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THE COLONIAL CHURCHMAN.

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

VOLUME V.

LUNENBURG, N. S. THURSDAY, MARCH 5, 1840.

NUMBER 2.

WHO IS MY NEIGHBOUR?

Thy neighbour? It is he whom thou
Hast power to aid and bless;
Whose aching heart or burning brow,
Thy soothing hand may press.

Thy neighbour? 'Tis the fainting poor
Whose eye with want is dim,
Whom hunger sends from door to door,—
Go thou and succour him.

Thy neighbour? 'Tis that weary man
Whose years are at their brim,
Bent low with sickness, cares, and pain,—
Go thou and comfort him.

Thy neighbour? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left,—
Go thou and shelter them.

Thy neighbour? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave,—
Go thou and ransom him.

Whene'er thou meet'st a human form
Less favoured than thine own,
Remember 'tis thy neighbour worm,
Thy brother, or thy son.

Oh, pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery,—
Go, share thy lot with him.

RELIGIOUS MISCELLANY.

CHURCH OF ENGLAND.

The Church of England, at all times an object of regard with American Churchmen, is particularly so now, that she no longer basks, in the sunshine of ministerial favour, and is obliged to contend for her very existence with the affiliated powers of Dissent, Popery, and Infidelity. It is on their part she is in danger of extermination, and we rejoice to see awakening in the Church, a spirit equal to the threatening dangers by which she is surrounded. There is a time when her apathy and unfaithfulness were the pretext for the bitter hostility manifested towards her, but this ground has become untenable for the arrogance of Dissent, and whatever the plausible causes may be, the real ones undoubtedly are the Scriptural doctrines which she teaches and the temporalities which she holds. Should succeed in the crusade of the unholy alliance it will be a melancholy event for England, but the Church will have little reason for regret. No longer the object of selfish ambition, she will cease to be induced by the parasites who now adhere to her only for the rewards which she bestows. Deprived of the support of Government, she will be taught to lean

more confidently upon the arm of her REDEEMER. Her mighty capabilities will be better appreciated, her zeal more deeply stirred, her principles more thoroughly understood, and her children more closely united in the bonds of peace and concord. Circumscribed in her usefulness at home, she will be able to do more for the propagation of Christianity in heathen lands, and the malice of her enemies will thus be made to contribute to the furtherance of the Gospel. The prosperity of England however, is intimately connected with that of the rest of mankind, and we should be sorry that an establishment, the beneficial influence of which is so great and manifest, should be sacrificed to the prejudice and hatred of its opponents. Abuses it no doubt has, but from these it may be purified, changes made in the mode of its connection with the state, and its spirituality and efficiency greatly promoted by salutary reform, without depriving the nation of the blessings which it confers. The friends of their country are awakening, though late, to her true interests, and there is reason to hope that if the youthful sovereign of that powerful empire, will not from choice imitate the example of her illustrious predecessor Elizabeth, and place herself in fact as well as name at the head of the Reformed Religion, she will be compelled by the voice of an indignant people to dismiss her present advisers, and call to her councils men worthy of their confidence and respect.

"We complain not merely," says the Christian Observer, "that the Anglican communion has not of late received that official countenance which was its due as the Established Church of the land; but that the general policy of the Queen's government has very much tended to check the growth of religion; that the theatre finds more favour than the church; popery than protestantism; and dissent than the national communion. When till now were the Bishops, the clergy, and the most influential members of the laity of this Christian and Protestant nation, at issue with its rulers upon almost every question involving religious obligation, especially the great question of the godly training of the people? When did reformed England till now truckle to Romanism, establishing it by stipend in her colonies; and allowing an Italian Pontiff to settle with his Irish vassal bishops, what form of education he will graciously permit the Queen's subjects to receive?—When till now did we see our clergy constrained to reject aid tendered from the public purse for the promotion of education in their parishes, and to resign the national grant to Romanists and Protestant dissenters, because coupled with conditions which they feel assured will prove ruinous in their effects upon the Established Church, and dangerous to Christianity under every aspect? While Mr. Owen, the Socialist, is introduced by the prime minister to her Majesty's presence, to lay before her an atheistical and demoralizing scheme of education for England!—These are new and perilous features in our civil and religious history. But with much reason to be anxious, we see none to despair; on the contrary in the hour of peril, the sound-hearted and religious portion of the community have risen to greatly enlarged views of their duty; and when we think of what has been done, is doing, and is projected, for the religious education of the people; for the building of churches, and the diffusion of the means of grace at home and abroad; and especially when we observe the in-

creased public attachment to our beloved Church; her enlarged prayers and labours; and the Divine blessing which is poured out upon her, we do most heartily "thank God, and take courage."
[Banner of the Cross.]

THE SELECTOR.—NO. IV.

THE LOVE OF GOD.

This love and tender kindness of God towards us in Christ, is abundantly herein declared, in that he hath in the goodly work of creation of this world, made us after his image; redeemed us, being lost; called us into his church, sealed us with his mark and sign manual of baptism, kept and preserved us all the days of our life; fed, nourished, defended, and most fatherly chastised us; and now hath kindled in our hearts the sparkles of his fear, faith, love, and knowledge of his Christ and truth; and, therefore, we lament, because we do not more lament our unthankfulness, our frailness, our diffidence and wavering in things wherein we should be most certain.

Therefore, as Satan labours to loosen our faith, so must we labour to fasten it, by thinking on the promise and covenant of God in Christ's blood; namely, that God is our God, with all that ever he hath; which covenant dependeth and hangeth upon God's own goodness, mercy, and truth only.—*Extracted from Bradford.*

A PENITENT'S PRAYER.

Dear Father, thou of thine own mercy in Jesus Christ hast chosen me to be thy child, and therefore thou wouldst I should be brought into thy church and faithful company of thy children, wherein thou hast kept me hitherto; thy name therefore be praised—Now I see myself to want faith, hope, and love, which thy children have, and thou requirest of me. And though the devil would have me to doubt, yea, utterly to despair of thy fatherly goodness, favour, and mercy; therefore I come to thee as to my merciful Father, through thy dear Son Jesus Christ, and pray thee to keep me, good Lord, keep me, and give me faith, hope, and love; and grant that thy holy Spirit may be with me for ever, and more and more to assure me that thou art my Father; that this merciful covenant that thou madest with me in respect of thy grace and for Christ, and not in respect of my worthiness, is always to me.

COMFORT TO THE AWAKENED SINNER.

Cast yourself wholly upon him, and think, without any wavering, that you are God's child; that you are a citizen of heaven; that you are the temple of the Holy Ghost. If you be assured hereof, as you ought to be, then shall your conscience be quieted; then shall you lament more and more that you want many things which God loveth; then shall you labour to be holy in soul and body; then shall you go about, that God's glory may shine in all your words and works; then shall you not be afraid what man can do unto you; then shall you have wisdom to answer your adversaries, to their shame and your comfort; then shall you be certain that no man can touch one hair of your head, farther than shall please your good Father; then shall you be most certain that God, as your good Father, will be more careful for your children, and make better provision for them, if all you have were gone, than you can; then shall you (being assured of God's favour towards you,) give over yourself wholly to help and care for others that be in need—then shall you count this life, and desire to be at home with your

good and sweet Father; then shall you labour to mortify all things that would spot either soul or body. All these things spring out of this certain persuasion and faith, that God is our Father, and we are his children by Christ Jesus. All things should help our faith herein, but Satan goeth about in all things to hinder us.

Therefore let us use earnest and hearty prayer; let us often remember this covenant: "I am the Lord thy God." Let us look upon Christ and his precious blood, shed for the sealing and confirmation of his covenant; let us set before us God's benefits; how he hath, ever since we were born, blessed, kept, nourished, and defended us; how he hath often and faithfully corrected us—how he hath spared us, and with how spare us, giving us time, space, place, grace. This is if you do, and use earnest prayer, and so flee from all things which might wound your conscience giving yourself to diligence in your vocation, you shall find at length a sure certainty of salvation, without such doubt as may trouble the peace of conscience, to your eternal joy and comfort. Amen. Amen.

Your's in Christ,

JOHN BRADFORD.

WORDS OF COMFORT TO THE HUMBLE BELIEVER.*

Be thankful, for you have great cause. You are even in the blessed state of God's children—for they mourn, and do not you so? And that not for worldly weal, but for spiritual riches, faith, hope, charity, &c. Do you not hunger and thirst for righteousness? And I pray you, saith not Christ, who cannot lie, that happy are such? How could God wipe away the tears from your eyes in heaven, if now on earth you shed no tears? How could heaven be a place of rest, if you found it on earth? How could you so often call upon God, and talk with him, as I know you do, if your enemy should sleep all day long? How should you elsewhere be made like unto Christ, I mean in joy, if in sorrow you sobbed not with him? If you will have joy and felicity, you must first needs feel sorrow and misery. If you will sit at Christ's table in his kingdom, you must first abide with him in his temptation. If you will drink of his cup of glory, forsake not his cup of ignominy

THE UNITY OF THE CHURCH.

The Episcopate is one; it is a whole in which each enjoys full possession. The Church is likewise one, though she be spread abroad, and multiplies with the increase of her progeny: even as the sun has many rays, yet one light; and the tree boughs many, but its strength is one, seated in the deep-lodged root; and as when many streams flow down from one source, though a multiplicity of water seems to be diffused from the bountifulness of the overflowing abundance, unity is preserved in the source itself.—Part a ray of the sun from its orb, and its unity forbids this division of light, break a branch from the tree, once broken, it can bud no more; cut the stream from its fountain, the remnant will be dried up.—Thus the Church, flooded with the light of the Lord, puts forth her rays through the whole world, with one light, which is spread upon all places, while its unity of body is not infringed. She stretched forth her branches over the universal earth in the riches of plenty, and pours abroad her bountiful and onward streams; yet is there one source, one head, one mother, abundant in the results of her fruitfulness.—Cyprian.

Education and Crime.—Out of 32 prisoners recently brought forward for trial in one of the counties of England, only two could read and write. Four could read intelligibly and write imperfectly, and seven, could both read and write imperfectly: eight could not read or write at all.—*Chron. of the Church.*

Religious parties in England.—The Liverpool Mercury declares that the High Church party of England, has made common cause with the Methodists and Orthodox Presbyterians, against the spread of liberal principle.—*Ibid.*

* Extracted from Bradford.

For the Colonial Churchman.

Messrs. Editors,

There are many occasions in human life upon which silence is of far greater importance than eloquence itself; and it would not be difficult to instance cases, in the prosecution of merely worldly affairs, where this property is invaluable. In inferiors and juniors it is frequently the best wisdom, because generally their manifest duty; and in superiors a well timed silence is sometimes not less forcible than the language of authority itself. But the great difficulty of the subject under discussion, is to lay down practical directions when to be silent; for who can give shape and colour to those nice and delicate occasions which require the closest attention and the longest life to observe and improve.—Who that has ever acquired this experience can hope to describe it on paper: and far indeed is it from the writer of this brief communication to suppose that he has gained it. Little else can be done here then, than to advert to a few general cases;—long and perhaps painful intercourse with the world, with a habit of watching the minutest incidents of life, and the various turns of conversation, and above all an acquaintance with the human heart,—alone can fill up the outline.

To the conscientious christian, silence is often valuable as a delicate yet powerful mode of reproof.—What has not the awful silence of a reverend character sometimes effected in repressing the rage of sin and checking the sinner in his career, or in frowning to silence the infidel or scorner, when the most able argument would be lost upon them. Impenetrable silence is a shield from which the keenest shafts have frequently glanced without effect. Silence is valuable, as it often represses anger.—What bitterness and wrath are sometimes quenched by its influence! How does it disarm opposition; how does it soothe irritation and allay resentment.

I hope I am not presuming, Messrs. Editors, when I say that I sincerely hope, silence will be the eloquent expression of your displeasure towards the many bitter things that have of late been ushered into public notice against you and the paper you conduct, and the institutions with which you are connected. Believe me, controversy, particularly upon local matters, will be far from pleasing to the majority of your readers; and I very much hope that you will not take the hint of a contemporary journalist, and make the pages of your religious paper a party in the late controversy.

Remember that our blessed Lord answered nothing to the taunting question of Pilate and the Jews, as a sheep before her shearers is dumb, "so he opened not his mouth." Remember that forbearance is a christian grace, and although it may be hard to sit quietly under the severe pen or tongue of our adversary, and to reply not to charges that can at once be refuted,—still there is a great satisfaction in subduing our feelings, and in abstaining from giving utterance to them when we know that by so doing we would only be generating strife; better by far is it, when our opponents descend to personalities, (some instances of which I remember during the past year) to humble ourselves before God, and beg of Him to forgive our persecutors and slanderers, and to turn their hearts. Indeed the true christian will ever be watchful over his powers either of the pen or of the tongue, and tremble at the dangers which

are inseparable from the best things in human hands. This fear will often command him to preserve silence, when others suspect not the reason. Nay, who can describe the advantageous influence of that amiable and mitigated opposition, which softens down the stronger feelings without extinguishing them; and often resists what is wrong with the greater effect from not appearing to resist it at all; and often achieves, by saying nothing, what never could be accomplished by saying much.—Can we, then, wonder that the son of Sirach should recommend the wholesome restraint?—"Hear, O ye children, the discipline of the mouth."

Whatever men of the world may achieve by silence, from their sense of its necessity in particular cases, the Christian alone can turn this advantage to its best account: and it is the true christian only who can habitually keep a due rein upon his tongue, because he alone implores the Divine aid in doing so. David prayed, "Keep thou the door of my lips;" and St. James says, "If any man seem to be religious and bridled not his tongue, that man's religion is vain."

Yours truly,

P.—

YOUTH'S DEPARTMENT.

CHRISTMAS EVE.—A TALE.

"There now, I am sure it does look pretty," cried little Robert Grant, as he finished putting the green leaves of ivy and holly into the window of the neat cottage in which he dwelt. "What a happy day to-morrow will be! I wish it was come. Of all the days in the year I like Christmas-day best, don't you grandfather?" The person whom he addressed sat in the chimney corner, his large Bible spread open on his knees. At his feet was a fine boy about five years old, who was intently watching the fire, and with his grandfather's stick occasionally thrusting fresh bits of fuel under the saucepan in which was his father's supper. "I do, indeed, like Christmas-day," replied the old man, "I, and every one have good reason to do so." "Why so," asked Tom.—"Come and sit down by me, Bob, and tell me why you like Christmas day."

Robert did as his brother desired him. "Because," said he, "every body looks so happy and the bell-ringing so sweetly, and the church looks so pretty with all the evergreens about it, and we have such a comfortable dinner." "And why do you like it, grandfather?" inquired Tom. "Because," returned the grandfather, "it is the day on which our blessed Saviour was born; the day on which the son of God came into the world to save wretched sinners from the misery and punishment that were their due, and to reconcile them to his heavenly Father. Oh, it is indeed a day to make our hearts rejoice!" "Do not the angels sing with joy when Christ was born?" said Robert. "Yes," answered the old man, "and of the blessed spirits brought the glad tidings to the shepherds, and a whole company of them joined in a hymn of praise to God, and good will towards men. What therefore made the angels glad should surely inspire us, for whose salvation: Christ came with the utmost gratitude and delight." "Oh, grandfather, read all about it," cried Tom, "I promise to sit very, very still." The old man put on his spectacles, which Robert had just wiped, and taking the gospel of St. Luke, read aloud the interesting account contained in the first and second chapters.

Thus engaged, time glided insensibly away with the children, but not so with the mother. She had again and again mended the fire, swept up the hearth, and arranged the supper table; and now having dressed her baby, she held him in her arms endeavouring to lull him to sleep. She had at first listened attentively to what was passing between the children and her father, but her fears began to rise at her husband's delay, and anxiety for him abated

every other feeling. She went repeatedly to the door, looked and listened, but no sound, except the heavy dashing of the waves against the cliff, and the hollow moans of the wind, met her ear. She viewed, with increased apprehension, the appearance of the sky. Clouds on clouds seemed rising, the moon in vain struggled to break forth, and an unusual weight filled the air. At length occasional flashes of lightning darted athwart the gloom, and the sea heaved its bosom as if to meet the dark mass that was suspended over. 'Surely, father,' said she, as she turned, still more alarmed, from the door; 'surely it threatens to be a very bad night. Oh that Thomas was come home! What can have kept him out so long? He must have seen the storm coming on.' The old man rose as she spoke, and followed by the boys, walked out to make his own observation. 'It will be a dreadful night, indeed,' said he, 'I fear. Pray God protect the mariner.' Fanny's heart sunk within her. 'Oh, there is father's boat,' cried Robert, in a transport of joy, 'I am sure it is—mother, mother, don't cry. I will run to the cliff and see if I am not right.' Without waiting for a reply he ran away, and in the course of a few minutes returned with his father. Forgetful of her late fears, or only remembering them to give her present happiness a higher relish, Fanny placed the supper on the table, which was now surrounded with a group of smiling faces. Unable, however, herself to eat, she inquired what had detained her husband so long.

'We have had but a bad catch to-day,' said Thomas, and staid out longer than we meant to, do in the hope of making up at last for our bad luck; and when we wished to return, the wind shifted, and the darkness came on so thickly and suddenly it was with great difficulty that we could make the shore at all.' 'Heaven be praised!' said the old man, 'that you have got home safely.' 'And so say, I, father,' cried Thomas, 'I began to think it was very likely you would have a sad Christmas-day of it.'—'Did you think of your poor little Tom,' asked the child, putting his arms round his father's neck. 'I did think of you?' replied the fisherman, 'yes,' and he kissed him as he spoke, 'I thought of you all.' He looked round on them with unutterable affection, and with the sleeves of his coat dashed away the tear that filled his eyes. 'Why, father,' cried Tom, in a tone of surprise, 'you are crying; I thought only little boys like me ever cried.' 'Tom,' returned his father, 'men may cry too, when there is occasion, and then they need not be ashamed of their tears—but come, let us talk of something else.' They then drew close round the fire, and the children were beginning to amuse their father with an account of what they had been doing during his absence, when the report of a gun at a distance was heard. Thomas started. 'Hark!' said he. Every voice was hushed, but nothing except the roaring of the tempest, which now raged furiously was heard. 'It was nothing,' cried Fanny, speaking as she wished, rather than as she believed: for she well knew what she had to expect from the benevolence of her husband's disposition if any one were in distress.—She had however, scarcely uttered the words before the firing was repeated, and as Thomas sprang towards the door, several men approached it, exclaiming, that a large vessel off the head had made signals of distress, and that they were going to her assistance. 'I will be with you in an instant,' exclaimed he, returning for his hat. 'Oh! Thomas,' cried Fanny, endeavoring to detain him, 'you surely will not go out in such a night as this? Think, think of me, think of the babes.' 'I do, I do,' he hastily replied, 'but I must not, I cannot refuse to go, I should be unworthy of you all if I did.' The children joined the mother, and clung round his knees.—'Speak, speak to them, father,' said Thomas beseechingly. The old man was himself scarcely less distressed, and every limb shook with agitation.—'Fanny,' said he, with a faltering voice, which however gathered strength as he spoke, 'let go your hold, it is his duty to go.—He who has commanded him to assist his fellow-creatures, can protect him through danger, and restore him to you in safety; yea, and he will. Go then, my son, and He that is mightier than the waves be with you.'—Thomas waited not another instant, and Fanny, awed by her fa-

ther's words, sunk into a chair in silence.—'We must ask,' said the old man, 'if we would receive, our prayers are, the just due of those we love; and never can we express affection better, than when it arises in petitions to the throne of grace for the welfare, spiritually or bodily, of those we value. Let us kneel down and implore God's protection on your husband, and on those who are gone with him.' Reverently they assembled round him, and never did more fervent prayers ascend than those which were offered by the inhabitants of the cottage.

Three hours passed in a state of the utmost anxiety. The children, overpowered with fatigue, soon sunk to sleep. Old Grant endeavoured to read, but in vain; and Fanny wandered backwards and forwards to the cliff in the vain hope of seeing her husband return. Almost in despair she at length seated herself by the baby's cradle, and covering her face with her apron wept bitterly.

The sound of approaching footsteps, however, roused her, but unable to stir, she sat listening with almost breathless anxiety. 'He is safe?' exclaimed the old man, and raising his clasped hands to heaven while tears of joy ran down his aged cheeks, he silently returned thanks to that God who had heard his supplications. 'Get the bed ready,' said Thomas to Fanny, 'that we may put this stranger in it, and try if we can restore him.' His companions now brought in the apparently lifeless body of a youth. Proper remedies were instantly applied, and happily with success. In the morning he awoke perfectly sensible, and though very much exhausted, all symptoms of danger had disappeared. But who shall describe the joy of his father, who, seated by his bedside, and watched the moment of his son's awaking. The vessel, which was a home-ward bound West India ship, had been totally wrecked and but for the activity and courage of Thomas and his companions all on board would have perished; at the imminent hazard of his life he had rescued the young man from a watery grave. 'You have saved my life,' cried the delighted father, 'in saving that of my son, and no recompense can be sufficient to express my gratitude.—I know not what to offer you, but here is my purse; take it, and if it is not enough I will double it.' So saying, he held it to Thomas, who drawing back said, while a deep colour spread itself over his cheek, 'I am obliged to you, sir, for your kindness, but I must refuse accepting it. I cannot expose my life for money.* I have preserved your son, and I bless God for enabling me to do so. The thought that I have been of use to a fellow-creature, and done my duty, is reward enough for me.' The merchant was for a moment too much surprised to reply. 'Excellent man,' said he, at length, 'I will not again hurt you by offering what is not worthy of you. But you have laid me under an obligation, of which I must in some way or other relieve myself, tell me then, is there any thing that I can do for you?' 'Nothing sir,' respectfully returned Thomas, 'with health, honest, though hard employment, the best of fathers, of wives and children, what can I desire that wealth and interest can procure? Some of my companions, however, are not so well off, they will be glad of your bounty: give therefore to them, if you please instead of to me, and I shall be doubly rewarded.' Thomas looked towards his father for his approbation. 'You have done right, very right,' said the latter, in a tone of honest exultation. 'I am a happy old man,' continued he, turning to the merchant, 'the life of a son is dear, but the virtue of one is still dearer.' 'Father,' said Tom, who though unable fully to comprehend the nobleness of his parent's conduct, felt in his heart there was something much to admire in it, 'I wish I was big enough to save a man.' 'And I too,' said Robert, 'Oh, I am so happy! I said I liked Christmas-day better than any other day in the year, and so I always shall.—Yes, let me live as long as I may, I shall never forget Christmas-eve.' 'Let it be the mercy then that you remember,' said his grandfather, 'not the distress which marked it, and let gratitude dwell in your hearts for ever.'—*National School Miscellany.*

* This noble answer was a fact.

DEFERRED ARTICLES.

ILLINOIS.—The venerable Bishop Chase thus speaks of ministerial faithfulness and labours in his far-off and destitute Diocese:—

Could the gentlemen who have the distribution of the oblations of the Church, witness with their own eyes the indefatigable labors of the pioneers of the Church—could they see how difficult it is to break up the fellow ground of this far western world, more waste, and sometimes more abounding with unyielding prejudices than heathen lands, they would, I trust, be satisfied that the small stipend afforded them, in some instances not one fourth of their expenses, is dearly earned. If the fruits of their labor are not so conspicuous and forward and ripe, at present, we should remember, and I beg the Committee to remember, that it is the privilege of man to plant only, but the honor of giving the harvest is reserved to the Heavenly husbandman. Even Paul could but plant, and Apollos could but water; it was "God only who gave the increase."

But who in this case would let Paul starve or suffer Apollos to shiver in the cold wind in need of a garment, when his day's labor was faithfully done?—If ever there was a class of men that earned, the bread with which their hunger is appeased, the cries of their little ones for food and raiment are satisfied, that class is the Western Missionary of the Protestant Episcopal Church. By far the greater portion of these receive not so much, put all together, as do the ordinary mechanics: and the greater half even of this, does not come from the Church in any way. The rest they procure by manual or mental exertion at hours when many who think they are well supplied, are asleep.

These are not the statements of conjecture or forms of fancy. For the truth of what I say I have the experience of many a year in the western ministry; and the examples of many in my eye who were the founders of Churches in the wilderness; from Father Nash of Otsego Co., New York, of blessed memory down to the suffering worthy few who now labor in this neglected, yet most important Missionary field of Illinois."

Value of the Church's Creed—If we were to take up the buoys, and destroy the lighthouses around our coasts, and bid the deluded mariner find out for himself the shoals and rocks which endanger his course, or discover in the darkness of night "the heaven where he would be," we should be acting as reasonably as those who, to the learner in the doctrine of Christ, would abolish all creeds or formularies which the Church, under the guidance of the Holy Spirit, has established, to warn from error, or to guide into truth.—*Woodgate's Bampton Lectures.*

Floating Chapel.—Mr. Henry Ward, merchant, of Oxford, has recently built at his own expense a complete floating chapel at that place, capable of containing from 120 to 140 persons, for the benefit of the watermen and their families, with a residence at one end for a schoolmaster and mistress. A chaplain has been appointed, and the heads of the colleges and other friends have subscribed to his stipend. The chapel cost Mr. Ward £1000 in building, and he has also invested £100 for its repairs.—*Berrow's Worcester Journal.*

Jews.—In Africa, the number is computed at 504,000. In Asia, 738,000. In Europe, 1,918,059. In America, 5,700. Thus they are scattered over all the world, and yet remain a distinct people. They all cherish the expectation of returning to their own land, with unwavering firmness. 40,000 of them are now said to be in Palestine, where a few years ago only 4,001, were enumerated.—*Bos. Rec.*

Charity Schools.—The first Charity School established in England, was in 1685, by members of the Episcopal Church. The Society for Promoting Christian Knowledge (Episcopal) has, in England and Wales 1500 schools.—*Chron of the Church.*

Selected for the Colonial Churchman.

AN ADDRESS TO MOTHERS.*

A third impression to be avoided is, that you do not let your child see that you have two characters.

It requires no great art to teach a child to be a hypocrite. Let him see his mother impatient, irritable, morose when nobody but the family are present, and then see her face dressed in smiles when company are present, and she has taught him a lesson which he will never forget. He unconsciously draws in the inference, that if a mild and pleasant character may be assumed whenever his mother chooses to assume it, so may a religious character; and the impression upon him is, that all your character is artificial, except your poor, every day character. The next consequence is, that your religious instructions are mostly lost. Let your patience be exhausted and your spirit be fretful and impatient as you put your weary child to bed at night, and the next moment call upon him to join you in acts of devotion, and he knows, without the power of reasoning, that such religion can have but a slight hold, upon the heart. Above all things, do not so live, that your child shall feel all your character is artificial, except the poorest part of that character, for this will not only teach him to be a hypocrite, but will shortly give him the heart of a little infidel.

One more caution. If you would train up your child for usefulness among men, and for the glory of the skies hereafter, you must have no views which are measured by a scale narrower or shorter than that of eternity.

It is a universal law in the moral, as well as in the natural world, that the water can never rise higher than its fountain. He who feels that it is enough for him to move in a very narrow circle, will not be likely to fill that which is very wide, or to have his influence extensively felt. Just as the Indian boy, who has been taught that it is enough if he be able to manage a canoe, will never be likely to be fitted to take command of a ship. And the mother who feels that the great object for which she lives, and for which her child is to live, is to have its body fed and clothed and sheltered, and to have him a creature of this world, will never so train him up that the immortal spirit will be likely to make eternity the great object for which we live. But what would you think of a teacher who should take your children, and whose highest aim was to prepare them for a single half-day's exhibition during the year? This single exhibition constitutes, in his view, the whole and the great object of education? Would he be the man to educate your child? You say, no! But the little exhibition which a mortal can make here, is not an hour, compared with that eternity which is before him. What though your child appeared admirably at the exhibition, and drew many eyes upon him, yet if wholly unfit for the business and the duties of life, you have paid too dear for the exhibition;—and though your child may walk upon the high places of the earth, or even wear so dazzling a thing as a crown it is but the bubble of a moment. The day of the soul's existence is yet to come—a day, remember, to be spent according to its training and character formed here.

I now hasten to the last question proposed,—

Why should the mother do all this?

The burden imposed upon the mother, if I am correct, is immense; and who hath required this at her hand? I reply there are three special reasons, why she should cheerfully take all this trouble and faithfulness upon herself.

1. It will hasten the salvation of the earth.

Who has not reviewed the few past years with fear—and who can look forward without forebodings? Can you look at this age, and see the great mass of mind moved, agitated, and troubled, without fearing that shortly the agonized cry of nations, forsaken by God, will rend the heavens? The foundation of society already shakes, and nothing but the raising up of generations, who, from their cradles, shall have the fear of God planted in their hearts can

anchor this, or any other nation, so that there shall not be a shipwreck of hopes. Arms cannot do it; nothing but christian principles, planted in early life, can do it. No,—paper constitutions, and printed laws, and learned judges are all a mockery, unless the mothers in the land do the work before their children leave their firesides.

We want self governing men, for they only can do that work, without which the earth must groan in bondage. Political institutions and literary institutions are of no avail. Standing armies are straw, when arrayed against the excited passions of man. The Republics of South America have been fields of blood, scenes of anarchy and despotism—a burlesque upon the names of republics, and the reason is they have no religion there. The brute force of arms cannot now hold men; they must govern themselves or be slaves. But they can never govern themselves till they fear God and keep his commandments. We cannot save civil liberty even,—to say nothing of giving the Gospel to every creature under heaven—without men,—men, who were nurtured amid prayers, devoted to God, and to the salvation of men from their infancy. We need whole generations of missionaries who shall rise up, clothed with salvation, and pour the streams of mercy, which flow from the throne of God, over all the earth.

Mothers! we want your sons to stand in these pulpits,—which we shall soon vacate. Yours to be pillars in these churches;—yours to go to the isles of the ocean;—yours, to carry light into the dark heart of India; and yours to go to the snows of the north. Yes!—there will, I trust, mothers read these pages, whose sons and daughters ought to rise up for God and cry, "Here we are, send us." Train them up for this service—to the holy service of being agents in redeeming MIND; immortal, imperishable MIND from sin and Satan. Train them up for the work of plucking brands from the burning, and quenching them in the blood of Jesus, and seeing them become stars in the kingdom of God! Thus you can, and you will hasten the Jubilee of the earth, and though your eyes will soon close in death—yet—from the foot of the throne above, you shall welcome those whom you, and your children have led to Jesus.—They shall come from the east and the west, from the north and the south and shout "grace, grace."—Train up your child to live and act for eternity; because,

This will place you high among the sons of light.

You remember that the poor widow gave her two mites, and it was more than all the rich could give. The cup of cold water, offered to Christ, shall be rewarded. But what are such offerings? who can bring an offering so rich, so costly, as the mother who gives her child to the service of God? She makes a sacrifice which no money can purchase,—which no tongue can describe; and she shall have a reward proportionate to the gift. Oh! what streams of joy and blessedness will for ever flow into the heart of the faithful mother! Christ will own her as his mother,—and her sons and daughters as his brothers and sisters! Was she unknown on earth, and was the fire which she ever kept burning on the altar of her heart unseen by man. But her reward shall be sure—she shall enter into the joy of her Lord.

Train up your child for eternity, then, once more, because,

This will place your child high in glory hereafter.

In this life we can never know how many spirits of just men made perfect now reign in heaven, in consequence of the faithfulness of their mothers.—Those now on earth, living by faith, and who "keep the sayings of this book," the most devoted men living, are those who have been led to Christ by a mother's love and faithfulness. You can hardly be aware how deep may be the impression which you may make on the mind of your child even in a very few moments of time. For one, I can truly say, I have never met with any loss so great, as that of losing the care and instructions of my mother during my childhood, in consequence of her having lost her reason. But I can recollect that when a very little child, I was standing at the open window, at the close of a lovely summer's day. The large red sun

was just sinking away below the western hills; the sky was gold and purple commingled;—the winds were sleeping, and a soft solemn stillness seemed to hang over the earth. I was watching the sun as he sent his yellow rays through the trees, and felt a kind of awe, though I knew not wherefore. Just then my mother came to me. She was raving with phrenzy,—for reason had long since left its throne—and her a victim of madness. She came to me, wild with insanity. I pointed to the glorious sun in the west, —and in a moment she was calm! She took my hands within her, and said me that the great God made the sun, the stars, the world—every thing:—that he it was who made her little boy and gave him an immortal spirit; that yonder sun, and the green fields and the world itself will one day be burned up; but that the spirit of her child will then be alive—for he must live when heaven and earth are gone; that he must pray to the great God, and love, and serve him for ever!

She let go my hand,—madness returned,—she hurried away. I stood with my eyes filled with tears, and my little bosom filled with emotions which I cannot describe; but I can never forget the impressions which that conversation of my poor mother left upon me! Oh! what a blessing world it have been, had the inscrutable providence of God given me a mother who could have repeated these instructions, accompanied by her prayers through all the days of my childhood! But "even so Father for so it seemed good in thy sight." There is a gift which the mother can bestow—the richest in the universe of God. She cannot give child distinctions;—she cannot say that earthly blessings shall be his,—but she can do more;—she can place a crown of life upon his head, and see him shine forth in the kingdom of God, as the sun in the firmament, for ever and ever!

Mothers! if when the sorrows of life shall be over, when the fashion of this world shall have passed away, when the sea shall be dried up,—if you may stand on mount Zion above, with your children around you, able to say, "Here, Father, am I, and here are the children which thou hast given me,—of those whom thou gavest me have I lost none," and shall hear Him say, "Well done, good and faithful servant, thou hast been faithful"—would you exchange that hour for all that ever entered into the heart of man? Take these children, then, and train them up for God, and all this and a thousand fold more shall be yours for ever!

Will my reader permit me before we part to ask her to go with me to yonder chamber.

The house is still,—the curtains are drawn,—the world is out out; and they are waiting for the dark messenger.

Who is that pale one on the couch of death, calmly breathing out her soul in prayer? The eye of faith is bright, clear, steady. Hope spreads her wings,—the house of clay shakes, and the spirit is preparing to mount upwards.

Who are those who stand around the bed, weeping and yet rejoicing? Do you not know them?—That son is a minister of the Gospel, and has come to catch the mantle of his dying mother. That other son is a devoted, distinguished member of Christ's kingdom; and these daughters are all polished stones in the temple of God. She has committed them to God; and she has prayed for those other children who are labouring for Christ far away among the heathen. This was a faithful mother she trained her children up for God.

She has now done with prayer; the song of praise begins, and she hears her Saviour call, "come up hither!" The eye closes, the heart is still,—and the spirit goes "straight up" and who is that angel, and that cherub, who meet her ransomed spirit, and lead it to the Lamb? These are those children whom she laid in the grave years ago amid many tears! She now reaches the throne,—sees the Redeemer, and now the sweet song of love breaks from her lips,— "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour! For he hath hold, from henceforth all generations shall call me

blesed. For he that is mighty hath done to me great things, and holy is his name. And his mercy is on them that fear him from generation to generation."

Come back now to earth, and leave what we cannot comprehend. Let her generations pass away; let all generations of men rise up and pass away like shadows; let the earth itself flee away,—the heavens and the universe all depart. Let ages, ten thousand times ten thousand ages pass away, and once more let us go and look in upon that bright multitude!—Do you see that burning seraph,—the spirit that hangs upon the Redeemer's looks,—that spirit that flows and pours out the song so loud, so sweet, so unceasing? It is the same spirit, who, ages before, laid the foundation for all this, by being faithful mother while on earth! Her rewards are ever fresh from the hand of the Saviour, and to eternity they unceasingly increase. Mothers! if in this short interview, I have said any thing that will meet the approbation of Christ, I believe it will do you good; if any thing contrary to His will, I pray that it may be pardoned. If what I have said shall quicken one of you in duty, lead you to one degree more of faithfulness, I shall feel that I have not addressed you in vain.

For the Colonial Churchman.

THOUGHTS IN A HEAVY STORM.

He hastos to the deck, and now hears the dread thunder, and sees the blue lightning flash through the sky, expecting each moment his ship's riven in sunder o'er mountainous billows, tremendous she rides. At amidst all your trials there's this consolation, the Arm of Omnipotence still guards you around, or without the leave of the God of Creation, not even a sparrow can fall to the ground."

I have but now returned from the deck, after having laid the vessel to under a close-reefed main-top-sail—having done all that man can do to ease the vessel; but still she seems to swim with increased difficulty. Scarcely is the deck freed from one sea, when it is washed by another. The gale still increases—the sea rolls faster, heaving higher and higher—shall we perish? Shall we be blown to the four winds, and then be swallowed by the yawning, faithless Ocean? Has the sea burst its bounds, and does the wind its restraints? Does the latter blow of its accord, or the sea roll at its pleasure? No—by no means.—It does not happen by chance, that the wind has increased into a gale and the Ocean into a roaring, breaking billows—but it is by permission of an all-wise—all-powerful Ruler. And he will say in his own good time, "Peace be still"—and to the waves, "Thus far shalt thou go—and no further." Then fear not traveller of the deep,—for it is thy Creator,—

"Who plants his footsteps in the sea
And rides upon the storm." * * *

And if he clothes the fields, and feeds the birds of the air, will he not care for you—ye faithless—say, ye unwise—or are ye less than they?"

M.

For the Colonial Churchman.

TO MY CLASS-MATES.

Where are you all my class-mates dear?
Come here and review o'er
The happy hours we once have spent,
Which will return no more:

Why are ye silent to my call?
And heed not friendship's voice;
Has the cold grave received you then,
Or do you still rejoice?

Rejoice then that you're spar'd to see
The errors of your way,

For riches, name or heritage
Can't save you from decay.

Then to be happy in this life,
Take wisdom for your rule;
Shun all ungodliness—and hate
The errors of the fool.

The end of life is not to live,
To eat, and drink and sleep,
But to prepare for happier worlds,
Where all is joy and peace.

To die is not the end of death—
For then we but begin—
To die a death that never ends,
The wages due to sin.

But if this life (thru' mercy spent)
In meetness for the next,
Doth ends our woes—and then begin
The blessings of the blest.

M.

N.B. These papers were originally written for my own pastime in my journal;—a leisure hour at sea induced me to copy them to offer to the C. C. If they meet the views of its Editors—well; if not, they will only be as if they had never been.
Nov. 1839.

MISSIONARY INTELLIGENCE.

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

NOVA SCOTIA.

The visit of the Bishop of Nova Scotia to this country has rendered him unable to furnish the Society with a Report of his visitation, similar to those which they have presented to the public in former years. His Lordship, however, has not failed to transmit the annual statements made to him by his clergy, and extracts from many of these have been printed in the Quarterly Paper, No. X., published by the Society in the month of July.

The Bishop's presence has also enabled the Society to confer fully with his Lordship upon the state and future prospects of the Church in Nova Scotia, particularly as regards the question of Church and School lands, which at the present moment is of the greatest importance.

The danger more immediately apprehended is that which threatens the school lands in the province of Nova Scotia. These lands were reserved, together with other lands, for churches and clergymen, when grants were made by the Crown upon the settlement of townships or parishes in the province of Nova Scotia; and they have hitherto been considered as appropriated (even without a special grant) to the schools of the Society, conducted upon the principles of the Church of England. But it is now contended that, although the church and clergy lands are reserved for the Church of England and the ministers thereof, the school lands may be applied for purposes of general education; and bills have been brought into the provincial legislature, founded upon this assumption, and appropriating all school lands, not actually occupied by the Society's schoolmasters to the support of general education. The Society have respectfully remonstrated against this proceeding, and have submitted an opinion given in the matter by Mr. Sergeant Spankie for the consideration of Her Majesty's Secretary of State for the Colonies. This opinion, together with the opinion of the law officers of the Crown, and other papers upon the same subject, will be found in the Appendix. And the Society earnestly invite the attention of all their friends, and of the friends of the Established Church, to the question; not only on account of its intrinsic importance, which is considerable, but still more on account of its bearing upon the weightier subject of church and clergy lands, which will, it is presumed, be the next object of attack.

WEST INDIES.

The charge delivered by the Bishop of Barbados to his clergy in the summer of 1838, gives an account of the ecclesiastical establishment and of the schools

*From the Report for 1839.

throughout the diocese, and concludes with a striking description of the effects to be expected from the abolition of slavery throughout the British dominions. With reference to the first of these passages it should be remembered, that a comparative statement of the number of clergy and of charity schools in the years 1812, 1825, and 1834, gave the following results:—

	1812.	1825.	1834.
Clergy....	37.....	50.....	81
Schools....	2.....	34.....	405

"The number of its beneficed and officiating clergy, including the Bishop, the Archdeacons of Barbados and Antigua, and, I am happy in being able to add, a third Archdeacon, for the archdeaconry of British Guiana, the constitution of which has been recently determined on, and awaits only the sign-manual of her Majesty, is 99. It reckons 53 parish churches; 15 chapels of ease; 3 chapels private, yet open to their respective neighbourhoods; 7 chapel-schools; 12 school-houses, used also as temporary places of worship; and 44 school-houses, strictly so called, being situated in towns or in the vicinity of a church or chapel, besides numerous buildings permanently hired and fitted up, or temporarily granted for the uses of public worship and religious instruction. Its congregations on the Sabbath, and the daily and Sunday attendance of children and adults in its schools, are large and increasing. The number of communicants is—I had almost said everywhere, for I am unwilling to particularize some painful exceptions—unusually great. The distribution of the Scriptures, of the Prayer Book, and of elementary publications for the use of schools, has been extensive and seasonable,† whilst the pecuniary assistance continually afforded by the mother country towards the erection of additional buildings, and the maintenance of ministers and schoolmasters, has infused a vigour into the operations of the clergy which has enabled them, under God, to accomplish much, and to pledge themselves for yet more. God grant, my brethren, that there may ever be in us, its ministers and teachers, a spirit equal to the occasion, and proportionate to the means, opportunities, and encouragements thus mercifully vouchsafed unto us! It would be difficult to estimate at its full weight the responsibility which at this moment rests upon us.

"I perceive no cause of alarm in the conduct of our African brethren; they flock to the churches and chapels on the Sabbath; they send their children to the schools, I will not say as regularly and in such numbers as we could wish, but allowances must be made; many have already shown themselves willing, for adequate wages, to continue to work as freemen for the estates on which they are resident; they are strongly attached to the place of their birth; they are busily occupied, on their own day, in cultivating their grounds, or carrying the produce to the public mart; they are civil in their behaviour, decent in their appearance, well clad, especially on the Sabbath and on holidays; possessing many comforts within their houses; alive, as other men, to their own interests, and yet sensible of the obligations which they are under to labour for their masters; ready to receive advice, and follow, with almost childlike docility and confidence, the counsels of those who treat them—not superciliously, as if they were beings of an inferior race—but with that kindness, and patience, and respect which, however humble their rank, are still due to them as freemen and as Christians.—They may not yet fully understand their position in the social scale; they may err in little things; they may think that a state of freedom admits of more li-

* "Of the seven Churches destroyed by the hurricane of 1831, in the island of Barbados, six have been re-erected and consecrated, and the seventh is nearly finished.—I cannot express in too strong terms my sense of the personal exertions, and of the liberality, both public and private, manifested on the occasion. In every part of the Diocese, indeed, additional Churches, Chapels, and School-houses are in course of erection."

† "A munificent supply of Prayer Books, for gratuitous distribution, was made in the year 1834, by the Society for Promoting Christian Knowledge; and of Testaments, by the British and Foreign Bible Society."

berties than are consistent, as they will soon learn, with the various and continual demands of West Indian agriculture. But in a few months all the misapprehensions, unreasonable expectations, and even improprieties of conduct, assignable to the novelty of their situation,—and which, not to have occurred would have shown the negro to have been above the weakness of our common nature,—will have passed away; and all things, I verily believe and trust, under God's preventing and over-riding blessing, will have settled down into a state of peaceful and steadily-increasing prosperity unknown to the West Indian colonies even in their most palmy days. One thing I certainly dread,—the effect of *absentecism*. Who, amid the continued departure of so much that is great and good amongst us, can check the rising apprehension that too small a number will remain to uphold the character of the magistracy, to maintain religion, to exhibit the dignity and loveliness of Christian virtue, to exert a salutary influence in the councils of the senate, to occupy themselves for their country's good. I will not be a foreboder of evil.—God can remove the darkest cloud. It will be for me, whilst absent for a time, to pray for and, as far as may be in my power, to advance the interests of the diocese. It will be yours, my reverend and beloved brethren, still to minister in it.

"Great is the responsibility which rests on its clergy; a large, united, and influential body, you can accomplish much by your words, your examples, your ministry, and your prayers. Whilst you continue true to the God whom you serve in Christ Jesus to the church in which you minister, and to your vows, by which you bound yourself 'to set forward, as much as Ieth in you, quietness, peace, and love among all Christian men, and especially among such as are or shall be committed to your care,'—ye shall be, in the strength and in the name of your Divine Master, as 'an hiding-place from the wind, and a covert from the tempest' amid the turbulence of human passions; ye shall be as 'rivers of water in a dry place,' pouring forth sound wisdom from the living fountains of God's Word; ye shall be as the 'shadow of a great rock in a weary land,' cheering the fainting soul with the renovating influences of God's Spirit, and withdrawing the busy and voluptuous from the heat and turmoil, and vanity of the world, into the stillness of religious meditation, and the refreshing exercise and substantial joys of a Christian life. The Redeemer is in the midst of you. He will not forsake the church, for which he shed his blood. 'I am with you always, even to the end of the world,' is his encouraging and most certain declaration. Let no temptation, brethren, from within or from without shake your faith or diminish your zeal. Let us endure unto the end, through the grace given unto us of the Lord, that when the Great Shepherd shall appear, we may appear with him in glory!"

CAPE OF GOOD HOPE.

The want of an adequate religious establishment in this colony has been distinctly proved by the testimony both of permanent settlers, and of occasional visitors. A letter from the Rev. Mr. Sanders, published in the last Report of the Society, announced the startling fact, that the emancipated negroes were disposed to embrace the religion of Mahomet in preference to Christianity; and every communication from the interior tends to show, that this grievous event must be attributed to the want of Christian instruction, and to the consequent bad conduct of the nominal Christians, from whom the negroes have acquired their ideas of the Gospel system. "The district of Albany," says one of the colonial chaplains, "contains a population of about 6000 souls, principally British born, a vast proportion of whom were once in communion with our apostolic Church. For this population, scattered over 5800 square miles of country, two chaplains are provided. The district of Uitenhage, equally, if not more extensive than that of Albany, is allowed but one chaplain of our church, although there are many churchmen scattered over its surface, and upwards of 120 residents in the town of Uitenhage alone. These people never have an opportunity of attending the ministry of the Church of England, and exclusive of the resident population, there are nearly 1000 European soldiers on the

frontiers, who have scarcely any religious instruction, and it is really melancholy to see so many of the brave defenders of our country, left to perish for lack of knowledge."

While they trust that the arrangements already announced, will tend to mitigate a portion of this crying evil, the Society is quite convinced that no sufficient provision will be made for the spiritual welfare of the inhabitants of the Cape of Good Hope, until an Episcopal See is erected in the colony, and the members of the Church of England enjoy the encouraging superintendance of a resident Bishop.

In the subjoined extract from a letter of a recent date, the merits and claims of Mauritius are strongly stated by Mr. Denny.

"Why should we be erased altogether from the Christian map of the empire, and excluded from the sympathy of our countrymen? Not surely on account of our foreign origin. For this is the most powerful reason which can be urged why every endeavour should be made to remove the distinction inseparable from cession or conquest, and amalgamate the population with the mass of British subjects, by the free communication of those spiritual privileges, of which the Incorporated Society is the liberal and enlightened dispenser. Do not our 10,000 white inhabitants, our 25,000 coloured people, our 60,000 liberated Africans, our 25,000 Indians or Coolies, and 8000 additional Africans dispersed among the islands of the Indian Ocean, and forming part of this government, and perishing for lack of knowledge, do not they demand our sympathy and the extension to them of Christian benevolence? In the best of tropical climates, a most productive soil, an extensive commerce by which fortunes are rapidly accumulated how many thousands of our people have neither church nor clergymen, nor any kind of instructor among them to point out the path of life! Had they remained under the rule of France, with all her character for irreligion and infidelity, they would not have been abandoned thus, as the neighbouring island of Bourbon proves to our shame. But such is the state of things spiritual in one of the most important dependencies under the sceptre of religious England. For 10 years have I continued to urge these facts, in season and out of season, and in high places. May God in his goodness avert from us those evils which such a state of society threatens to bring down upon our heads."

SCHOOL LANDS—OPINION OF MR. SERJEANT SPANKIE.

I have carefully perused the statement and papers referred to, and considered the questions submitted respecting the claims of the Society for the Propagation of the Gospel in Foreign Parts upon the land or proceeds thereof set apart for schools in the Province of Nova Scotia.

It is clear that the property in the soil of the waste and improved lands in the Province it held to have been in the Crown, and that grants were made at its pleasure with a declared reserve of certain portions in each township for certain purposes; and it is agreed that one of those purposes was for schools and schoolmasters generally, (as contended by some,) or, as contended by the Society at least since 1749, for schools and schoolmasters in connexion with the Society for the Propagation of the Gospel in Foreign Parts, and with the Established Church of England, which indeed was in the year 1758, by an Act of the Provincial Legislature, made the established religion of the Province, but without any fixed endowments.

Prior to this Act, however, the Crown had, by instructions to its Governors of the Province, intimated its intention to provide in part for the support of religious worship and instruction according to the Church of England by grants of certain portions of land in each township; and also for education by appropriating a certain portion of lands for schools and schoolmasters.

It is not disputed that the reserves so provided belong to the Church, and there is no doubt that through the said Society, on the application of the Government of this country, ministers of the Church of England, and schoolmasters were sent out to Nova Scotia in the year 1749 on the engagement of Government; that besides ground for a church, 400 acres should be granted in perpetuity to the minister and his successor, and 200 acres in like manner to the

schoolmaster, the Society being at the charge of present support of such ministers and schoolmasters. Whether the application and agreement of 1749, (the first settlement of ministers and schoolmasters extended in terms to all future settlements (and I fear I think they did not) is not perhaps very material since the agreement at least formed a precedent, by subsequent declarations and conduct was in fact extended to other cases of the same sort, and been pursued without variation.

It seems indisputable, indeed, that in the other those settlements, (that is from 1719, and for a long time after,) the provision of land for the schoolmaster was intended to be for a schoolmaster in connexion with the Church of England. The two objects were constantly combined.

From the whole of the statement, (of the substantial correctness of which there is no doubt,) and the conduct of all concerned down to very recent times, it appears to have been understood that reserves of land for schools (no matter what precise terms in the royal instructions or grants have been) were to be granted on the application or on account of the Society's schoolmasters. It never seems to have been supposed that the land directed by the Crown to be granted for the use of schools was a fund for education generally, or less a fund with which the provincial Legislature could interfere. The Legislature seems always to have felt a very laudable interest on the subject of education, and passed many Acts to establish schools of different kinds, common schools for reading, grammar schools, academies; Acts to enable parishes to have schools to assess themselves; and the Legislature provided first £2500, at last £4000 annually, for their additional support and encouragement. No allusion, however, is made in these Acts to reserved lands as an available fund. The first Act on the subject of *Schools and Schoolmasters* (and entitled) is the 6 Geo. III. c. 7. It imposes checks and restraints on the business of a schoolmaster, in certain cases, particularly as to all grammar schools, and requires examination and licence. Indeed, the business of a schoolmaster in Nova Scotia, contrary to what is generally supposed, was always under regulation. The third section of the Act last mentioned after reciting that "His Majesty had been pleased to order that 400 acres of land in each township should be granted for the use of schools," provides that such land shall be vested in trustees, elected with the view only, as is indeed expressed, of enabling the trustees to sue and defend in respect of the schools, and the better to improve the lands. None of the Legislature passed into a law has since resumed the subject of these lands.

From these circumstances, from the absence of competition for the benefit of this fund, from the abstinence of the provincial Legislature from any attempt during nearly a century to call it in aid of the means of education, there appears to arise a strong presumption that the school reserve was generally understood to be already appropriated, and this presumption is confirmed by what passed between the Society and the Government of this country, when application to Government on the subject at any time became necessary, particularly in the years 1785 and 1822.

I have brought into one view the various circumstances which will be found in the several detailed papers laid before me, and have added such inferences as appear to support the claims of the Society to the Government to carry into effect the intention which prevailed up to a late period of continuing the reserve of land to the Society the lands reserved for schools and schoolmasters. I do not consider the case as one to be maintained by adverse litigation, or aiming at mere legal redress. I conceive, however, that the claims of the Society rest upon primary considerations in the large sacrifices made by the Society in promoting, at the request of Government, and in discharge of its duties, the religious instruction and education of the colony in anticipation of funds formerly unavailable and now in some degree likely to be realized. I apprehend that the Government must feel the obligation, *ex æquo et bono*, to fulfill the expectation they have so long encouraged, unless the principle of instruction in connection

the religious establishment of the Church of England is now to be abandoned I think the claim the Society fairly extends to the whole 15,000 acres set apart.

With respect to that portion which has already been enjoyed by the schoolmasters in the employment of the Society, I conceive the right to be clear. Had the Act which Sir C. Campbell so properly refused to pass appears to me to be an Act of the most outrageous violence to legal property. I presume that by reasonable evidence, *alimunde*, it could be shown that the existing grants were for the benefit of the Society's schools. Wherever grants have been made to trustees for the Society's schools and schoolmasters, and the trust for that object could, as no doubt it could, be clearly established, the legal estate should be declared to be for their use; and where possession and enjoyment have taken place in contemplation, if necessary, of a formal grant, the right in equity is the same. The power given by the recent Act to disturb all these titles was a flagrant encroachment. Besides other objections to which such a measure is liable, it appears to me to involve violent encroachment on the prerogative of the Crown. The property if not granted away is in the Crown, and if not bound by contract to a specific application, it is for the Crown to determine what application shall be made. Without its previous relinquishment of its rights and delegating the application to the Legislature, the proceedings of the latter appear to be an indecent usurpation upon the Crown. It is difficult to say how the Society ought to proceed to maintain their claims with Government, and things occurs to me but to suggest a full and exact representation to the Secretary of State of the grounds of such claims, which may be available also could the matter be directly or indirectly brought to discussion in Parliament.

I recommend that the memorial or representation should be drawn up on an accurate reference to facts and documents. The case is defective indeed in distinct evidence of what has passed between the parties, as happens when those who have acted upon a common understanding, and in unsuspecting confidence, are to contest as adversaries. The representation should contain a view of the proceedings of the Society, and the extent of their services in regard to schools and instruction in Nova Scotia.—The instructions themselves to the Governor in 1749 (what I have seen is only the correspondence with the Board of Trade,) also those of 1752, and at intermediate periods downwards, particularly those of 1785, referred to by Lord Sydney, should be examined and cited. I have no doubt that Government will afford access to these and similar documents.—Copies should be obtained of grants made at different times in the colony, and some evidence given in whose application and account grants were made to trustees, if that does not appear on the face of the grants themselves. It should be explained how the 300 acres mentioned in 1749 was extended to 400 acres, as recited in the 6 Geo. III. c. 7. s. 3., and in the order there referred to should be obtained. I think that by due attention to these and other matters of the same kind a stronger case may be made out for the Society than has yet been presented in the view.

In the mean time, however, if such memorial cannot immediately be prepared, the Society should re-monstrate against passing any such Act as that of last year, which decides for the Government of this country with indiscriminating violence that which Government should deliberately determine for itself.

(Signed) R. SPANKIE.

Serjeant's Inn, 8th March 1839.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MARCH 5, 1840.

LENT.—We have again been permitted to enter this solemn season of the Church's year, which has from the earliest times been distinguished by peculiar exercises of repentance and humiliation before God. It were well if something like primitive at-

tention were still paid to it by those who profess themselves members of that Church which enjoins its observance. Those who are seeking their spiritual improvement in the graces of the christian life, will not consider it of little moment to practise, during these weeks of Lent, some measure of abstinence from usual indulgences of whatever kind, to lighten the pressure of the corruptible body upon the powers of the soul. We are far from placing any superstitious or pharisaical reliance upon any mere outward act; believing that we may fast seven times in the week, and give tithes of all that we possess, and yet go down to our houses far from being justified before a God that requires the heart. But it may be questioned whether too little regard is not now paid to this help to godliness which is sanctioned by the word of God, and by the practice of the pious in all ages. Would the observance of Wednesdays and Fridays in Lent, as days of abstinence, be doing too much for the mortification of the carnal appetites of our nature that war against the soul?—Would not a more than usual abstinence even from the innocent pleasures of life, be suitable to what the Church intends as a season of turning to the Lord in humiliation and prayer? Would not a daily taking up of the Cross in all other respects besides these, be a good preparation for those solemn scenes which the close of Lent will bring before us—"the agony and bloody sweat, the cross and passion, the precious death and burial, and the glorious resurrection" of the Saviour once offered up for our sins.

DIOCESAN CHURCH SOCIETY.—We are happy to learn from a person who was present, that the late Annual Meeting of this Society was fully attended by its members and friends in Halifax. The state of the roads must have operated against the attendance of the Clergy and others from the country. We hope to be favoured with some particulars of the meeting to present to our readers.*

REV. J. H. CLINCH.—This esteemed Brother, whose removal from this Diocese to the United States was so much regretted, and whose poetical compositions have been so much admired in this country, is well sustaining his reputation, both clerical and literary, in the new land of his adoption. We gladly copy the following notice of a late publication of his, from the Christian Witness:—

POEMS by the Rev. J. H. Clinch, Rector of St. Matthew's Church, South Boston.

Mr. James Burns has just issued a handsome volume, bearing the title of 'The Captivity of Babylon, and other Poems.' It is well got up, and reflects great credit on the printer, binder, and publisher.

We are pleased to see a poem, a good poem, once more published in the Spenserian verse, and we are doubly pleased to see such a poem from our friend and contemporary, the Rev. Joseph H. Clinch.—That the author has written much good poetry and acquired considerable notoriety in the literary world, we are well aware; but we scarcely looked to see in these matter-of-fact business times, a continued poem possessing so much merit as the one before us. 'The Captivity of Babylon' is the title of Mr. Clinch's performance before the Erosophian Adelpia of Waterville College, to which association the production is very properly dedicated. Our limits will hardly allow us so many extracts as we could wish to transfer to the columns of the Witness, but we cannot deny our readers the pleasure of seeing those we have marked during a hasty perusal of the volume. The opening of the college poem is very beautiful.

Not through the philosophic song,
Nor o'er the wilds of metaphysic lore,
Although to these unnumbered themes belong,
The muse to day on trembling wing would soar:
In homely guise she seeks to wander o'er
The fields of simple narrative again,
And taught by voices from the past, to pour
Her descant, wild, commingled with the strain
Which swopt from Judah's harps o'er Babel's spacious plain.

*Since writing the above, we find that the Times newspaper has been chosen for such notice, instead of the C. C.

The following stanza we particularly admire:—
Crushed and deserted, Judah! thou hast left
No name among the nations; for a race
Once hated, scorned and humbled, has bereft
Thee of thy ancient heritage and place;
And slavery now, and toil, and deep disgrace
Must be thy portion. Once thou wast a queen,
Virgin of Judah! and thy haughty face
Was beautiful, but dreadful to be seen
By the fierce nations round who on thy aid would lean.

The descriptive portions are finely written, and we extract one verse more:

Too soon upon the revel?—No! a light
As brilliant, but less gladsome, catches first
The trembling monarch's eye, and blasts his sight.
His cheek hath lost its flush, and wild affright
Seizes on him and all his thoughtless crew;
Along the wall a visioned hand doth write
Strange characters of fire, whose threatening hue
Throws with a fearful glare each object on the view.

The shorter pieces are all worthy to be printed with 'The Captivity of Babylon.' 'By-gone Days,' 'Spring,' and 'Rizpah' are in Mr. Clinch's best style. We cannot forbear quoting a few lines from 'Rizpah,' a production of exquisite truth and beauty:

The love of woman! what a deep
And fixed devotion marks her love!
Billows may rage, and whirlwinds sweep,
But they are powerless to remove
That rooted principle—her breast
Seems with its influence all possess—
In her it hath a mighty power,
Force cannot quench nor terror tame—
Slumber it may in joyous hour,
But blazes with redoubled flame
When foes invade or sorrows frown,
Or sufferings seeks its light to drown—
It trembles to the slightest breath,
But conquers agony and death.

The lines on 'The Kennebec' are full of eloquent thoughts: indeed every page of the little book shows to the reader pure and elevating sentiments which no one can read without becoming wiser and better.—We bespeak for the author an increased reputation from the publication of his poems in this neat and elegant manner.

SUMMARY.—The session of our Legislature, we presume, is drawing to a close. Our readers are aware, that in the Assembly, resolutions and addresses have passed in favour of what is called Responsible Government, which measures have been very properly referred home for the decision of the Ministers. We have seen no very clear definition of this new offspring of the restless spirit of the day, for even the Legislators themselves seem puzzled to describe it. One thing seems clear, that the Queen's Majesty is to be merged in the House of Assembly, or rather, in one or two of its leaders, who are to turn out the Executive Councillors when they please. The country has prospered well as hitherto governed; we wish it may do so under the new regime. A General Election is expected the ensuing summer. We are glad to see substantial votes for the roads, especially £2,500 from Chester to Halifax, and £800 from Liverpool to Shelburne. If judiciously expended, these sums should make our shore roads very passable.—The Queen's College Bill has passed.—The Inferior Court is abolished.

☞ We have received some complaints lately from correspondents who charge us with slighting their favours. We must claim the Editorial privilege, and notwithstanding the rage for 'Responsibility,' we must assert our prerogative of admitting, delaying, or entirely rejecting what may be offered to us for insertion, without accounting to any one for so doing.—"Syrian," whose communication we promptly inserted, might have ventured to send us a second without fears of rejection. We are ready to receive his farther favours on the same subject.

DIED.

In this town, on the 21st ult. Mr. Matthew Ernst, in the 80th year of his age, one of the oldest inhabitants of this town.

On the 22d in the 58th year of his age, John Christopher Rudolf, Esq. a Judge of the Inferior Court, Coroner, &c. They were both [father and son-in-law] hurried on one day, and were followed to their graves by many hundreds of the community, of all denominations. They have left behind them a large circle of relatives and friends to lament their loss.

POETRY.

HAPPINESS OF A CHRISTIAN.*

When languor and disease invade
 This trembling house of clay,
 'Tis sweet by faith to look above,
 And long to fly away.

Sweet to look back and see my name
 In life's fair book set down ;
 Sweet to look forward and behold
 Eternal joys my own.

Sweet to reflect how grace Divine
 My sins on Jesus laid ;
 Sweet to remember that His blood
 My debt of suffering paid.

Sweet in His righteousness to stand,
 Which saves from second death ;
 Sweet to experience day by day,
 His Spirit's quickening breath.

Sweet to look inward and attend
 The whispers of His love ;
 Sweet to look upward, to the place
 Where Jesus pleads above.

Sweet on His faithfulness to rest,
 Whose love can never end ;
 Sweet on His covenant of grace
 For all things to depend.

Sweet in the confidence of faith,
 To trust His wise decrees ;
 Sweet to lie passive in His hands,
 And know no will but His.

If such the sweetness of the streams,
 What must the Fountain be !
 What, to derive celestial bliss
 Immediately from Thee !

THE ESTABLISHED CHURCH.

The Dissenters are a numerous and they are a most respectable body of men. But they are a minority in the community at large; they are besides not equally distributed over the surface of the country; they have much to say in some of the large towns, especially those of recent growth; in the counties their numbers and influence are extremely small; and they are divided among themselves, insomuch that some sects greatly more lean towards the Church than towards any combination against her. Even upon a question affecting their pockets, the church-rates, it was clear that all their union could not gain a majority sufficient to carry the bill through even the House of Commons. Upon the education question they are exceedingly divided; and one great class, the Methodists, are decidedly and pretty unanimously with the Lords and the Church. It may be added that the last general election demonstrated powerfully the influence of the Establishment; still more perhaps do some later occurrences in the towns. Even at Manchester the Church party had been defeated by a bare majority, with all the influence of the government and of the new corporation. After making every allowance for the tendency which the ministerial policy on constitutional questions, both in the colonies and at home, has inevitably had to weaken the strength and abate the confidence of the popular party, it must be admitted that all these indications show how little chance there is of making head against the influence of the Establishment on any point which is deemed essential to its interests, as long as it lasts; and the continuance of that Establishment, even if its destruction were a thing to be desired, which neither you nor I could ever for a moment allow, seems just as certain as that of any other branch of our mixed constitution.—Lord Brougham.

* From the Banner of the Cross.

DYING SCENES.

Sir Walter Raleigh behaved on the scaffold with great composure. Having vindicated his conduct in an eloquent speech, he felt the edge of the axe, observing with a smile,—"It is a sharp medicine, but a sure remedy for all woes." Being asked how he would lay himself on the block, he replied—"So the heart be right it is no matter which way the head lies."—*Southern Churchman.*

The author of Hervey's Meditations, when on his sick bed, observed that his time had been too much occupied in reading the historians, orators, and poets of ancient and modern times, and that were he to renew his studies, he would devote his attention to the Scriptures.—*Ibid.*

Short Sermon.—The christian knows that his way of access to the Father is through Christ and through Christ alone. His only firm ground to stand upon is that which is protected by the Cross of the Redeemer. Here the lightnings of Divine indignation revealed against the ungodly, not only glance powerless, but (if we may be allowed so hold a figure) condense themselves into a glory and a defence around him who is united to the Saviour.—*Ch. Alm.*

C. H. BELCHER,

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HALIFAX, JAN. 1st, 1840.

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

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