prayer, to point out the propriety and spiritual nature of the service; to shew that it possesses the 'beauty of holiness,' contemplated by the psalmist in the worship of God; and, if possible, to persuade each member of our congregations to a spiritual use of it, when he comes to appear before God in the sanctuary.

I would call the reader's attention, in the first place, to the different attitudes of body assumed in the course of the service. Is it asked, why we kneel in prayer? We answer! So prayed Solomon, at the dedication of the temple: 'he kneeled down upon his knees before all the congregation of Israel.' So prayed Daniel: 'He kneeled three times a day, and prayed.' So exhorted David: 'O come let us worship, and fall down, and kneel before the Lord our Maker.' So prayed Jesus Christ in his agony: 'And he was withdrawn from them about a stone's cast, and kneeled down and prayed.' So prayed St Paul, when he took leave of his flock at Ephesus: 'He kneeled down and prayed.' So prayed Stephen in the hour of death: 'And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. So prayed Peter, when he raised the dead woman of Joppa: 'He put them all forth, and kneeled down, and prayed.' We apprehend these are sufficient to vindicate our practice of kneeling in prayer; and there is, moreover, a fitness and propriety in this posture, which perhaps belong to no other. It is a posture of abstraction from surrounding objects, which is of itself a sufficient indication of a wandering heart, so it is impossible for a man to engage in earnest prayer, while his attention is engaged by other objects.

Let me here remark how improper and indecent is the careless habit of sitting in the time of prayer, which has been thoughtlessly adopted in many of our congregations. It is impossible for men to pray, while their attention is attracted by a multitude of objects sitting before them, and the appeal might be made to themselves, whether they are conscious of one act of mental devotion, while they remain in that posture. There is neither beauty nor holiness in it.

Is it asked, on the other hand, why we stand during the offering of praise? The answer is ready; giving praise is an act of joy: and by the erection of the body, it is designed to express the elevation of the soul, when we praise and give thanks. It was the office of the priests under the Jewish dispensation, 'to stand every morning to praise and thank the Lord, and likewise at even.' David exhorts the people in one of his psalms to 'praise the Lord; standing in the courts of the Lord;' and when Solomon and all the people offered sacrifices at the dedication, and the priests sounded their trumpets before them, 'all Israel stood still.' To kneel in prayer, and to stand in praise, are not merely arbitrary directions for which no reasons can be given: they are, as one expresses it 'the rubrics of nature;' for we naturally express the affections of the soul, by some significant acts of the body. Do men weep when their souls are elevated with joy? or do they

smile in the confession of their sins? The framers of our liturgy presumed that bodily worship was a helper of spiritual worship: they supposed men would be affected by what met the eye, as well as by that which met the ear, and arranged the services of the church accordingly.

Is it asked, why, in our worship, the people respond to the voice of the minister, and audibly join in the service? It is because social worship seems to require, that the people should bear an active part. We speak of this peculiarity of our church with great confidence. We think it an excellence, the loss of which could not be atoned for by any form of service, from which the voice of the people should be excluded. To lend fire and animation to the worship, and move the hearts of a congregation as the heart of one man, they are called on to lift up their voices; sometimes, as in the collects, and the prayers or adorations which have been offered, expressing their assent by an audible and devout amen; sometimes, as in the versicles, echoing the petition which the priest has made, or enforcing it with new considerations; sometimes, as in the litanies, when the minister has offered the suffrage, taking the words out of his mouth, and uttering the deprecation, or the entreaty; and sometimes, as in the hymns, the prayers, and the doxologies, responding in alternate verse, the praises of God, the desires of men, the holiness and homage, the faith and hopes, and charity of religion—thus exhibiting an humble imitation of the worship of heaven; in which, we are told, the seraphim 'cry one to another.' Thus was God worshipped by minister and people, in the Jewish Church of old, thus did the saints of the christian church adore him in her purest ages: thus is He worshipped by the vast majority of the churches at the present day; and thus is he worshipped by the heavenly host. And permit me to add, that if we would teach our children to join in these responses with solemnity, it would add materially to 'the beauty of holiness' apparent in our liturgy, and exemplify in our congregations the inspired declaration, 'out of the mouth of babes and sucklings hast thou perfected praise.'

Are we desired to give a reason for the public reading of the scriptures? The reason appears on the face of the practice, and we should think our service very imperfect without it. If the scriptures were read every sabbath day in the synagogues; if Jesus Christ did the same, when he taught in them; if St. Paul gave charge that his epistles should be read in the churches; and if they are the fountain of all religious truth, and 'are profitable for doctrine, for reproof, for correction, for instruction in righteousness;' and if they are able to 'make us wise unto salvation,' then let them ever lie open in the sacred desk, and be read in the hearing of the people. Whatever some fastidious tastes may prefer, sermonizing is but a poor substitute for the pure word of God. The streams of eternal life may be muddled in their course by human officiousness, but the fountain is always pure.

I would conclude the present essay by a single remark, which I presume the reader will find worthy his attention.

If he wishes to acquire a thorough relish for our forms of worship, and make them the instruments of his devotion to Almighty God, it is absolutely necessary that he should bear an active part.

My own observations, and I may add, my own experience, have taught me, that those complaints we sometimes hear of the tediousness and inanimation of our service, proceed from those who come to the sanctuary rather as spectators of our worship, than as worshippers themselves; and that every sentiment of this kind would be done away,

by just taking a book, and bearing a part in the praises of God. Such worshippers mistake entertainment for devotion; and when their feelings have been touched by a pathetic sentiment, or a happy stroke of invention, they have worshipped God. Hence, they are oppressed with a sense of weariness, unless their attention is kept alive by something new, and very wrongly attribute to the imperfection of the service, what, is strictly chargeable on their own deadness of spirit. To such objectors it will be proper to remark, that, without a devotional spirit, no style of worship in heaven or on earth, could please them long. The sound of Gabriel's lyre would pall upon their ear, and their spirits would droop and tire in the hearing of that unceasing cry, 'Holy, holy, holy, Lord God Almighty.'

I am aware that every liberal allowance must be made for those, who have been accustomed to worship God in a different way; and indeed, I can hardly conceive that a stranger to the service of our sanctuary, would be pleased with it at first. Habit is a second nature; and we can hardly see our religious habits contravened, without feeling that something must be wrong. But the charm which binds the attachment of churchmen to their communion, is, that their liturgy improves more and more on acquaintance; that while they consider devotion the very first of duties in the house of God, they always feel secure of a scriptural and animating form of prayer, and that many of the hymns in which they chant the praises of God below, are sung by the church triumphant above.

ESSAY II.

We propose in the present number, to offer a few remarks on the several portions of the liturgy in succession; referring our readers for more extensive information, to the works of Sparrow, Wheatley, Shepherd, Comber, and others, who have treated the subject at large.

That we may not rush unprepared to the sacred office of divine worship, our attention is arrested by a sentence, or two from holy writ, designed to reclaim our wandering thoughts, and fix them on the work before us. 'Keep thy foot,' says the wise man, 'when thou goest to the house of God: be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few.'—Have you entered into the courts of the Lord, without a proper reverence for the dread Being in whose presence you stand? 'The Lord is in his holy temple; let all the earth keep silence before him.' Are you a formalist?—Rend your hearts, and not your garments, and turn to the Lord your God. Have you adopted the spirit of the self-righteous pharisee? 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.' Are you grieved and wearied with the burden of your sins? 'To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.' In this manner these selections adapted to every possible variety of character, and form a very proper introduction to the services that follow.

The exhortation is a very solemn address, intended to remind us of the purposes for which we are assembled. We do not go to the house of God to hear an eloquent sermon, nor to play the critic on human performances; but, to 'acknowledge and confess our manifold sins and wickedness—to set forth the most worthy praises of God, hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul.' The chief design of this address, is, 'to instruct the ignorant, to admonish the negligent, to support the

fearful, to comfort the doubtful, to caution the formal, and to check the presumptuous; since all this variety of temper is found in every mixed congregation.

The confession itself is most solemn in its form, and comprehensive in its meaning; for it includes all kinds of sin, both of omission and commission—it speaks of leaving things undone which ought to have been done, and of doing things which ought not to have been done. The design, in giving this general form to the confession of sins, was, to allow each person the privilege of mentally confessing the sins he has individually committed, by thought, word, and deed, against the divine majesty, in terms which may be used by all the congregation.

If it be objected to this form of confession, that it does not specify particular sins; it may be replied, that if it did descend to a minute specification, it would cease to be a general confession, and would consequently be inappropriate to a mixed assembly; for we would charitably hope there is no one transgression, in which every member of a christian congregation continually allows himself; and we are sure there are none which may not be included in the confession we use.

We have offended against the holy laws of God in some way or other: but we have each our own way of doing it. The plague of one man's heart is his pride—of another, is his intemperate passion—of another, is his worldliness—of another, is his deadness in religion: and it is expected that every devout worshipper will accompany the general confession of his life, with a particular confession of his own personal sins, in his heart.

We take the liberty to remind our readers of the propriety of their being present at the beginning of the service, that they may prepare themselves by confession of their sins, for the devotion that follow. By delaying to enter the sanctuary till after the worship has begun, they not only disturb the devotions of others, but lose the opportunity of casting down their own burdens at the foot of the cross. 'Then I said, I will confess my sins unto the Lord; and so thou forgavest the wickedness of my sin.'

When confession of sins has been made both by people and priest, the latter stands and pronounces the declaration of absolution, or remission of sins, 'to all those who truly repent, and unfeignedly believe the holy gospel.' It is not, as some have idly supposed, that the minister claims the power of conveying pardon to this or to that particular person; since, if he had such a power, his want of that knowledge of hearts which would enable him to apply it aright, would hinder him from exercising it: but as one to whom 'the ministry of reconciliation has been committed,' he has received 'power and commandment, to declare and pronounce to the people, being penitent, the absolution and remission of their sins.' And if you will take the pains to examine the rubrick, you will find that this is not called an absolution of sins, but a declaration of absolution. It expresses God's willingness to forgive the penitent, and the terms on which he is willing to receive them into favour, and cannot, with fairness be construed to mean any thing else.

We cannot but remark the propriety with which our publick devotions are introduced by confession of sins, and the declaration of absolution. We are moved, in the exhortation, 'to acknowledge and confess our manifold sins and wickedness, to the end that we may obtain forgiveness of the same,' preparatory to the succeeding exercises of thanksgiving and prayer. In this, we imitate the examples of the early christians, who, according to St. Basil; 'immediately upon their entering the house of prayer, made confession of their sins to God, with much sorrow, concern, and tears, every man pronouncing his own confession with his own mouth.' And in the recorded prayers of Ezra and Daniel, we find them introducing their requests in the same way; and indeed, the practice is so consonant to reason, that its propriety is manifest at once.

To be continued.

THE CHURCHMAN'S REASONS FOR BRINGING HIS CHILDREN TO BAPTISM.

Continued.

6. That which, above all, establishes my mind in the duty of bringing my children to Christ's holy baptism, is the direction given to Abraham and his descendants, to circumcise their children when eight days old. For, as the passover was a type of the Lord's supper, so, was circumcision a type of baptism—(1 Cor. v. 6, 7; and Col. ii. 11, 12.) The covenant of grace, under both dispensations, is one and the same; and both circumcision and baptism are to be considered as seals of the Righteousness of the Faith of Christ. (Rom. iv. 11. and Acts ii. 38.) The blessings, viz. pardon, holiness, and heaven, are promised under both dispensations, the two Testaments being counterparts of the same deed of grace. The objects of the promise, and the proposals of mercy made in it, are the same in both. A change has been made in the outward ordinances whereby the blessings of the covenant are represented; occasioned by the coming of Christ, the ancient church looking forward to his arrival, and we looking backward on the accomplishment of his work; but the blessings themselves, and the parties to whom they are offered, are the same.

If then Baptism be the substitute and antitype of circumcision, it should be administered to the same persons. And surely I am to consider both circumcision and baptism as being in succession, outward and visible signs of the same inward and spiritual grace, viz. the 'circumcision of the heart,' or 'the renewing of the Holy Ghost;' and both as ordained by Christ himself to be the pledges of that inward and spiritual benefit.

7. I bring my children to be baptized, because I am not forbidden so to do. For it appears to me that if Christ, the Divine Lawgiver of his church, had intended to exclude those from the privileges of the Christian church, who had been admitted by his own command, through a long succession of ages, to the privileges of the Jewish church, he would have expressly said so. But as he has nowhere said so, I must believe that the privileges of the children of Christian parents are not fewer in number, nor less in value, than the privileges of the natural seed of Abraham. Our Lord's silence on the subject is the most satisfactory declaration of his will. I conceive that it lies with those who object to the baptism of infants, to prove the change which they suppose to have been made in the subjects to be admitted to the visible church; and not with us to prove that a long-existing practice ought to be continued. The Apostles, unless they had been forbidden, would naturally act on the same principle on which their forefathers had acted, and admit children, together with their parents, as members of the new dispensation of grace; and especially as their Lord has said, 'of such is the kingdom of heaven.'

8. I bring my children to be baptized, because the subjects of baptism are nowhere particularly described in the New Testament. The command to proselyte and baptize all nations, Jews and Gentiles, seems to include all ages. And as no distinction is made, I conclude that all children of parents professing Christianity are comprehended in the command, especially as it is said, that, 'Of such is the kingdom of God.'

9. I bring my children to holy baptism, because tradition and the universal practice of the church of Christ sanction my practice in so doing. I cannot find that, till after the Reformation, any doubt existed on the subject. All the notices we have in the writings of the primitive Fathers of the church are in its favour, though, as might be expected, those of the two first centuries are few in number, because the subject was uncontroverted, and their remains are scanty.—

* The change made by our Lord, in the ordinance of admission into the church, was by no means arbitrary, nor is its reasonableness difficult to be discovered. Before 'the offering of the body of Jesus once for all,' every rite of the church proclaimed that 'without shedding of blood there is no remission.' This was the language of the ordinances both of Circumcision and the Passover. But since the great atoning Victim has been offered, bloodless ceremonies proclaim that peace has been made by the blood of the cross, and lead the mind to the effects of atonement in the enlightening and sanctifying influence of God the Holy Ghost. The righteousness of faith under both dispensations is the same; but 'the seal of that righteousness' differs with the different aspects which faith bears to it.

The universal church, without the exception of a single branch, or (so far as I have heard) of a single individual, * from a period long before the introduction of Popish superstition into it, and through the whole period of that superstition, admitted children to baptism, as we learn from the writings of Cyprian, Bishop of Carthage, in the year 253, from whose time the evidence is full and clear. The case is the same with the whole Greek church. The newly discovered Syrian church, on the coast of Malabar, in the East, which was planted by the Apostle St. Thomas, and has subsisted from his time to the present without any subjection to the church of Rome, and indeed without any intercourse, till within a short period, with the churches of Europe, is found to concur in this point with the general church of Christ. And there surely we may suppose tradition to be pure. If therefore the baptism of infants be not true baptism, it will follow that the Christian church was destitute of this ordinance, (except in the case of adults converted from Judaism or Heathenism,) from the third century to the fifteenth, that is, for twelve hundred years, even on the confession of those who oppose the practice. It will follow that the Fathers of the early ages, the holy martyrs of the valleys of Piedmont, the Syrian Christians, &c. were never admitted into the Christian church by its admission, rite, and they were not (to use our Lord's words) 'born of water.' In short it will follow that the visible church, as such became extinct soon after the days of the Apostles, and was not revived till after the Reformation, when some person began to baptise others who had never been baptized himself. Though tradition is of itself a fallible guide, yet when it is clear, universal, and uninterrupted, its weight is very considerable; and in the case before us this is its character. For no one will deny that the evidence from the time of Cyprian, that is, from the middle of the third century downwards, is indisputable; and no one will assert that there is any contrary evidence to be produced before this time. No one can tell us when this corruption, as some suppose it to be, was introduced; no one can find, during the period I have mentioned, a dissenting voice. Now immemorial custom is admitted in courts of human judicature: and surely, when the Scripture is silent, it cannot be without weight in matters relative to the church of Christ.

To be continued.

* With the exception of two persons in the third century, who were for delaying baptism in certain specified cases, contrary to the avowed practice of the church; and of a few persons, about the year 1000, who denied baptism to infants, because, among other monstrous tenets which they maintained, they denied that any infants could be saved.

† The custom of giving the communion to infants, which is sometimes brought forward for the purpose of weakening the evidence of tradition in support of Infant Baptism, will not answer the purposes for which it is produced.—For the former practice has no foundation in the word of God: the child of an Israelite being expressly forbidden to be admitted to the passover till he could ask his parents the meaning of the mystery. Exod. xxiii. 26. Buxtorf. Synagog. Jud. cap. 3. An infant, moreover, cannot partake of the communion 'in remembrance' of Christ, which is required in the words of the Institution of the Lord's Supper. The custom is not to be traced so far back, nor was it so generally received, as that of Infant Baptism. Justin Martyr, who lived but forty years from the time of the Apostles, while he speaks of baptism as introduced in the place of circumcision, mentions not a word of infant communion. He speaks also of those who were made disciples of Christ in their childhood. (See reason 1.) And how could they be so made but by the rite of baptism?

Singular Fatality by Lightning.—Two men were killed by lightning in Woolwich, Conn. on the 27th June. They had retired to bed in the garret, containing two beds, the head of each standing against the chimney together with two others, the lightning struck the chimney, and killed one man in each bed; the other two escaped unhurt. The lightning passed into the chamber below where an old lady was reading her Bible with her hands on the leaves, and her fingers spread open, it passed through her fingers burning two of them, and the corners of half a dozen leaves of the Bible; thence it descended to the lower room, where a man was sleeping on an iron bound chest, it stove the chest to pieces, the man receiving no material injury. There were 28 people in the house.—Am paper.

COMMUNICATIONS.

For the Colonial Churchman.

THE FAITHFUL PASTOR AND HIS HUMBLE FLOCK.

How beautiful are the feet of those who bear
 Mercy to men, glad tidings to despair;
 Far from the mountain's top they lovelier seem,
 Than moonlight's dews, or morning's rosy beam;
 Sweeter the voice, than spell or hymning sphere—
 And hark! 'ning angels hush their harps to hear.
 Bishop Heber.

Messrs. EDITORS,

Through the medium of your journal, I am about, with your kind indulgence, to present to its readers, a summary account of the labours and ministry of the French pastor "Oberlin." I observe that in the United States, an abridgment of the memoirs of the Rev. Felix Neff, pastor of the High Alps, has been published, but I am not aware of any brief life of Oberlin, (whom Neff so loved to follow as his pattern) having been put forth. Of those two admirable men, it may be difficult to decide which is more worthy of being placed prominently before the christian reader, for each in his own sphere realized that admirable picture of a parish priest, as drawn by Chaucer, 440 years ago.

"Each bore his great commission in his look,
 But sweetly tempered awe, and softened all he spoke;
 Each preached the joys of Heaven; the pains of Hell,
 And warned the sinner with becoming zeal—
 But on Eternal Mercy loved to dwell:
 Each taught the Gospel rather than the law,
 And forced himself to drive, but loved to draw;
 And forced himself to draw, but loved to draw;
 For, letting down the golden chain from high,
 Each drew his audience upward to the sky—
 His preaching much, but more his practice wrought—
 A living sermon of the truths he taught."

It would be delightful to trace the features of character—the similarity of employments and situation, which alike were conspicuous in Neff and Oberlin; and to compare the process by which each enabled himself to lead his people through the wilderness of sin and sorrow, 'like a flock'; the skill by which each of them eminently succeeded in applying even his worldly learning and acquirements to the benefit of the mountaineers, relieving them in their temporal as well as spiritual difficulties, by assistance, counsel and apparently self-taught knowledge, thus adding the stability and energy of the man, to the zeal and piety of the devoted pastor. But an acquaintance with the holy and most useful life of either of those worthies, may, with the divine blessing, foster the desire to imitate those qualities, by the exercise of which each effected so much enviable benefit to the Church of Christ, and to these within their blessed influence.

The scene of Oberlin's labours was in that mountainous canton in the North-west of France, called by the French, 'Ban de la Roche,' the valley of stone, and by the Germans, 'Steinthal.' It lies between Alsace and Lorraine, and comprises two parishes—Rothau, and another which includes three churches, and Walbach, and four other hamlets, inhabited chiefly by Lutherans. This district had several times been laid waste by desolating wars: but when it was incorporated with France, entire liberty of conscience, was by a solemn decree, granted to its inhabitants; and in succeeding years they enjoyed enviable immunity from the fierce and unsparing persecutions to which less favoured protestants were exposed in other parts of France.

Oberlin had been preceded in his labours by the pastor Stouber, who in 1750, relinquishing bright offers of ecclesiastical ease and preferment, became a willing exile among the poor people of the Ban. Six years after he removed from them, but in 1760, the impulses of his benevolent heart induced him to return: but after seven years unremitting exertions, he left them, in this world, for ever. But a kindred spirit, the hand of an ever-presiding providence soon led to the dreary and retired spot, and its humble inhabitants were not long left comfortless.

In a humble attic, in Strasbourg, pursuing his studies, was a young man who

At Religion's pure and sacred flame,
 His torch had kindled."

The furniture and general appearance of the room indicated austerity seldom found in a young man of twenty-five years, with talents well calculated to raise

him to public notice and regard. Stouber, anxious for a self-denying successor, introduced himself, and proposed to the student, that he should dedicate himself to God and the villagers. Refusing the appointment of military chaplain, then urged upon him, he at once gladly accepted the offer. This student was Oberlin. In an affecting and solemn pledge of self-dedication, on the plan recommended by Doddridge, (Rise and Progress of Religion in the Soul, chapter 17th) he had six years before resigned himself to God. 'Je te consacre, tout ce que je suis, et tout ce que j'ai, les facultés de mon ame; les membres de mon corps, ma fortune et mon temps.' 'I consecrate, this was one of the expressions of his pious soul, 'to Thee all that I have; the faculties of my mind, the members of my body, my fortune and my time.'

It will be for succeeding letters to endeavour to shew how thoroughly these faculties of the soul, how unreservedly those powers of the body were indeed consecrated to holy purposes. The path he trod, was indeed hallowed by that grace which he so earnestly sought. I humbly trust, Messrs. Editors, that the subject on which we have entered, may

"Elevate each reader's heart,
 To themes of purer and of holier birth,
 Than the low pleasures and pursuits of earth."

Yours, &c.

O.

November, 1835.

TO THE EDITORS OF THE COLONIAL CHURCHMAN.

Gentlemen,

The first part of the following article on CHRISTMAS DAY is taken from the Encyclopedia Britannica, 7th ed.—a work which is in possession of very few persons in this province, and the latter part from the Episcopal Watchman, 19th Dec. 1829.

CHRISTMAS DAY.

A FESTIVAL of the christian church, observed on the 25th of December, in memory of the nativity of Jesus Christ. As to the antiquity of this festival, the first traces we find of it are in the second century about the time of the Emperor Commodus. The decretal epistles indeed carry it a little higher, and state that Telesphorus, who lived in the reign of Antoninus Pius, ordered divine service to be celebrated, and an evangelical hymn to be sung, the night before the nativity of our Saviour. But we have a melancholy proof that it was observed before the times of Constantine; for whilst the persecution raged under Diocletian, who then kept his court at Nicomedia, that Prince, among his many acts of cruelty, finding multitudes of christians assembled together to celebrate Christ's nativity, commanded the church doors where they were met to be shut, and fire to be put to it, which, in a short time, reduced the church, and all within it, to ashes. The anniversary of the Saviour's birth, should, with christians, be a season of fervent gratitude and pious joy. In consequence of the incarnation of the Son of God, they have been translated into his kingdom, his spirit has been sent into their hearts, and they have been accepted in the Beloved. Although degraded by apostasy and odious for their guilt, Christ is not ashamed to call them his friends, and to make them heirs of God, and joint heirs with himself. How imperfectly do they appreciate the privileges and blessings conferred upon them by the advent of the Saviour! The terrific reign of superstition and crime now enslaves millions of wretched men, and rests with an iron hand and withering touch upon heathen countries.—Why does not superstition deep and gross, now envelope us? Why, instead of being allowed, as on this day, to join our song of love and praise to that of angels, are we not, with the madness of fiends, and the frenzy of demons, celebrating the debasing rites, and disgusting orgies of some pagan divinity? Why are we not now endeavouring to drown by our infuriated shrieks, the agonizing cries of some expiring infant, as it consumes in the arms of a burning Moloch, or reddening our hands in its innocent blood? Because the Son of God hath destroyed the works of the devil, and caused him to fall like lightning from heaven—because the day-spring from on high hath visited our benighted and unhappy world—and because

by the kind providence and rich mercy of God, christianity has been extended even to us. What, then, do we not owe to the Son of God? We are sinners of the most aggravated character. He will wash away our sins, in his most precious blood. We are oppressed with conscious guilt. He will dispel the terrific uncertainty, and the appalling fears which afflict our minds. We are in mental wretchedness. He will impart the joy of spiritual consolation, and the grace of God, 'which passeth all understanding.' We are ready to perish. He will confer upon us everlasting life. What heart can refuse its gratitude? what voice can withhold its praise, or refuse to render thanks to God, for his unspeakable gift? When God brought his first-begotten into the world, He commanded his angels to worship him. And shall angels worship and rejoice, while men, redeemed, pardoned, privileged and blessed, no anthem raise? Loud and high may the notes of joy and love ascend, and wide o'er this world, of sin, of misery and guilt, may the sacred chorus spread, till every heart shall catch the holy feeling, and every tongue take up the song, "Unto Him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father—to Him be glory and dominion for ever and ever."

The following lines are from a work, the title of which is "Remember me—a token of christian affection, consisting of entirely original pieces."

THE SECOND ADVENT.

By Mrs. Moodie, (late Susannah Strickland) Author of "Enthusiasm," &c.

Hark, hark! the cry is heard without;
 The bridegroom comes—arise and greet him:
 Hear'st thou the 'trump!—the angel's shout!
 High songs of joy, go forth and meet him!
 The hills are moved—the mountains smoke—
 The earth to her foundation reels;
 Death bows beneath the victor's yoke,
 A captive at his chariot wheels.
 He comes—the grave's stern portals yield;
 He calls—the heaving dust replies;
 And spirits by the Godhead sealed,
 To meet their great Redeemer rise.
 All space returns the thrilling cry,
 Hosannah to the Prince of Peace!
 His arm hath won the victory;
 He reigns—and sin and sorrow cease.
 Hosannah to the King of Heaven,
 Resounds from all the ransom'd host;
 To whom be praise and glory given—
 To Father, Son, and Holy Ghost!

HYMN FOR CHRISTMAS DAY.

By Bishop Heber.

Oh Saviour, whom this holy morn
 Gave to our world below;
 To mortal want and labour born,
 And more than mortal woe!
 Incarnate Word! by every grief,
 By each temptation tried,
 Who lived to yield our ills relief,
 And to redeem us died!
 If gaily clothed and proudly fed,
 In dangerous wealth we dwell;
 Remind us of thy manger bed,
 And lowly cottage cell!
 If prest by poverty severe,
 In envious want we pine,
 Oh may thy spirit whisper near,
 How poor a lot was thine!
 Through fickle fortune's various scene
 From sin preserve us free!
 Like us thou hast a mourner been,
 May we rejoice with Thee!

LAST HOURS OF JOHN RANDOLPH OF ROANOKE.

Deposition of Dr. Parrish—continued.

It seemed as if his disposition to criticise on the pronunciation of words could not be restrained under any circumstances of bodily suffering or immediate danger of death. The slightest deviation from his standard of propriety must be met and corrected. In the application of words to convey ideas, he was extremely exact. He once remarked to me, the French was a vile language, yet it was preferable to any other for treaties and public documents, because every word was in its exact place—'no double meaning—there it stands.' He told me, in a plaintive tone, that his poor John was worn down with fatigue, and compelled to go to bed. A most attentive substitute supplied his place; but neither he nor I was like John, who knew where to place his hand on any thing in a large quantity of baggage prepared for the European voyage; the patient was greatly distressed in breathing in consequence of difficult expectoration, and requested me, at my next visit, to bring instruments to perform the operation of bronchotomy, for he could not live unless relieved. Yet, in the same interview, he directed a certain newspaper to be brought to him. It was found, after a difficult search. He put on his spectacles, as he sat propped up in bed, turning over the paper several times, and examined it carefully; then placed his finger on a part he had selected, and handed it to me, with a request that I should read it. It was headed, 'Cherokee.' In the course of reading I came to the word 'omnipotence.' I gave it the full sound, omnipotence. He checked me instantly—repeating it, according to Walker. I offered my reasons for pronouncing it as I did. He did not rebut, but quickly said, 'Pass on.' Not long after, I pronounced the word 'impetus' with the *e* long. I hesitated on his criticism: and in an inquiring and doubtful tone repeated the word as he pronounced it. He sharply repeated, 'There can be no doubt of it.' An immediate acknowledgment of the reader, that he stood corrected, appeared to satisfy the critic, and the piece was concluded. I now observed to him, there was a great deal of sublimity in the composition. He directly referred me to the Mosaic account of creation, and repeated, 'Let there be light, and there was light.' 'There is sublimity.' He spoke, in this interview, of the slanders and lies that had been published against him in the newspapers. Even his domestic arrangements, his silver cups, &c. had been noticed, when every one might know that silver was more economical than highly-finished china or cut glass, that was liable to be broken. I believe the patient never fully relinquished his hold on life, until the day he died. It is true, he had often said he was dying; he must die—or words to that effect; but these were rather to be considered as the ebullitions of a morbidly irritable mind. The hope of getting off to Europe, still lingered with him. In proof I will state, that perhaps on the third day of my attendance, he informed me that he intended to go on to New-York the next morning, and wished my bill to be left at the bar. I understood it to be his intention, to embark at New-York for Europe. Instead of going in the morning, as he expected, he was so extremely ill in the night that I was called from bed to visit him. He also requested me to have some sulphate of morphia, which he had in his possession as a pure imported article, divided into papers of one grain each. This was done by my direction at the Apothecary store of Charles Ellis, No. 56 Chesnut street, who put up my prescriptions for the patient. The morning of the day that John Randolph died, I received an early and an urgent message to visit him. Several persons were in the room, but soon left it, except his servant John, who appeared affected at the situation of his dying master. I remarked to John soon after I arrived, that I had seen his master very low several times before and he had revived, and perhaps he would again. The patient directly said, 'John knows better than that.'—The interview of this morning was peculiarly impressive. I had not been long with him before he looked at me with great intensity, and said in a very earnest and distinct manner, 'I confirm every disposition in my will, especially that respecting my slaves, whom I have manumitted, and for whom I have made provision. This declaration was to me altogether unexpected. It involved a subject which in our previous interviews had never been touched. It was one I should not

have introduced. I assured him I was rejoiced to hear such a declaration from him. He appeared anxious to impress it on my mind. Soon after this I proposed to go for a short time to attend an urgent message received just before I left home, assuring my patient I would return as speedily as possible. He positively objected to my leaving him—'You must not go; you cannot, you shall not leave me.' He called to his servant John to take care that the doctor did not leave the room, and John accordingly locked the door and soon reported, 'Master, I have locked the door, and got the key in my pocket; the doctor can't go now.' My proposal to leave him for a short time even on a promise of return, evidently irritated him for a moment. It may show the situation of his mind, when I state that in the moment of excitement to which I have referred, he said, 'if you do go you need not return.' I appealed to him as to the propriety of such an order, inasmuch as I was only desirous of discharging my duty towards another patient, who might stand in need of assistance. His manner instantly changed and he said, 'I retract that expression; and probably a quarter of an hour afterwards, casting on me an expressive look he again said: 'I retract that expression.' I told him I thought I understood him distinctly on the subject he had communicated, and I presumed the will would explain itself fully. He replied in his peculiar way, 'No, you don't understand it: I know you don't. Our laws are extremely particular on the subject of slaves;—a will may manumit them; but provision for their subsequent support requires that a declaration be made in the presence of a white witness; and it is requisite that the witness after hearing the declaration, should continue with the party and never lose sight of him until he is gone or dead. You are a good witness for John; you see the propriety and importance of your remaining with me—your patients must make allowances for your situation.' I saw and felt the force of the appeal. The interest of the scene increased every moment. I was now locked in a chamber with a dying statesman of no common order—one whose commanding talents and elevated political situation combined with great eccentricity of character, had spread his fame not only through his native land, but over Europe. He then said, 'John told me this morning, Master, you are dying.' I made no attempt to conceal my views. On the contrary, I assured him I would speak to him with entire candour on the occasion, and told him it had been rather a subject of surprise, that he had continued so long. He now made his preparations to die.

Third Sunday in Advent.

Epistle, 1 Cor. iv. 1. Gospel St. Matt. xi. 2

The Collect for this day, adverting again to the first coming of Christ in the flesh, and to his second coming to judgment, reminds us, that, as there was a messenger to prepare his way for the one, so also there are ministers and stewards to make ready his way for the other: and furnishes us with a prayer, that as the former faithfully discharged his office at Christ's first coming, so the latter may perform theirs by way of preparation for his second.

From the Epistle we may learn, who are the officers appointed to make ready the way for Christ's coming to Judgment; namely, the ministers and stewards of his holy mysteries, who are therefore to be received and respected accordingly. We are here bid so to 'account of them as of the ministers of Christ and stewards of the mysteries of God;' and so to think them worthy of double honour, as well for his sake to whom they belong, as for the work's sake about which they are employed. Their calling is the highest upon earth, their employment the noblest, and their message the most honourable; the ambassadors of Christ, sent to treat with men about their everlasting peace and salvation. And as a prince reckons himself, honoured, or affronted, in the good or bad usage of his ambassadors, so Christ accounts himself respected or despised in the good or ill treatment of his ministers; and therefore the apostle gives a strict charge to all people, to 'know them that are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake.'

When St. John Baptist is said in the Gospel to 'prepare the way of the Lord before him,' we should do well to recollect wherein that preparation consisted. And every one in his station, but especially the ministers of the Gospel, who are messengers sent expres-

upon this errand, should be careful to make ready the way to his second, as that harbinger did for his first coming. For, the preparations are in both cases the same; making guilty people sensible of their sins, reproving open wickedness, unmasking hypocrisy, beating down spiritual pride; importuning men to repentance, by representing, with a faithful zeal, the horrible mischiefs and dreadful conclusion of a wicked course of life, and the terrors of that Master, who, at his coming to purge the floor, will not fail to separate most nicely between the wheat and the chaff, and burn the latter with unquenchable fire. We shall do well to take the Baptist for an example of our conduct too, in giving weight to our doctrines by a life of severe virtue, by boldly rebuking vice, even in the greatest, when duty and a fit opportunity call us to it; and if by this we fall under their displeasure, suffering with a constancy like his; and, even by our deaths, bearing testimony to God and his truth. These things properly attended to, would make a mighty change even in a profligate world.

Fourth Sunday in Advent.

Epistle. Phill. iv. 4. Gospel. St. John, i. 19.

To the renewed soul nothing is so grievous as the continual discovery which every day makes to him of the evil of his heart, and the imperfection of his best works. He is not only 'let and hindered in running the race which is set before' him, but sore let; it is a source of deep distress his abiding deficiency and corruption. He will be constant therefore in prayer to Him, who can help and deliver him, that he would do it 'speedily.'

The Epistle sets forth to the true believer the only sure stay and consolation which he can enjoy in this life, when it bids him 'Rejoice in the Lord alway!' Yes, here is his joy, that although in himself a thing of earth and of time, his interests are bound up (through grace) indissolubly with Heaven and eternity. His union with the Lord of life and glory, while it bids him walk happily, bids him also walk boldly. His 'moderation [readiness to forgive] is known to all men;' he is careful [over anxious] for nothing; 'in every thing by prayer and supplication with thanksgiving,' he makes his 'requests known unto God;' and the effect is, that 'peace of God which passeth all understanding,' keeping his heart and mind, through Christ Jesus.

The Gospel describes to us the interrogations put to John the Baptist by the deputation sent from the Sanhedrim, or great national council at Jerusalem, with his answers. It is evident that the public mind was, at this time, in expectation of 'some great one.' The question put by the Priests and Scribes, 'Art thou that Prophet?' is not, as some suppose, a mere repetition of the preceding one, 'Art thou Elias?'—it was an inquiry, was he that Prophet spoken of in Scripture, (Deut. xvii. 15) and for whose coming they looked. We may remark, too, that water baptism was in use before the Christian dispensation. Christ did not invent the rite; he only appropriated it, and consecrated it as a suitable and striking form of admission into his Church.

Death of Dr. Brinkley, Bishop of Cloyne.—With deep regret we have to announce the death of this most learned and excellent prelate, which melancholy event took place at Mr. Litton's, Leeson street, where he had arrived about a fortnight since from London. His Lordship, though in a very delicate state of health, had undertaken this long and fatiguing journey, to be present at the late conference of the Irish Bishops. His earthly remains are, we learn, to be deposited in the vault of Trinity College, the heads of the University being anxious to pay this tribute of respect to the memory of a true friend of science, and a firm supporter of religion. According to the provisions of the Church Temporalities Bill, Dr. Kyle, Bishop of Cork and Ross, will be invested with the charge of Cloyne, in like manner as the Bishop of Ossory, Dr. Fowler, took charge of Ferns and Leighlin; and the temporalities of Cork and Ross will go to the ecclesiastical fund.—*Dublin paper.*

The Rev. Joseph Wolfe, who has already traversed so great a portion of Asia, is about to proceed to Timbuctoo. He will take his departure from Falmouth on the 1st Oct.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

To this Venerable Body, it should be remembered by every member of the church in these colonies, we are indebted for the main support amongst us, of the ordinances of religion up to the present time. By it have the missionaries been sent for the end maintained, who have planted the most of our present members by baptism, in "the house of the Lord." And if we have since "flourished in the courts of the house of our God," or "brought forth fruit" in maturer age, it has been under God, mainly owing to this Venerable Society which has taken care to provide for us all the means of grace, almost without money and without price, as far as we were concerned. Great therefore, and never to be adequately repaid, is the debt of gratitude which we owe to that excellent Institution—and fervent should be the prayers, that God would still be pleased to prosper its endeavour to spread the knowledge of his Gospel throughout the world.—It is presumed that the following brief summary of the present operations of the Society will be acceptable to our readers. It is taken from the Report for 1833.

IN UPPER CANADA.

The Society there had 45 missionaries and five schoolmasters.

IN LOWER CANADA.

29 missionaries.
1 schoolmaster,
4 divinity students,
and several catechists.

IN NOVA-SCOTIA.

30 missionaries.
34 schoolmasters,
4 scholars at King's College,
and 7 exhibitors at the Academy.

IN NEW-BRUNSWICK.

29 missionaries.
26 schoolmasters.

IN NEWFOUNDLAND.

12 missionaries.
34 schoolmasters.

IN PRINCE EDWARD ISLAND.

2 missionaries.
1 schoolmaster.

IN CAPE-BRETON.

2 missionaries.
14 schoolmasters.

BERMUDA.

1 missionary.
2 schoolmasters.

CAPE OF GOOD HOPE.

1 missionary.

EAST INDIES—Bishop's College.

3 professors.
1 superintendant of the college press.
18 missionaries, besides many catechists.

Besides what appears above, King's College at Windsor, and that at Fredericton, have been largely aided from their commencement, by the Society; by which means, many who are at present missionaries in these provinces, have been enabled to complete their education.

EPISCOPAL MINISTRATIONS.

In referring to the above mentioned Report (that for 1833) we gather the following summary of the Bishop's public duties:—

"It was my wish to visit all the settlements on the south-west shore of Newfoundland, where many thousands of our fellow creatures live and die, almost in total ignorance of the Gospel Salvation. The summer of 1832 was too short to allow of this employment, after my return from the Missions and Churches on the east side of the island, from Petty Harbour to Exploits Burnt Island, inclusive. I have been disappointed again; for the important changes that were in progress forbade me to be long absent from Halifax. It was necessary for me to be at hand, to communicate promptly with the Clergy in all parts of the diocese, and, if possible, assist their endeavours to avert or mitigate the evils with which they were threatened

I was thus prevented also from completing my tour through New-Brunswick, which was very desirable on many accounts; and was compelled to be satisfied with visiting the eastern section of it, which had been longer without episcopal visits than the rest of the province."

Although thus limited in time, it appears that in three weeks in August, his Lordship was enabled to visit six distant churches in the eastern section of New Brunswick, travelling 800 miles, and confirming 184 persons.—In September and October of the same year, the Bishop visited Cape Breton, Guysborough, Antigonish, Albion Mines, Pictou, Prince Edward Island, and Rawdon, (after his return from the eastward):—he thus concludes the report of these duties—

"Although I have not accomplished all that I hoped to perform, I am thankful for having been enabled to do what has been effected, and without injury from fatigue and exposure, although several nights without any other bed than a bare plank afforded!

It is a subject for gratitude to the Author of all good, to be permitted to witness the steady progress of that great work, in which the Society have been long engaged, the spreading of the glorious Gospel,—progress effected by the Heavenly blessing upon the labours of their servants in the Lord, which will never fail to be deeply interesting to those whose delight it is to make the way of that Lord known upon earth, and his saving health among all nations. By His blessing I am enabled to testify, that in this extensive portion of the Society's charge, such progress is advancing,—but, unhappily, not without serious interruption, from the great and unexpected trials which are now allowed to pass upon the valuable Clergy in these Colonies.

In my several tours of the last summer, now reported to you, I have been enabled to travel nearly 2000 miles—to visit fifteen churches—to consecrate four churches and three burial grounds—to preach thirty-three times—to hold twenty confirmations, and to confirm 466 persons."

THE CHURCH IN CANADA.

Statement of the Bishop of Quebec, respecting his Diocese, in the Society's Report for 1833.

"The population of Upper Canada exceeds 300,000 souls, and is rapidly increasing. Of 51,746 emigrants who arrived from the British Isles in 1832, 300,000 settled in that province. The proportion of the Church of England to other denominations cannot be stated with precision; it is, perhaps, nearly one-third of the whole population. In Lower Canada, according to the census taken in 1831, the total number of souls was 511,917, about four-fifths of whom were Roman Catholics, (it will be remembered that this was originally a French settlement,) and of the remainder nearly one-half were of the Church of England. In the upper province the number of clergy is fifty-six, who will soon, with a very few exceptions, be entirely chargeable upon the means which can be raised in the province. In Lower Canada there are thirty-six clergymen, of whom twenty-two are now paid wholly, and six in part, by the Society for the Propagation of the Gospel in Foreign Parts. The population of these provinces is scattered over so large a surface of country (the diocese of Quebec extending 1300 miles in length), that the labours of the clergy, and the want of more ministers, must not be estimated merely from the numbers of people. Most of the clergy serve at least two congregations.

The Bishop concludes an important dispatch, addressed to the Society in the autumn of 1833, with these words, strongly characteristic of the excellent writer: The prodigious extent of my diocese, the rapid increase of the protestant population, their destitution, where every thing is new, of all regular provision for the means of grace, and the inadequacy of our resources to supply them, render it altogether no light or easy task to administer the charge committed to my hands; and I feel that I should be wholly unable to sustain the burden if I trusted in any other sufficiency than that which is derived from the mercy and the grace of God.

The summer of 1833 was passed by his Lordship principally in Upper Canada, where ten years ago the number of missionaries was seventeen, while it now amounts to fifty-six."

The following extract from the letter of the Rev. N. A. COSTER, missionary, at Greenspond, Newfoundland, in the same Report, shews the arduous nature of a missionary's duty in that island, and we believe, may be taken as a fair specimen of its general character.

"To travel a thousand miles in a year sounds like a trifle to an Englishman. To visit twenty parishes, and perform divine service once or twice in each within twelve months, is little. To go twenty or thirty miles, and, after ministering to hungry souls, return at night to family and home, is done in England, and not even mentioned. An inn is open at every turn—a comfortable bed is ready at a moment's notice—and food and fire await one every where. To persons accustomed to convenient travelling a summary of our labour may appear a small concern. But generally go in a little open boat, about the size of the boats upon the Thames, accompanied by one person—neither of us trained to a sailor's life—and this on the open sea. To travel twenty miles we may be out a night or two, as well as days, with no protection from sun, or rain, or wind. And when arrived, no luxuries await us, but a hearty welcome. Night after night I stretch myself upon a table or a form, not because I am denied a bed; but as the houses are small, and many usually rest in each sleeping room, I dislike to accept accommodation at the expense of a whole family.

Moreover, these excursions are not unattended with dangers. Once, in the early part of 1833, I had been summoned eleven miles to see a dying old man, and while returning was exposed in such a boat as I have just described to a violent gale, so that every one was astonished at our preservation. For a long time I suffered from the exposure to wet and cold.

Another time I was walking on the ice ten miles to another settlement; on our arrival there, I found the ice had drifted off the land, and I had no alternative but to endeavour to return against a piercing wind. I was at length so exhausted and benumbed as to sit down upon the ice, resigned to death; but was providentially preserved by a man, who dragged me to a house.

More than once that year our boat was cast upon the rocks, and once we were in the sea for near an hour extricating ourselves from the difficulty of a sand bank.

It may not, likewise, be amiss to mention another fact which occasioned us grievous trouble, from the early part of that year until the beginning of May.—Our expected supply of provisions by some means did not arrive in the previous autumn, and our distress became so great, that my children did not taste either bread or biscuit (such as sailors use) oftener than once a week; our farinaceous diet being confined to oatmeal, or meal of Indian corn, with a limited supply of potatoes. We suffered much from that long confinement to salted pork without a due proportion of vegetables or bread.

SCIENTIFIC.

The Museum in Mexico contains a unique collection of curiosities, attractive alike to the intelligent traveller and the learned antiquarian. There are upwards of two hundred historical documents, written in hieroglyphics, and in the Indian and European languages; two colossal and twenty small statues on Indian sculpture, of an exquisite taste, and curious skill; various vases and lamps, found principally in the Island of Sacrificion; several portraits, masks, musical and warlike instruments; and many other objects of the highest interest in elucidating the manners and customs of the aborigines of the new world. Many of these specimens exhibit a striking analogy to the antiquities of the Egyptians—a collection of whose medals anterior to the time of the Ptolemies, is found in the Mexican Museum. Both collections afford an excellent opportunity for comparison, and probably of proving that the aborigines of America are lineal descendants from the Phenicians and other ancient maritime rovers: perhaps also that this country is truly the *ultima Thule* or *Atlantica* of the classic writers of Greece and Rome.

The antiquarians of the United States might properly endeavour to determine this matter: for the supposition that the Indians are descendants of the Welsh is about as true as that the moon is made of cheese. It is a matter of probability amounting to certainty, that America was inhabited for nearly three thousand years, before its being discovered by Columbus.—*New Orleans Bee.*

The Scriptures.—We are desirous to have well-printed Bibles; but the best impression of the Bible, is that on the tablets of the believer's heart.

THIRD SUNDAY IN ADVENT.

By Bishop Heber.

On Saviour, is thy promise fled?
 Nor longer might thy grace endure,
 To heal the sick and raise the dead,
 And preach the Gospel to the poor!
 Come, Jesus! come! return again;
 With brighter beams thy servants bless,
 Who long to feel thy perfect reign,
 And share thy kingdom's happiness!
 A feeble race, by passion driven,
 In darkness and in doubt we roam,
 And lift our anxious eyes to Heaven,
 Our hope, our harbour, and our home!
 Yet, 'mid the wild and wintry gale,
 When Death rides darkly o'er the sea,
 And strength and earthly daring fail,
 Our prayers, Redeemer! rest on Thee!
 Come, Jesus! come! and, as of yore
 The prophet went to clear thy way,
 A harbinger thy feet before,
 A dawning to thy brighter day:
 So now may grace with heavenly shower
 Our stony hearts for truth prepare;
 Sow in our souls the seed of power,
 Then come and reap thy harvest there!

YOUTH'S COMPANION.

LOVE UNTO DEATH.

In the year 1804, seven young Scotch soldiers who were stationed in Edinburgh, got leave of absence, on the day before Christmas, to go to a distant part of the country to visit their relatives. Two of them were brothers, of the name of Forsyth. As their time was short, and they had 150 miles to walk, they determined to shorten the way by crossing over the Grampian hills, instead of going by the common route. On their first day's journey they arrived at a village where they had some acquaintances, who pressed them to remain all night, as the snow had begun to fall. But they were so anxious to see their relatives, that they determined to proceed, intending to sleep at a village twenty miles further on. The road lay through a very wild and lonely part of the country; but they were young and vigorous, and feared no danger. But they had not gone far, when they were overtaken by one of those dreadful snow storms which are common in the mountains of Scotland: Now night drew on, the snow fell fast and thick, and the wind blew with great violence. They could just see one another, but their voices could not be heard, for the roaring of the wind. They soon became bewildered, and wandered out of the path, but continued to struggle on for some time. At length one of them sunk into a hollow, and was buried under the snow. Soon after, the younger Forsyth, who was ahead of the rest, dropped down quite exhausted; when the rest came up to him, they passed on without attempting to help him, expecting soon to be in the same situation themselves. But there was one exception. When the elder Forsyth came up to him, not being able to see his features, he stooped down and felt him, and was convinced it was his own brother. He then took him up on his back, and went on. One after another of his companions fell and perished, but no fatigue nor regard for his own safety could make him part with his precious burden. With a generous self-devotion, he persevered until his strength failed, and then sank under his burden and expired. The motion and the warmth of his brother's body had so much revived the younger Forsyth, that when his brother fell, he was able to proceed until he reached his home. The body of one of the party was not found until two years after. It appeared that he must have been wandering about the mountains nearly thirty-six hours before he perished. The rest were soon found and all buried in one grave. What must have been the feelings of the young man when standing by the open grave of his brother and reflecting that he owed his life to this dear brother's death.

I hope my young readers already perceive my rea-

son for presenting to them this sad story. Does it not strongly remind us of One who

above all others,
 Well deserves the name of Friend:
 Whose is love beyond a brother's,
 Costly, free, and knows no end!

We are by nature lost, and perishing on the dreary mountains of sin and ignorance. We are insensible to our condition, and unable to save ourselves. But behold the Son of God become man that he may perform more than a brother's part to his unworthy and rebellious creatures. He takes us in his arms and bears us in his bosom, and suffers the storm of Divine wrath to discharge all its fury on himself, while we are sheltered. He falls, he groans, he gives up the ghost! But glory to God! the sinner is saved. Dear children will you not give your hearts to this loving, dying Saviour, to whom you owe all you enjoy and all you hope for? He is the good Shepherd, who carries the lambs of his flock in his bosom. He says, 'suffer little children to come unto me.'

Put yourselves under his guidance, listen to his voice, walk in his footsteps; and He will at last take you to the quiet waters and green pastures of heaven, where sin and sorrow and sickness shall be no more known for ever.—*Youth's Friend.*

Missionary Escape.—On the 22d of January last, I started to my appointment after breakfast in the morning.—It was raining and cold. By had directions I missed my way, and wandered about in the Coochulle mountains all the day, and till nine o'clock at night. It being very dark, and myself and horse very much fatigued, I concluded to remain where I was during the remainder of the night. I accordingly alighted, took off the saddle, laid it by the root of a tree, and was preparing to lodge myself in the best way I could, when suddenly a panther screamed out most hideously not far from me. I confess I felt much agitated. My horse also was so affrighted that I could scarcely control him. I soon put on my saddle, mounted my affrighted horse, and made my way through the brush, bamboo briars, and pine holes as fast as I could. It still continued to rain, and consequently so dark that I could see nothing before me. The ungovernable ravings of my horse for some time convinced me that the panther was still pursuing us. In this way I trotted for some two miles, sometimes in the water, sometimes in sink holes, and frequently drawn partly off my horse by the trees, vines, bushes. Finally I determined to alight, fix myself in the best way I could, and remain till morning. I accordingly placed my saddle, as before, by the side of a tree, sat down on it, spreading the blanket over my legs, and my umbrella over me, holding the bridle of my horse in my hand. Scarcely had I seated myself, before the panther screamed close by me again. The scream was echoed by the doleful yells of many wolves. The owls on the trees above me halloed most wofully. My feelings I cannot describe. The hair seemed to rise on my head, and I realized for a few moments, in imagination, all the horrors of a cruel death. I soon, however, summoned up my stock of courage, and resorted to God in prayer. I thought of the Divine protection and providence—of Daniel—of the Hebrew children, &c. and soon I felt as calm as ever I did—I even felt happy. O, blessed God! he is still a present help in time of need. The panther came close to me; I heard its tail patting the earth like that of a cat when it was about to leap on its prey. It would then walk round us. My horse did not seem quite as well composed. He would spring from side to side as the animal passed around us. In this condition I spent a dreary sleepless night. As soon as the light shone sufficiently bright to see clearly, I espied the panther, which had retreated to a log, standing on its hinder parts, looking very curiously at me. It soon, however, left us alone.

I arose, and saddling my horse, mounted, and rode him through the swamps, and over the mountains during the whole day, until near night, when I found myself, with much joy, at the log cabin of civilized man. O, how good is the Lord! We never so sensibly feel our obligations to adore and praise our heavenly Father, as when we pass through grievous difficulties.—*Zion's Herald.*

Christ is the great promise of the Old Testament; the Spirit is the great promise of the New.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, DECEMBER 17, 1835.

CLERICAL SOCIETIES.—These associations, we perceive, are common in England and the United States, and when properly conducted, cannot but be highly comfortable and edifying both to ministers and people, and conducive to the best interests of the Church. Two of these Societies have been established in this province during the present year, and are now in active and (we speak from our knowledge of one of them) useful operation. The first was formed, we believe, in January, and comprises the Clergymen stationed at Annapolis, Granville, Bridgetown, Aylesford, and the united mission of Horton and Cornwallis. The other was formed in May, and includes the missionaries at Chester, Lunenburg, New Dublin, Liverpool, Shelburne and St. Margaret's Bay. The rules of both are nearly the same, and we here subjoin a copy of those adopted by the Society last mentioned, for the information of our Brethren who may wish to establish similar associations.

Rules of the Clerical Society,

commenced at Lunenburg, N.S. on Wednesday, May 6th 1835, and comprising the Missions of St. Margaret's Bay, Chester, Lunenburg, New Dublin, Liverpool and Shelburne.

1st.—That the object of this Society shall be the promotion of clerical intercourse, the dissemination of religious knowledge in conformity to the doctrines and discipline of the Church of England; and in general, the advancement of the interests of that church as established in this province.

2d.—That this Society shall meet at least once a year in each parish that may be under the care of its members, at such times as may be agreed upon; and that public notice be always given of such meetings on the Sunday before.

3d.—That the proceedings at each meeting be conducted as follows—

I. Divine Service, including the administration of the Holy Communion, shall be performed in the parish church, and a sermon or sermons preached, on some subject connected with the principles of the Church, or the designs of the Society for the Propagation of the Gospel in Foreign Parts.

II. The Society shall assemble at the house of the missionary an hour before the commencement of Divine Service, and shall return from the church to the same place, where, after prayer to Almighty God for the influence of his holy Spirit, they shall read together a portion of the New Testament in the Greek, making such remarks or comments upon the same as the subject may suggest.

III. The members shall avail themselves of their meeting, to communicate with each other, on all matters of interest connected with their pastoral duties.

4th.—That a collection be made on each occasion of Divine Service, to be applied in aid of Sunday Schools, and such other local objects connected with the advancement of christian knowledge, as to this Society shall seem proper.

5th.—That there be a Book kept in which the proceedings of this Society shall be recorded, and that if the Bishop of the Diocese shall require it, extracts from the minutes shall be transmitted to his Lordship.

6th.—That this Society stands pledged to dissolve itself at the pleasure of the Diocesan.

7th.—That this Society earnestly commends itself to the Direction and Blessing of Almighty God through Jesus Christ our Lord.

The Society to which we belong, held its first meeting in Lunenburg on the 6th and 7th May—when six of the Clergy were present, and Divine Service was performed three times in town, and once at Mahone Bay. The next was at Chester, on the 17th and 18th June, when four of

the members only were enabled to attend. Three full services were held in Chester and one at Sherbrooke, twenty miles distant, where not many years ago the wild beasts of the forest were in undisturbed possession. On this occasion we may safely say, that "the wilderness and the solitary place was made glad." The Brethren next assembled at Liverpool on the 2d and 3d September, six in number, and were again permitted to celebrate the worship of the Lord, three times in the parish church, and once at the chapel at Eagle Head.

On the 30th Sept. and 1st Oct. we met at New Dublin, but in consequence of unfavourable weather the first day had but few hearers, to the great disappointment of the people. Two services were performed in the church, and two at stations 7 miles distant on the following day. The last meeting for the season took place at Shelburne on the 4th and 5th of November, in the venerable parish church of which place we had the pleasure of performing Divine service four times.

At every place, when not prevented by the state of the weather, and sometimes even when that was extremely unfavourable, the laity testified their interest in our meetings, by a full, serious, and gratifying attendance; and many joined us in commemorating at the altar, the dying love of our common Redeemer. Many came around us and expressed the comfort they had enjoyed while engaged with us in the delightful services of the sanctuary, and the hope that God would permit us to meet again in a similar way—And not a few expressed their astonishment, that what proved to be so good and so pleasant, had not been thought of long ago.

At Chester, the interest and solemnity of the meeting were greatly increased by the circumstance of two adult females coming forward to dedicate themselves to their God at the Baptismal font, with every appearance of being duly impressed with a sense of the sacred obligations then assumed. The service was performed at the time pointed out in the Rubric, and thus was witnessed by the whole congregation.

It was likewise at the altar of the same church that the interesting spectacle presented itself of several very aged persons advancing with trembling limbs and feeble steps, to be strengthened and refreshed once more at the "most comfortable sacrament of the Body and Blood" of their Saviour. One of these, who could not approach without assistance, nor bend her aged knees without support, on being asked the number of "the days of the years of her pilgrimage" replied in the broad dialect of her native land, which length of absence has not removed, "aucht aucht, (88) years has the Lord spared me," adding with evidently heartfelt fervour, "Oh sirs, but this has been a real refreshing day to my poor soul! the like I never expect to see again." At every place similar satisfaction was expressed.

While we hope we may gather from evidence like this that our meetings have been blessed by God to the edifying of his Church, we speak from personal experience when we say that they have been eminently comfortable to ourselves, and have drawn closer than before, the bonds of love by which we are united to our church and to each other.—Strengthened by mutual counsel and mutual prayer, we have separated to our respective fields of labour, clothed as it were with fresh energy, and resolved to devote ourselves with new ardour to the great work in which we are engaged.

We are not able to offer any account of the meetings of the other Clerical Society, which we understand have been regularly held; but we doubt not they have been found as edifying as our own. That so they may continue, and be blessed to the good of our respected Brethren and their flocks, is our earnest prayer.

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.—From Sword's Pocket Almanac for 1835, we find that there were then belonging to this Church, sixteen Bishops, namely—White, of Pennsylvania, (consecrated in England nearly 49 years ago, and now the oldest

protestant Bishop in Christendom); Griswold, of the Eastward Diocese, comprehending Maine, Massachusetts, Rhode Island and New Hampshire; Moore, of Virginia; Bowen, of South Carolina; Chase, of Michigan; Brownell, of Connecticut; H. U. Onderdonk, of Pennsylvania, (assistant); Meade, of Virginia; Stone, of Maryland; B.T. Onderdonk, of New-York; Ives, of North Carolina; Hopkins, of Vermont; Smith, of Kentucky; McHvaine, of Ohio; Doane of New Jersey; and Otey, of Tennessee.

To whom is to be added, Bishop Kemper, lately consecrated as Missionary Bishop of the south west region of the United States—Total, living Bishops 17—dead 14.

The Clergy are stated as follows—Eastern Diocese, 71; Vermont, 15; Connecticut, 74; New York, 200; New Jersey, 26; Pennsylvania and Delaware, 78; Maryland, 56; Virginia, 59; North Carolina, 22; South Carolina, 35; Georgia, 4; Ohio, 30; Mississippi, 4; Kentucky, 14; Tennessee, 11; Alabama, 4; Michigan, 8; Louisiana, 2; Missouri, 1; Florida and Illinois, 8 missionaries—Total, 722. Of these, we believe, the general and well deserved character, is that of "workmen who need not be ashamed."

For piety, learning, activity, and zeal, we believe, the Right Reverend Bishops, and many of the inferior clergy, will bear comparison with those who have been "burning and shining lights" in the best and purest ages of the Church.

WEST INDIA CHURCH.—We are agreeably surprised to find by a list published in the New York Churchman, that our Brethren in the warmer latitudes of this hemisphere, are so numerous. It appears that in the Diocese of Barbadoes and the Leeward Islands, over which Bishop Coleridge presides, there are 2 Archdeacons and 74 other clergymen. In Jamaica, under Bishop Lipscombe, we believe, there are between thirty and forty ministers.

THE CHURCH OF ENGLAND—has 2 Archbishops and 24 Bishops. In IRELAND, there are 4 Archbishops and 15 Bishops. In SCOTLAND, 6 Bishops. In the EAST INDIES, 3 Bishops—(one not yet known.)

There will be a public examination of the National School in this town, on Wednesday next the 23d instant, at 10 o'clock, A. M. when the parents of the children, and the friends of education, are invited to attend.

The weather has continued, with little variation, very severe for the season, since the 23d November, when sleighing commenced. This morning a little before sunrise, the mercury was at the cypher, and the harbour is covered with ice. La Have river is also frozen over, and is already safe in some parts for horses to pass.—State of the thermometer, in a northern exposure, marked at noon each day—

December 1—28	December 10—27
2—15	11—25
3—20	12—36
4—32	13—37
5—38	14—36
6—28	15—18
7—20	16—17
8—26	17—10
9—22	

The following letter from Bishop Wilson, of Calcutta, addressed to the Rev. Dr. Milnor, of this city, will be acceptable to many of our readers.—N. Y. Churchman. Bishop's Palace, April 15, 1835.

My dear friend—Very few circumstances could have afforded me more sincere and heartfelt pleasure than your letter of October 2, 1834, received a few weeks since.

The books you have sent me have all interested me extremely. I have no return in kind to make, except by enclosing you a copy of my two charges to the Clergy of this extended and almost limitless Diocese. If they should be reprinted in America, I would wish you to send copies to the Right Rev. Bishops of your Church. But probably the distance of the scene, and the locality of the topics, might make such a step inadvisable.

The missionary brethren, by whom your communication was received, immediately called upon me, and afforded me in my interviews with them much pleasure. They are filling India, Ceylon, and the Burman empire. The missionaries from America seem able, well-informed, pious, devoted self-denying men, with little or no party spirit. If they proceed as they do, and England is so tardy as she now is in sending out missionaries, America will convert the world.

I have been much struck with the superior talents and piety of those whom I have seen. The immense population of your United States, their vigour of intellect, their simplicity of manners, appear to mark them out for great things in the diffusive work of the Gospel of CHRIST our Lord.

And this leads me to inquire whether your Episcopal missionaries could not come out here, as well as your Presbyterian, and Independant, and Baptist. O if you could send us some holy men, Swartz-like in their spirit, full of love to CHRIST, mild and gracious in their spirit, and well-versed in Christian antiquities, it would be a blessing indeed!

I am more and more convinced that the Episcopal Churches, with their paternal order, their liturgies, their offices of religion, their meek and holy doctrine, their visibility and stability in the sight of the Heathen, are best adapted for the feeble, prostrate, lubricious, half-civilized minds of the Hindoos.

Turn this in your mind. The act of Parliament of England never surely can affect India. If I am not prevented or impeded, my heart and hands will be open for such brethren.

Thank God, I have hitherto had health for two years and a half, but—but—but—I am fifty seven, and in India. The thermometer now is 82½ of Fahrenheit at six in the evening, with the house shut up since eight this morning, with the punkah agitating the air above me. I am immensely hurried. The new bishops of Madras and Bombay are not yet come. I cannot do half I ought.

But I can scarcely tell you more by letter than my charges disclose.

Farewell, dearest brother. God's will be done in and by us. I beg the benefit of your prayers, and am yours most affectionately. D. CALCUTTA.

A correspondent of the Episcopal Recorder says: "The character and labors of the late Dr. Morrison, called the Apostle of China, are probably well known to most of your readers. He was a dissenting English clergyman, and continued such to his death. The following extract from one of his letters will not be uninteresting:"

Sept. 4, 1817.—I have translated the morning and evening prayers, just as they stand in the Book of Common Prayer, altering only those which refer to the rulers of the land. These I am printing, together with the Psalter, divided for the thirty days of the month. I intend them as a help to social worship, and as affording excellent and suitable expressions for individual devotion. Mr. Milne wished to modify them, so as to render them more suitable to our peculiar circumstances; but as they possess here no authority, but their own general excellence, and are not binding on the practice or conscience of any, and as they are not exclusive, I judge it better to preserve them as they are. Additional helps may be afforded, if they shall not be found fully adequate. The Heathen at first require helps for social devotion; and to me it appeared, that the richness of devotional phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord JESUS CHRIST, were so many excellencies, that a version of them into Chinese, as they were, was better than for me to new model them.

"The Board of Directors," continues the same correspondent, "to whom this language was addressed, were also Dissenters. The translation of the Scriptures was not complete until November, 1819, more than two years afterwards."

MARRIED.

At Chester, 2d Dec. by the Rev. Shreve, Mr. John Barkhouse, jr. to Miss Mary Sartie.

DIED.

At Chester, of scarlet fever, 4th inst. Edward William, aged 4 months, son of Dr. Kearney.

P O E T R Y.

SABBATH HYMNS.

Composed by the Rev. Dr. BRIDGES, whilst riding on horseback, to and from his church.

M O R N I N G.

How sweetly the sun
His course has begun,
To gladden this day of the Lord;
A day He has blest
To point out the Rest,
So fully described in His Word.

How many are they,
Who, during this day,
Their Saviour will sweetly enjoy!
Will get from above,
A taste of his love,
Which here must be mix'd with alloy!

But when they are come,
To their Saviour's sweet home,
In peace having ended their days:
Their joys shall endure
Through Eternity pure,
And all their existence be praise.

Then let not my soul
Be drowsy and dull,
In keeping this day of delight—
Let me worship like those
Who fully propose
To walk as the "children of light."

Hear'st thou the church bell?
It has tidings to tell,
And tidings of all that is good;
It lifts up its voice,
And bids us rejoice
In Jesus, who shed His rich blood.

It bids us partake,
For Jesus's sake,
Of sweetest communion of Heaven:
It tells us this day
To praise and to pray,
For in Christ such blessings are given.

What blessings these are,
His saints shall declare,
Who know that a million of days,
Spent vainly in sin,
Yield no joys within,
Like one spent in prayer and in praise.

Then glad should we be,
Each Sabbath to see,
Since it offers the privileg'd soul,
Of blessing a store,
In Eternity more,
When in heaven our joys shall be full.

E V E N I N G.

How calm is the scene,
How sweetly serene,
The close of this privileg'd day!
What foretastes of heaven,
To those have been given,
Whose purest delight was to pray!

Full swift to the throne,
Petitions have gone,
And brought back fresh subject of joy;
How quick the return,
When truly we mourn,
And pour out our griefs with a sigh.

But, ah! did you feel
Your heart was of steel!
Yet do not, believer, despair;
Your God will secure
A competent cure;
The heart becomes softer by prayer.

Then be of good cheer,
You have nothing to fear;
The Sabbath that next you may see,
Full streams of rich love,
From the Spirit above,
Shall be poured, oh sinner, on thee.

Then in plenty shall flow
The tears of your woe—
But tears you should glory to shed—
We envy your grief,
The soul's true relief,
And fain would we mourn in your stead.

For who can deny,
The penitent's joy,
When low at the foot of his Lord,
All prostrate he lies
With tears and with sighs?
What rapture such sorrow affords!

The fool's silly mirth
Has nothing of worth,
'Tis trifling, 'tis vapid, and dull;
Believers aspire
To joys that are higher
To joys that are lasting and full.

Their wish is not vain
Such joy to obtain,
Nor wait till the end of their days;
On this side the grave
Such foretastes they have,
As fill them with rapture and praise.

A taste of such joy
Must urge us to cry,
"Oh that I had wings like a dove;"
Then would I not stay,
Nor a moment delay,
But haste to the regions of love.

Laying the Corner Stone of Christ Church, Hamilton, U. C.—This interesting ceremony took place on Tuesday last, the 13th instant. At one o'clock P. M., divine service commenced in the Canadian Wesleyan Chapel. The Right Reverend the Bishop of Québec attended, and sat under the pulpit. We are sorry to observe that the infirmities of age prevented him from taking an active part in the solemn duties of the day. The attendance of the congregation was numerous and respectable. There was a great number of ladies present. After the appointed service of the day, which was read by the Rev. Mr. Geddes, had been concluded, the Venerable the Archdeacon Strachan delivered the dedicatory sermon, taking his text from the 127th Psalm, v. i.—'Except the Lord build the house their labour is but lost who build it.'—*Quebec paper.*

T I M E A N D E T E R N I T Y.

Our life is a passage to eternity: it ought to be a continual meditation on eternity, and a constant preparation for it.

Those hours which you spend in communion with God, are the golden spots of all your time, and will have the sweetest influence upon your last hours.

Look back, and time was when your soul was not: look forward, and your soul shall exist when time shall be no more.

What is the world to those who are in the grave, where your body will soon be? And what is the world to those who are in eternity, where your soul must soon be?

P R O S P E C T U S

Of a Religious Paper to be published at Lunenburg, N.S. once a fortnight, called the

C O L O N I A L C H U R C H M A N.

To be conducted by a Society of Gentlemen.

Terms—10s. per annum—one half to be paid on the delivery of the first number.

In the commencement of new periodicals it has been customary to state at considerable length, the proposed character, principles, and object of the work; and large promises are generally made which it is afterwards found hard, if not impossible, to fulfil. On the present occasion, it is not intended to follow such examples, but simply to set forth some of the reasons which have led to the establishment of the proposed periodical, and the objects to which it will be devoted; and to solicit for it a general support.

The want of some channel of communication, by which the members of the Church of England could be informed of matters interesting to them as Churchmen, has long been felt throughout this Province. To supply this want, and furnish such information, is one object proposed by the Conductors of the intended Paper. Their design accordingly is, frequently to extract from the Reports of the Society for the Propagation of the Gospel in Foreign Parts, to the benevolent exertions of which Venerable Body the inhabitants of British America are so long and so largely indebted. The columns of their paper will likewise be freely opened for such other matters of interest, relating to the Church in these Provinces, as their correspondents may supply.

It is proposed also to devote a portion of the publication to Missionary Intelligence, both domestic and foreign—and another to the important interests of Sunday Schools. And it will likewise be the endeavour of the Conductors to give as much room as possible to subjects of a practical nature, tending to promote sound, scriptural and rational piety.

Although this paper will be edited by members of the Church of England, and its special object will be to promote the welfare of that Church, and the edification of its members; it is hoped, that it will not be thought unworthy of the support of all who wish well to the cause of true Religion.

The Conductors confidently appeal to the members of the Church in particular, and to the public at large, for their support. And they respectfully request all CLERGYMEN throughout the Dioceses of Nova-Scotia and Quebec, to act as Agents; and to forward, as early as possible, Lists of such Subscribers as may be obtained, that they may ascertain, whether they will be able to proceed with the undertaking.

Lunenburg, April 30, 1835.

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