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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 IV. LUNENBURG, N. S. THURSDAY, MARCH 7, 1839. NUMBER 8.

For the Colonial Churchman.

Messrs. Editors,
Among my stray papers I find the following lines which had written several years since. If you do not consider their imperfections should close the columns of your paper against their admission, you are at liberty to insert them.
Faithfully yours,
SIGMA.

THE BIBLE.

Haste Book of God,
And say to him whom woes appal,
To kiss the rod:—
Within the dungeon's dreary wall,
On God with humble faith to call.

The Widow's Heart
Haste thou to comfort, and make known,
God's mercy great.
Tell her though now her joy has flown,
That God will leave her not alone.

The Orphan's tears
Speed thou to dry, and quick remove
His num'rous fears:—
Bid him to seek for bliss above
Where all is friendship, joy and love.

Amid the glare
Of lightning, to the traveller say
That God is near;
That he will guide him on his way,
And all his hopes of home repay.

Go then to those
Whom sickness and disease annoy,
Without repose;
Point thou the way to realms of joy,
Where sickness never comes nor griefs alloy

When storms arise,
And fiercely rage, and tempests howl
When courage flies:
Say that there's One who can appease
And send th' afflicted health and ease.

When thou dost find
The sinner in his saddest mood
With troubled mind
Oh! tell him of his Saviour's blood,
And feed his soul with heavenly food.

In death's dark hour,
Oh! when that dreaded foe comes nigh,
Thy comforts pour;—
Bid then the soul on Him rely
Who has robbed Death of Victory.

PASTORAL CONVERSATIONS.

FANATICISM.

A few days ago on a visit to a distant part of my parish I called at the house of Mr. N. a respected parishioner. After some common place remarks, he asked me:—
"Parson, have you heard anything of the reforming that is going on in this neighbourhood?"
"I replied. 'I understood that some Preachers were trying to get up a revival.'
"At the same time as they have had of it, I am sure I never saw any thing of it."
"By what have they been doing?"
"I replied. 'I can scarcely tell you. I don't believe they know themselves what they have been doing.'
"Did you hear any particulars?" I asked.
"He replied. 'There was so much said about the reforms they were doing, that I could not rest satisfied till I got to the bottom of it. So one evening I went out to see for myself.'

'Indeed: then you can tell me all about it. But let me hope that you are not turning reformer yourself.'

'Oh: No, Sir. Never fear for me. I trust I have sense enough to keep me from that.'

'I trust so too. But were you pleased with what you saw and heard at meeting?'

'Not at all. The more I see of such foolish goings on, the more I learn to prize the beautiful prayers of our own church, as well as the decency and propriety, with which she directs her children to worship God.'

'I am glad to hear you say so. What was the nature of the exercises in which you found the reformers engaged?'

'I'll tell you all about it. Some time ago we heard that there was a great stir in the next township; that they were keeping it up at a great rate,—meeting every night regularly at each other's houses,—and praying and expounding the Scriptures. We heard too that a young preacher,—a real workman they do say—was the first origin of the whole affair, and that he went for a whole fortnight without once taking off his clothes. He merely laid down after meeting,—took a short nap with his clothes on,—and then was off before day-light to renew his work in the neighbourhood.'

'He must be in earnest, at all events!' I remarked.

'You may well say that Sir. Well hearing all these reports, and understanding that a meeting was to take place at a neighbour's, two miles from here, I thought I should just harness the mare, and go and see for myself. When I went in I found as much as two or three dozen people there, all looking very silent and serious. After some time the preacher performed a short service consisting of extemporaneous prayer and expounding. He talked about, "brands from the furnace," told us,—that we were all going the wrong way to heaven;—we must come out from among the unclean and be separate;—meaning I suppose that we all should leave our own church or persuasion and join them. He was very much excited,—spoke very loud and very fast, often pausing to groan; and said a great deal about the pouring out of the Spirit, the watering of the vineyard, together with a vast variety of matter which I honestly confess I could not comprehend.'

'And what effect had all this upon the congregation?'

'I was just going to tell you. While the Preacher prayed and expounded many of them seemed very much affected: they wept, and sobbed, and groaned alternately, until, as it appeared to me, they were on the eve of going into convulsions. After the preacher was done, they sung an hymn, so long and loud that I was stunned. He then called upon those present to exercise the gifts of the Spirit. Some interval of profound silence followed this request. At length a next door neighbour of mine a woman of good understanding in the affairs of the world, and moreover a person of some piety, rose up and began to pray. She appeared at first to be rather timid—hesitated a good deal, and her voice trembled very much, I suppose, from agitation. But as she went on she spoke more fluently, her voice grew firmer and louder. She appeared to labour under great excitement, stopped occasionally to shed tears, and sobbed in a way that made me feel sorry for the poor woman.'

'It certainly is a matter of regret to see people acting so foolishly.'

'All this time the rest of the congregation or company were on their knees and faces. Some of them were so affected that they actually rolled about on the floor. It had a very curious effect upon me. I could scarcely believe my senses when I saw persons, whom I know to be of sound mind and judgment, acting as if they had taken

leave of their senses. After Mrs. H. was done a young man was prevailed on by the preacher to try his gift. He did so: and such language I never heard. It was quite blasphemous. He prayed that 'God might appear personally among them;' and uttered other things equally unmeaning and improper: so much so that I resolved to go home as soon as possible. A few more exhibited in the same way, and shocked me very much.'

'I suppose in that case,' I remarked; 'you will not go near them again soon.'

'That you may depend on, Sir. The Preacher, after the congregation had displayed their gifts, got an empty seat put across the room; and he called it the *anxious seat*. He then prayed that twenty might be converted: and seeing that nobody made a movement towards the seat he lowered his estimate, and besought that ten might be stirred up. He continued to press this number with great earnestness and vociferation,—referring to the conversation between Abraham and the angel about the destruction of Sodom and Gormorrah. Presently one moved towards the seat,—then another, and another, until there were nine of them. But they did not seem to get beyond this number. The preacher redoubled his earnestness and his energy. At last a black, whom I used to hire occasionally, and who stood apart in the passage during the previous proceedings of the evening stepped forward, and offered himself to make the tenth convert. He was accepted with apparent joy, and placed on the seat. Poor Joe! I hope they'll improve him. The whole then joined in a rapturous thanksgiving because *ten were saved*. I then left them and came home.—Now Parson, what do you think of that?'

'What I think of it Mr. N. is of little or no consequence: for I do not believe that my opinion would be of any weight with those, whose meeting you have attended. But my opinion is not on that account the less decided, respecting fanaticism.'

'Will you have the goodness to state it, Sir; and I will be obliged to you'

'It is simply this. Fanaticism is opposed to the growth of true religious feeling. Religion is known to address itself to the heart through the reason and understanding. When these are its foundation in the affections, it will operate through the influence of Divine grace in every part of one's conduct and conversation. But when reason is left out of the question, and the matter left altogether to the imagination, it is no longer a religious feeling that is produced; but a sensation of enthusiasm bordering upon madness, that will vanish like a dream. I would therefore wish all my hearers to avoid such meetings as you described.'

Messrs. Editors,
In an admirable little book I read with much pleasure the following extract. It affords a pleasing illustration of a difficult passage in scripture, and with considerable humour inculcates the too much neglected duty of reading and meditating on the word of God. You will oblige me, and perhaps improve your readers by inserting it in your next paper.

C.

"Among the people who were converted to the christian faith during the sixth century were two tribes or nations called the Lazi and the Zani. Methinks it had been better if they had been left unconverted; for they have multiplied prodigiously among us, so that between the lazy christians and the zani christians, christianity has grievously suffered. It was one of the Zani tribe who was once heard explaining to a congregation what was meant by

Urim and Thummim, and in technical phrase improving the text. Urim and Thummim, he said, were two precious stones, or rather stones above all price, the Hebrew names of which have been interpreted to signify light and perfection, or doctrine and judgment, (which Luther prefers in his Bible, and in which some of the northern versions have followed him,) or the shining and the perfect, or manifestation and truth; the words in the original being capable of any on all of these significations. They were set in the high Priest's breast-plate of judgment; and when he consulted them upon any special occasion to discover the will of God, they displayed an extraordinary brilliancy if the matter which was referred to this trial were pleasing to the Lord Jehovah, but they gave no lustre if it were disapproved. "My brethren," said the preacher, this is what learned expositors, Jewish and Christian, tell me concerning these two precious stones. The stones themselves are lost. But my christian brethren we need them not, for we have a sure means of consulting and discovering the will of God; and still it is by Urim and Thummim, if we only alter a letter in one of these mysterious words. Take your Bible, my brethren, use him and thumb him—use him and thumb him well, and you will discover the will of God as surely as ever the high priest did by the stones in his breast-plate."

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MARCH 7, 1839.

THE COLLEGES.—Much discussion has taken place in the Assembly respecting the sectarian character which it was attempted to affix to Dalhousie College, and of which an unquestionable evidence was given in the rejection of the Rev. Mr. Crawley as a candidate for one of the Professorships, on the ground, that although confessedly qualified in every other respect, he was not of the Kirk of Scotland. In consequence of this a Bill has passed the Lower House, opening the Trust of that Institution, and expressly abolishing all religious tests whatever, either as regards the Officers, or Students. We question whether it is even necessary to be a christian in order now to attain its highest honors, but a Mussi from Turkey seems as eligible to a Professor's chair as any Reverend in the land. Surely if this College does not flourish now, it will not be because it is shackled by religious restrictions. This is the quintessence of "liberality." The Bill for granting a charter to the proposed Queen's College at Horton, has been rejected by a majority of 2. The opposition to it seems to have been on the general principle that it is better to concentrate the energies and the funds of the country in supporting one Institution, than to encourage every denomination to have its own College, and thus have none of a creditable character—views in which we concur, only substituting King's College at Windsor instead of the non-descript at Halifax, as the one that ought to receive the fostering care of the Legislature now, as it did at its foundation. Mr. Crawley, who is a Master of Arts of King's College, paid a well merited compliment to his Alma Mater, when addressing the House of Assembly. He said "King's College has enlightened some of the brightest minds in British America," and he might have added, that for whatever efficiency may exist in his new friend of Queen's, the country would be indebted to the old one of King's, since there both Mr. Pryor and himself received their education. There are a few other statements, however, in the Reverend gentleman's address, which we must take the liberty of correcting.

He argues that Horton is "a more liberal institution than Windsor—that the latter is in fact exclusive—that to members of the Church its highest honors are confined—that the admission of a dissenting student is a favour—that it is not suitable to the

feelings of the country—nor can it supply the intellectual wants of the people." This latter statement is answered by his own eulogium on the institution as quoted above, and by his acknowledgment in another place of its "efficiency," and ability with its two Professors, to meet the present demands of the country. To the other statements we would reply, by inquiring what is the amount of the restrictions at Windsor? The President and Professors must be clergymen of the Church of England. So in fact would the Professors at Horton be, as they are—Baptists. But this in either case is not exclusive as respects the students, nor a just cause of complaint against the Institution:—all degrees are open at Windsor to all denominations, (except those in Dissimilarity, which is scarcely to be regarded as a hardship, since not one in 100 probably would desire such degrees.) Of all the Episcopalian graduates, only four have availed themselves of their right to those honors. But since it is made a 'stumbling-block,' we should be glad to see it out of the way, and no subscription required for any degree whatever.—That the admission of a Dissenting student is a favour, is a gratuitous assertion of the Reverend gentleman, for which there is no foundation. The sons of Dissenters are received and treated there on precisely the same terms as those of Churchmen. As to King's College not being suitable to the "feelings" of the country, the soundness of such an argument for Legislation may be questioned. If he meant that the feelings of Dissenters would be hurt there, we would inquire in what respect? Is it by classical instruction from Episcopalian lips? Or by listening to the Prayers of the Church in the College Chapel morning and evening? This is the amount of conformity that is required; for the students are at liberty to attend their own places of worship on the Sunday, and the same is required, we presume, at Horton, of Episcopal Students. The argument from the feelings will therefore be as strong against Horton as against Windsor. And as to any attempts to make proselytes, we believe that no such charge will be made against King's College.—Such being the case, the student at Windsor being subject to no other restriction than those we have mentioned—and that institution being confessedly efficient, and hitherto an incalculable benefit to the country—enjoying the advantages of an excellent Philosophical Apparatus and a well stored Library—most eligibly situated, too, in the midst of a beautiful and healthy country, only a few hours distant from Halifax and St. John, N. B.—will it not be well for the candid Dissenter to inquire whether there be any reason why his sons should not be there to enjoy advantages which have already "enlightened the brightest minds in America?" Will it not be well, for the whole country, calmly to consider whether anything but unfounded prejudice and party spirit hinders King's College from being the College of all denominations in the land?—If they distrust us as its Advocates, let them ask those respectable Dissenters who have already educated their sons there, whether they encountered any restrictions at all in their Collegiate course. And whether their necks came forth galled by those chains of Episcopal domination, with which our radical orators would terrify the people.—By the way, we were a little surprised at seeing that Mr. Crawley asserts the Bishop to "have the power of entering King's College and displacing any Professor when he pleases, and that he is indeed of more authority than the Queen herself." It may be seen by the statutes p. 9. that he has no such arbitrary power, and none but what is wholesome in a high degree, namely "to admonish offenders, reform abuses, and punish offences," but only "according to the statutes." Upon the whole we take this opportunity of once more commending the venerable and excellent University at Windsor, to which these Provinces are al-

ready so much indebted, to the support of all classes in the country. Let them be assured that the exclusive and forbidding character with which it is attempted to clothe it, exists only in the prejudiced or interested feelings of its opponents. Its doors are open to the Dissenting youth of the land as wide as to those of the Church,—its Professors are gentlemen of acknowledged urbanity, mildness, ability and learning—incapable of making any distinction amongst the young men but such as merit may create. Its literary advantages and honors are free to all with the single exception above stated—and that probably, will not exist long; but while it does, it is in fact no barrier to a finished education. But to Episcopals, especially, we would express the hope, that they will send their sons there, in preference to any other Institution. The time has come for churchmen to be no longer lax in this or any other respect, but to rally round and support with might and main their own peculiar Institutions. And certainly we are not aware of any inducement that can justify the preference of Sectarian seminaries to those under the immediate and nursing care of the church. These stand pre-eminent in their claims upon those who desire to give their sons the best education the Country affords.

ANOTHER WARNING.—Thomas, youngest son of Mr. William Kiddey, sen. was drowned in St. Margaret's Bay, by falling through the ice, on Thursday the 4th ult. He was an interesting young man, of promising usefulness to his parents, and religiously inclined. He had left the house in the morning with his gun, in the hope of killing a bird for his sick father, whom he was not permitted to see any more in this world! Such is the course of this troublesome life! May all such lessons be deeply impressed upon our minds, and make us despise the vanities of this world more than we do, and seek the true riches and the true Friend of sinners.—Communicated.

SYDNEY, C. B. JAN. 8, 1839.—The St. George's Cap Breton Committee of the Diocesan Church Society of Nova Scotia, held their second anniversary, according to adjournment, on the 7th inst. A report of Missionary proceedings was laid before the Committee, whereby it appeared that fourteen different, and for the most part distant stations, had been visited; some once, others repeatedly, and that upwards of 800 miles had been traversed in these duties. From the funds of the Society, a Pastoral Address, prepared by the missionary, has been printed and distributed. The number of baptisms has been 7 of burials 11, and of marriages 21. A stone wall is in progress, enclosing the church yard, and a fund is forming to meet the expense of repairing the church. The Sunday School continues in operation, and upwards of thirty children are on the list.

At the conclusion of the meeting, it was resolved that the proceedings should be transmitted for insertion in the Colonial Churchman.

W. PORTER, Sec'y.

THE GOSPEL MESSENGER—an extremely well conducted and useful paper, edited by Rev. Dr. Rudd of U.S. N. Y. has assumed a new and enlarged form, as the "Gospel Messenger and Church Record for Western New York," lately erected into an independent Diocese, to be under the episcopal care of Rev. Dr. Delancey, about to be consecrated its Bishop. In taking leave of his "old one," as Dr. Rudd calls the journal he has conducted 12 years, he gives the following encouraging notice of good it has done. We heartily wish him success in present more extended undertaking.

"In one case, the paper was regularly read by a pious woman, whose husband if not an avowed infidel was too near one to be willing that his family should read it. On one occasion, having glanced his eye over one of our own articles which seemed to repre-

AMERICAN ITEMS.

such principles and life as his, he became exceedingly angry, ordered the paper sent away, and forbidding another to be brought to his door, left the room. After some hours he returned,—the paper still lay upon the table. The wife merely suggested that it he would calmly read over the offensive article she believed he would see that he had done himself, the writer, and his family, great wrong. In a rather sudden manner he did so,—he was silent—he read it again, and then said, “perhaps I was wrong—you may continue to read the paper.” The result was, that he became a diligent reader of the Messenger, and after a short time went to the clergyman, related the whole matter, soon after became an altered man in life and conversation, and up to the time of our last information of him, he was a devout and consistent communicant, always ascribing his conversion to the influence of the divine Spirit upon his perusal of the once despised paper.

“Another instance: an intelligent and pious lady, who contributed to some of our early volumes, but who has been dead several years, informed us in a letter, that when the Messenger first came to her house, and it was from its commencement, her father who was an inmate of the family, and a strongly attached member of another communion, would not read the paper on any account, nor was he for several years, willing to hear it read. At length he was induced to listen while his daughter read an article in two which interested his feelings, “There must,” said he, “be some good in that paper after all: what you have read is of a spirit and temper which becomes a Christian.” From that time he became a constant reader. His prejudices were removed, and for many years he became an admirer of the Prayer-book, and delighted to join in the worship of the Church.”

UPPER CANADA COLLEGE.—The following article copied from the “Church” printed at Cobourg, U. C.

It is with pleasure we announce that on Saturday the 26th ultimo, the Reverend John McCaul, LL.D. of Trinity College, Dublin, the newly appointed principal of Upper Canada College, arrived at the City of Toronto, and on the Monday following, was installed in his office, amidst the rejoicings of the boys, who were gratified with a holiday on the occasion.

We understand that the gentleman selected for this arduous and responsible situation is well worthy to be the successor of Dr. Harris. He has for several years been a tutor at Trinity College, Dublin, and is therefore intimately conversant with the higher branches of tuition. His academical attainments are stated to be of the highest order, while the source from which his appointment proceeds,—at the special recommendation, we understand, of the venerable and excellent Archbishop of Canterbury, a guarantee for the excellence of his private and general character. His brother the Rev. A. McCaul, well known in the theological world as an erudite Hebrew scholar; and, as the author of Sermons, preached at the Episcopal Jews’ Chapel, has acquired the title of an orthodox and able Divine. Does the new Principal, in his own right and that of his near relative, enter upon the situation with a name, to which, we are well assured, his connection with Upper Canada College will only serve to give greater celebrity.—The Rev. Charles Matthews, who has been the Acting Principal for the last ten months, had the satisfaction, notwithstanding the distracted state of the times, of resigning his temporary trust into the hands of Dr. McCaul, with the names of nearly 160 boys on the College roll,—a greater number than has ever yet been down on the books of the institution since its first establishment.

The numerous friends and old pupils of Dr. Harris will be gratified to learn that when last heard of, he was in the enjoyment of good health, and paying a visit to his brother at Cambridge,—the University, where he imbibed the learning that has enabled him so materially to benefit this Province.

The editor of the *Christian Guardian** seems to have availed himself very industriously of certain of

*Rev. Egerton Ryerson.

the low and Radical prints of the mother country, in culling all that could be extracted from them hostile and offensive to that church to which, in the judgment of a high authority, he would be more honourably and consistently employed in tendering his “cordial support.” We have not, of course, the means of knowing exactly what is the general taste of the readers of the *Guardian*; but it is a taste most sincerely to be deplored, if it relish and approve of the columns of vituperation which that journal offers every week against the Church of England,—a Church from which the founder of their cherished Wesleyanism sprang, which he clung to and loved to his dying hour, to whose doctrines they themselves profess to subscribe, and of whose honour they ought to be jealous. While to the needy soul, craving knowledge of a Saviour’s love and of a Christian’s privileges, and “grudging if it be not satisfied,” there is but a poor scant morsel of appropriate food weekly offered in that unfaithful and degenerate *Guardian*, two-thirds at least of it are filled each week with matter, which, if it have any influence at all, cannot but awaken and keep in constant motion the worst passions of the depraved human heart. *Ibid.*

SUMMARY.

The accounts from the New Brunswick frontier are rather warlike. It is said that 10,000 men had been ordered by the Governor of Maine to support certain officers whom he had despatched to exercise authority in the disputed territory, and who had been captured by individuals of New Brunswick engaged in the lumbering business in that quarter, and by them handed over to the authorities at Fredericton, but were afterwards liberated by order of Sir John Harvey, who had issued a proclamation on the occasion, and appears to have taken the necessary precautions to repel any aggression.—We trust we may be disappointed in the expectation which this and other circumstances seem to warrant, of an early interruption of that peace which now happily subsists between England and America, and which every Christian, as well as every patriotic mind, must desire to continue.—Our Legislature has passed some very spirited Resolutions on the subject of the American aggression, and placed £100,000 at the disposal of his Excellency, with power to put the Militia force in an efficient state.—In Canada, affairs were quiet, and the volunteers in the Lower Province were being disbanded. An act of barbarous atrocity, such as would be so considered in the wildest savages was lately committed on the frontier by a party of 20 ruffians who after burning the barns with the poor animals they contained, set fire to a dwelling, in the upper part of which they had first fastened the women and children, and did every thing but murder the men of the house.—The alarm was providentially given in time to save the building and the lives of those who were in it.

How pitiable the condition of our fellow subjects that are exposed to such inhuman treatment, and how insufferable the consideration that all this is done by the citizens of a state in amity with the country into which they thus carry fire and sword. We understand that our local Parliament is expected to rise about the 20th instant. We are happy to hear that the school-land Bill has been disagreed to by the Council. It looks like making a stand against the mobocracy.—We have not yet heard what has been done with regard to education.—£14,000 have been granted for Roads and Bridges, of which £800 comes to this County.

Complaints have been made to us from Miramichi and Richibucto, that several No’s. of the present Volume of the Colonial Churchman successively, have not reached their destination—for which the Post Office in some quarter must be accountable, as the papers have always been regularly mailed here.

POSTPONEMENT.—The meeting of the Church Society, advertised for the 13th instant, has been postponed to the 10th of April.

The Mormons.—The Western Star of November 30th states that the examining trial of the Mormons closed on the Wednesday previous. About thirty were discharged, and thirty-five retained for indictment and trial—some for treason, some for murder, some as accessories to murder, and some for arson, robbery, &c. The indictments will be preferred in the counties of Ray and Daviess; but it is thought the venue will be changed from those counties, at the instance of the prisoners.

The Mormons have petitioned the Legislature of Missouri for pecuniary aid for their women and children. The Louisville Journal states that many of the houses of the Mormons have been burned down; that about sixty Mormon men, all of them married, have been arrested and imprisoned, forty killed, and one hundred compelled to fly to escape the vengeance of the citizens; and that two hundred women, most of whom have small children, are thus left destitute, with no food to keep them from starvation, and no shelter to protect them from the winter storms.—*Christ. Witness.*

Dr. Butler, one of the emigrating Cherokee physicians, computes that 2,000, out of the 16,000 of the Cherokees, have died since they left their houses, in June, for the West.—*Ibid.*

The Army and Navy of Great Britain, cost annually thirteen and a half millions of pounds sterling;—The Church Establishment three millions and a half, and the money appropriated to the latter is derived moreover from endowments, most of which were made by private individuals.—*Banner of the Cross.*

Infant Baptism.—I witnessed on Sunday afternoon last in St. Peter’s Church in this city, the interesting and affecting spectacle of the baptism of forty children connected with that Parish and its Sunday Schools. Among the many arguments for infant baptism, we may name the following—that the command of Christ to baptise all nations was as much a command to baptise infants as adults, that at the first formation of a visible Church God ordained that infants should be members thereof—that the practice of the Apostles in administering baptism to families affords evidence of their understanding of its obligation, and that the practice of the Christian Church, from the very days of the Apostles down to the time of the Reformation in every country without exception, and among every sect of Christians has been to baptise infants. In our community a special reason seems to exact attention to this rite, I mean, the obstacle which their not having been baptised throws in the way of many persons in entering upon a religious life. The experience of every pastor will I presume attest the wisdom, putting out of view the divine authority, of infant baptism. And possibly some reader of this brief article will, in the secret recesses of the heart, sigh over the parental neglect, or the mistaken prejudice which prevented him from being thus in infancy or childhood, washed in the laver of regeneration.—*Ibid.*

The efforts lately made to decypher and interpret the ancient inscriptions of India have opened the long closed door to the complete explanation of all the ancient characters of Hindoo writing,—establishing the important fact of a connection between the ancient sovereigns of India and those of Greece and Egypt.

A new version of the English Liturgy in Modern Greek, is now ready for publication by the Society for promoting Christian knowledge.

A subscription has been opened at Oxford for the purpose of erecting a monument to the memory of Archbishop Cranmer, and his fellow-martyrs, Bishops Latimer and Ridley.

There are 10,583 organized common school districts in the state of New York. The number of children between the ages of five and sixteen in the districts, is 539,747, of whom 528,913 received instruction in the common schools during the year just elapsed.—*Ibid.*

ORIGINAL.

OBJECTIONS TO SPONSORS REMOVED.*

Let us suppose, my brethren, that we all performed these our duties—the parents the godparents and the spiritual father of the parish, what an alteration would it not make in a few years. Such superintendence and such guardianship would, with the divine blessing, secure the advancement of religion, and the will of God would be done among us on earth almost as it is by angels and saints in heaven.

Conceive the ill effects of a clergyman in any community who should be utterly regardless of the behaviour of those committed to his charge—who should hear them take the name of God in vain, or disregard the day the Lord has hallowed—or he—steal, and yet give no warning of the awful fate which will inevitably follow such wicked habits.

Conceive further what would be the consequence of his setting an example of such depraved habits. We might expect that his example would be generally followed, and that impiety, profaneness and irreligion would assail our eyes and ears at every step. Less mischief, I allow, may arise from the neglect or bad example of a single Godfather; but little less will attend the neglect or misconduct of sponsors generally.

What sincere comfort must it afford a christian parent, especially when he is walking through the vale of the shadow of death, to reflect that some friends have undertaken to lead his children in the way to heaven, unless they be so perverse as to despise all admonition. This comfort is increased by the belief that these friends feel an interest in the extension of Christ's kingdom, and that at least their lives will be humble patterns for the imitation of their offspring.

If parents, my brethren, were sensible that a well grounded faith in Jesus Christ is the one thing needful for the children, God has given them, they would make it their first duty to select the most pious of their acquaintance as Godparents for their infants.

And if we would all meditate on the splendid promises God has made to those who give but a cup of cold water to a little one because he is a disciple of Christ shall in no wise lose his reward—or reflect on the duty imposed upon us in the text, "to do good, especially to the household of faith,"—if we would meditate on these things, we should hail with pleasure the offer of any parent to make over to us a special power and authority thus to forward the salvation of their children's souls, and give us such an opportunity of obtaining for ourselves a glorious recompence at the Lord's hand.

It is by no means an uncommon observation when asked to stand sponsor for a child; 'I cannot indeed, I have stood to several, and have resolved not to do so again.' But surely it ought not to be a common answer of any who call themselves disciples of the God of love. Shall any christian refuse to do more good to the 'household' because he has already done a little? Shall not the unlimited love which Christ has shewn to each of us constrain us to extend ours as far as God shall give us opportunity?

I must, however, acknowledge that good christian parents are seldom heard to complain of a difficulty in procuring sponsors. The difficulty, I believe, is chiefly found by such as are suspected of being careless about the conduct of their children; and who set them an example which will lead them anywhere but heavenward. That such should experience trouble we can readily imagine; and it requires a considerable degree of charity to undertake a charge for such thoughtless parents. But even in these circumstances we should call to mind that it was for sinners our Saviour purchased with his blood the blessings of Redemption. It was sinners he came to save from death eternal: it was our comfort, it is our joy, it is our glory that He came from heaven to save sinners. And let it be remembered that our profession is to follow the example of our Saviour Christ, and we should not shut our ears, or close our hearts to the cry of infant innocence because it is unfortunate enough to receive little affection from its parents.

This difficulty, however, of wicked parents displays the wisdom of God in the government of the world, and the care of Christ as the head of his church on earth; for if sponsors were duly attentive to the performance of their duties, it would tend mightily to the reformation of parents. For the sake of their children they would restrain themselves—to acquire these guardians for their little ones, they would themselves cease to do evil and learn to do will.

It is to be feared that an immense amount of sin is the consequence of a neglect of this very duty—and no small evil done to the church by her enemies who take advantage of it (though unjustly,) to unsettle the minds of the unstable, and then assail the doctrine itself of infant baptism. To this neglect I think it may be attributed that many absent themselves from the house of God, that drunkenness disgraces our public paths, that indecent conversation is so common, and profligacy and debauching so frequently vex our souls. Look around, my brethren for you are all capable of judging of the correctness of my observation, look around and see if these things are so or not. If I am right, and there be any such careless parents in this congregation, let me entreat them to picture to themselves the terrific aspect of the Judges' countenance when it shall be their turn to appear at his dread tribunal—how they will crouch under his awful frown, and sink among those on his left hand, among the wicked who are being bound in bundles to be burned? How will they wish that a millstone had been hanged about their necks, and they cast into the sea, before they had led astray one of Christ's little ones. These thoughts to many are truly awful but if indulged, they must be salutary.

But if we are not wicked parents, we nearly all are sponsors; and, therefore, I may admonish you to discharge the trust you have undertaken faithfully. Great will be your reward in heaven. Think what will be your feelings at the great day, of Judgment, to hear the glorious Judge commend you for having given a morsel of the bread of life to one of his little ones, especially if the morsel through divine grace has afforded saving nourishment to the precious soul. Think, should you be admitted by your Redeemer to the mansions of eternal bliss, how your happiness will be increased, if you have been the humble instrument of leading even one of your fellow-creatures to the city of the living God.

May I now leave you, my brethren, to carry home in your hearts these reflections, and may I hope that you will recall them to your minds on your pillow to night. May those who are fathers hearken to this instruction. May all godfathers hearken to it, and may I your spiritual father hearken to it. May we all zealously apply ourselves as we have opportunity to do good unto all men, but especially unto those who are of the 'household of faith.'

Messrs. Editors,

The following graphic description of the death scene of an ungodly old man is striking in itself, and perhaps might be useful to some of the readers of your very useful publication, I send it you for insertion if you think it likely to be of any service. It is an extract from the Practice of Piety, by Lewis Bayly. This work was printed about the year 1610. This book was intended for the use of Charles the First, then Prince of Wales, to whom it was dedicated. It is written in a plain, forcible and practical manner, and contains much excellent instruction. A. G.

"MEDITATIONS OF THE MISERY OF THE BODY AND SOUL" IN DEATH.

After that the aged man hath conflicted with long sickness and having endured the brunt of pain, should now expect some ease. In comes death (Nature's slaughter-man, God's curse and Hell's purveyor) and looks the old man grimme, and blache in the face. and neither pitying his age, nor regarding his long endured dolours, will not be hired to forbear, either for silver or gold; nay, he will not take, to spare his life, skin for skin, and all that the old man hath. but batters all the principall parts of his body, and arrests him to appeare before the terrible Judge. And as thinking that the old man will not dispatch to goe with him fast enough: Lord! how many darts of calamities doth he shoot throw him,

sticks, nehes, cramps, feavers, obstructions, rowmes, flegme, colicke, stone, winde, &c.

Oh, what a ghastly sight it is, to see him then in his bed, when death hath given him his mortal wound: What a cold sweat over-runnes all his body: what a trembling possesseth all his members? the head shooteth, the face waxeth pale, the nose, blacke, the nether jaw-bone hangeth down, the eye-strings breake, the tongue faltreth, the breath shorteneth, and smelleth earthly, the throate rattleth and every gaspe the heart-strings are ready to breake assunder.

Now the miserable soule sensibly perceiveth her earthly body to begin to die: for as towards the dissolution of the universall frame of the great world the sunne shall be turned into darknesse, the moon into blood, the starres shall fall from heaven, the aire shall be full of stormes and flashing meteors, the earth shall tremble, and the sea shall roare, and mens hearts shall faile for feare, expecting the end of such sorrowfull beginnings: So towards the dissolution of man, (which is the little world) the eyes which are the sunne and moone lose their splendour and see nothing but blood-guiltinesse of sinne; the rest of the senses as lesser starres, doe one after another faile and fall: his Mind, Reason, and Memory, as heavenly powers of the soule, are shaken, with feartul stormes of despaire, and first-flashings of Hell; this earthly bodie begins to shake and tremble, and the humours like an ouer flowing sea, roare and rattle in his throat, still expecting the wofull end of these dreadful beginnings.

Whilset he is thus summoned to appeare at the great Assises of God's Judgement, behold a Quaint Sessions and Gaole delivrie is held within himself, where Reason sits as Judge, the diuel puts in a bill of incitement, as large as that book of Zaccary wherein is alleaged all thy evil deeds that euer thou hast committed, and all the good deeds that euer thou hast omitted, and all the curses and judgements that are due to every sin.—Thine own conscience shall accuse thee, and thy memory shall giue better evidence, and death stands at the Bar ready, as a cruel executioner to dispatch thee.—If thou shalt thus condemn thyselfe, how shalt thou escape the just condemnation of God, who knowes all thy misdeeds better than thyself? Faine wouldest put out of thy minde, the remembrance of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance, and they will not be put away, but crieth thee, *We are thy works and we will follow thee.* As whilset thy soule is thus within out of peace and order, thy children, wife and friends, trouble aske to have thee put thy goods in order; some crying some craving, some pitying, some cheereing, like Flesh-flies, helping to make thy sorrowes more sorrowfull. Now the devils, who are come from Hell to fetch away the soul begin to appeare to be and wait, as soone as shee comes forth to take her land and carrie her away. Stay shee would within, that shee sees the body beginne by degrees to be cold and ready like a ruinous house, to fall vpon her head.—Fearful shee is to come forth because of the Hell bounds, which wait for her coming, Oh, that shee had it, for one houres delay, that shee might have space, to repent and to recouila herselfe to God. But it cannot be, because her Bodie which is ioyned with her in the actions of sinne, is altogether now vsit to ioyne with her in the action of repentance; and repentance must be of the whole man.

Now shee seeth that all her pleasures are gone, if they had neuer seen: and that but only torments remain which neuer shall haue an end of being. What can sufficiently express her remorse for her sins past, her anguish for her present miserie, and her terror for the torments to come?

In this extremity shee looks euery where for help, and shee finds herself euery way helpelesse. Thus her greatest miserie (desirous, to heare the least word of comfort) shee direct this or the like speech to her Eyes, O Eyes who in times past were so quicksighted, can yee spie no comfort, nor any way to might escape this dreadful danger? But the strings are broken, they cannot see the candle that burneth before him, nor discern whether it be day or night.

*A Sermon—concluded from our last No.

The soule (finding no comfort in the eyes) speaks to the Ears: O Ears, who were wont to recreate your selues with hearing new pleasant discourses, and consicke Sweete harmonie; can you heare any news or tidings of the least comfort for me? The Eares are either so deafe, that they cannot heare at all; or the sense of hearing is grown so weak, that it cannot endure to heare his dearest friends to speake. And why should these eares heare any tidings of joy in Death who could neuer abide to be the glad tidings of the Gospell in his life? Tb. Eare can minister no comfort.

Then shee intimates her grief vnto the Tongue.—Oh Tongue who wast wont to bragge it out with ye bravest, where are now thy big and daring words? now (in my greatest need) canst thou speake nothing in my defence? Canst thou neither daunt these enemies with threathning words, nor ontreate them with faire speeches? Aias the Tongue two days ago by speechles; it cannot in his greatest extremities either cal for a little drinke, or desire a friend to take away with his little finger the slegme that is ready to choka him.

Finding here no hope of helpe, shee speaks vnto the feet, Where are yee Oh feete which somelime were so nimble in running? can you carrie me no where out of this dangerous place? The feet are stone dead already; if they bee not stirred they cannot stirre.

Then shee directs her speech vnto the hands, O hands, who have been so often approved for manhood, in peace and war, and wherewith I haue so often defended myself, and offered my foes: neuer had I more need than now—Death looks me grim in the face, and kills me. Hellish Fiendes wait about my bed to deuore me: helpe me now or I perish for ever. Alas the hands are so weak, and doe so tremble, that they cannot reach to the mouth a spoonful of supping to relieue languishing nature.

The wretched soule seeing her selfe thus desolate and altogether destitute of friends help, and comfort, and knowing that within an houre she must bee in euermlasting paines, retires herself, to the heart (which of all members is primum vivens, and ultimum moriens) from whence she makes this dolefull lamentation with her selfe.

O miserable catiff that I am! how doe the sorrowes of Death compass me! How doe the fouds of Beliall make me afraid! How haue indeede the snares both of the first and second Death overtaken me at once! Oh how suddenly hath Death stolne vpon mee with insensible degrees! Like the Sinne which the Eyes perceiues not to moue, tho it bee most swift of motion. How doth Death make on me his spite, without pittie! The God of mercy hath vterly forsaken mee; and the Devil who knows no mercy, waits for to take me. How often haue I been warned of this dolefull day by the faithful Preachers of God's Word, and I made but a iest therent? What profit haue I now of all my pride, fine house, and braue apparel? What's become of the sweet rish of all my delicious fare. All the worldly goods which I so carefull gathered, would I now giue for a good conscience, which I so carelessly neglected! And what ioy remains now, of all my former fleshy pleasures, wherein I placed my chiefe delight? These foolish pleasures were but deceitfull dremes, and now they are past like vanishing shadows: but to think of those eternal paines, which I must endure for these short pleasures, paines mee as Hel, before I enter into Hell. Yet iustly I confesse, as I haue deserved, I am serued that being made after God's image, a reasonable soul, able to iudge in my own estate, and hauing mercy so often offered and I entreated to receiue it; I neglected God's grace and preferred the pleasures of sinne before the religious care of pleasing God; cowardly spending my short time without considering what account I should make at my last end. And now all the pleasures of my life being put, together, contere will not the least part of my present paines. My eyes were but momentary and gone, before I could scarce enjoy them, my miseries are eternall and shall neuer know an end. Oh that I spent the houres that I consumed in carding, dicing, playing and other idle exercises, in reading the Scriptures, in hearing sermons, in receiving the communion, in weeping for my sinnes, in fasting, watching, praying, and in pre-

paring my soule, that I might now haue departed in the assured hope of euermlasting salvation! Oh that I were now to begin my life againe, how would I contemne the world and the vanities thereof! how religiously and purely would I leade my life! how would I frequent the church and sanctify the Lord's day! If Satan should offer me all the treasures, pleasures, and promotions of this world, he should neuer entice me to forget these terrours of this last dreadful hour. But, O corrupt carkasse, and stinking carrion! how hath the Deuil deluded vs? and how haue we serued, and deluded each other? and pulled swift damnation on us both? Now is my case more miserable than the beast that perisheth in a ditch: for I must goe to answeere before the Iudgment seat of the righteous Iudge of Heaven and Earth; where I shall haue none to speake for me; and these wicked fiends, who are priuie to all my evil deeds, will accuse me, and I cannot excuse myselfe. My owne hearte already condemnes me, I must needs therefore be damned before his Iudgement seat: and from thence be carried by these infernal fiends into that horrible prison of endlesse torments and vtter darknesse; where I shall neuer more see light, that first most excellent thing that God made. I who gloried heretofore in being a libertine, am now enclosed in the very claws of Satan as the trembling partridges within the gripeing talons of some ravenous falcon. Where shall I lodge to night? and who shall bee my companions? Oh horror to think! Oh griefe to consider! Oh curse to be the day wherein I was borne, and let not the day wherein my mother bare me, be blessed. Cursed be the men that shewed my father, saying—A man child is borne vnto thee, and comforted him. Cursed be that man because he slew me not. Oh that my mother might haue been my grave, or her wombe a perpetual conception! How is it that I came forth out of the wombe, to endure these hellish sorrowes! and that my dayes should end with eternall shame! Cursed bee the day that I was first vnto to so lewd a body, O that I had but so much fauour, as that I might neuer see thee morre; our parting is bitter and dolefull, but our meeting againe to receive at that dreadful daye the fullnesse of our deserved vengeance will be far more terrible and intolerable. But what mean I thus (by too late lamentation) to seeke to prolong time. My last home is come! I heare the heartstrings breake! this filthy House of clay falls on my head; heere is neither hope, helpe, nor place of any longer abiding. And must I needs be gone? Thou filthy carkasses!—Oh filthy Carkasse with fare-ill fare-well! I leaue thee. And so all trembling she cometh fourth, and forthwith is seized vpon by Infernal fiends, who carry her with a violence *torrenti simili* to the Bottomlesse Lake that burneth with fire and brimstone; where shee is kept as a prisoner in torments, till the generall Iudgment of the great day.

The loathsome carkasse is afterwards laide in the graue, in which action for the most part the Dead burie the dead! that is they who are dead in sinne, burie theme who are dead for sin. And thus the Godlesse and vnregenerated worldlings who made Earth his Paradise, his Belly his God, his Lust his Law as in his life he loued vanity so he is now dead, and reapeth misery. In his prosperity he neglected to serue God, in his aduersity God refuseth to saue him. And the Deuill whom he long serued now at length paires him his wages. Detestable was his life, damnable his death. The Deuill hath his soule, the grave hath his carkasse in which pit of corruption den of death and dungeon of sorrow, let vs leaue the miserable catiffe rotting with his mouth full of earth his belly full of wormes, and his carkasse full of stench; expecting a feareful Resurrection, when it shall bee reunited with the soule: that as they sinned together, so they may eternally bee tormented together.

In 1836, Michigan had only five clergymen who supplied as many feeble parishes, and no bishop; now, she has a bishop, twenty clergymen, and about thirty parishes. Such are the results obtained by sending forth the Church complete in her organization. Our colonial history—if all experience did not testify to the same point—sufficiently proves the slowness of her progress without direct and efficient Episcopal supervision.—*Banner of the Cross.*

INTELLIGENCE.

ENGLISH ITEMS.

A Church has lately been erected at Hamburgh by the voluntary contributions of the British residents, aided by a grant from this Government, and by another from the Society for Promoting Christian Knowledge. The site was allotted by the senate at Hamburgh, and is situate near the harbour. The church being completed, the consecration took place on Sunday, the 11th of November, in the presence of a numerous congregation, including Her Majesty's consul and vice-consul, and other public authorities. The ceremony was performed by the Rev. Richard Baker, the resident chaplain, under the authority of a special commission from the Lord Bishop of London.

It appears from the last census made in Prussia, that the entire population amounted to 14,098,125 persons. Out of this number there were 2,278,601 children frequenting the public schools. It results from this calculation that almost all the children in Prussia receive the benefit of a regular education.

The Archbishop of Cologne.—The *Journal des Flandres* gives the following as the text of the letter lately addressed by the Archbishop of Cologne to the King of Prussia:—"Sire, for nearly twelve months I have been confined here, in the fortress of Minden, whereby I am legally prevented from administering my diocese, as in duty bound. My conscience would be overburdened if I remained any longer silent. I ask no favour; I demand only justice. Your Majesty is called the 'Just;' I hope, therefore, my appeal will be taken into consideration, and the more readily, as I have been a prisoner for ten months, without knowing why I am guarded as a criminal, and without being allowed to appear before my judges. Should your Majesty refuse to do me justice I shall be obliged to lay my complaint before the Germanic Diet, which I am convinced holds the sacred right of preventing all oppression and violation of the laws within the territories of the Germanic Confederation. As far as regards my own person, I am resigned, for the love of Christ, to sustain a much longer captivity; but as I know that during my absence from the diocese of Cologne events are taking place to the great prejudice of our holy religion, I have felt it my sacred duty to lay this my demand before your Majesty, in order that I may be brought before my judges.—*Ecclesiastical Gazette.*

A vessel which sailed from Liverpool lately takes out a Roman Catholic titular bishop and seven of his clergy, who are appointed to disseminate the doctrines of their church in Demerara. From such a visitation the colony has hitherto escaped. It is at length selected, it would seem, as an arena in which the emissaries of Romanism have determined to extend and perpetuate the struggle for proselytism, which, "by compassing sea and land," they have of late vigorously pursued. The reverend gentlemen commissioned to achieve this object in Demerara are not chosen from among the extensively read and classically polished priesthood educated on the Continent; they are rough, unheaven, unsophisticated, and true specimens of the respectable licentiates of Maynooth.—*Salisbury Herald.*

The consecration of the Protestant Church at Gibraltar took place on the 17th of October, during the late visit of Her Majesty, the Queen Dowager, to the Garrison, in her way to Naples and Malta. Her Majesty having graciously consented to be present at the ceremony, every preparation was made by His Excellency Sir Alexander Woodford for the proper accommodation of the Queen and the party of distinguished visitors forming her Majesty's suite. The Church had been closed for some months to receive both substantial repairs and internal decoration; and the whole was completed but a few hours before the time fixed for the solemnity. At 11 o'clock the building was filled by the civil and military congregation, and a considerable number of strangers of all ranks and religious denominations.

As soon as Her Majesty was seated, the service commenced according to the appointed forms, and the Church was dedicated in the name of the Holy

Trinity. The consecrator was assisted at the altar by the Rev. J. R. Wood, Her Majesty's Private Chaplain; and the service for the day was read by the Rev. J. Buchanan, the Military Chaplain of the Garrison. The Rev. J. Campbell, Chaplain of the Hastings, and the Rev. L. Lucena, Minister of the Spanish Protestant Congregation, also took part in the ceremony. After the sermon, which was preached by the consecrator, and the concluding prayers, Her Majesty left the Church by the same door at which she had entered it, and had an opportunity of observing the font and chandelier, recently put up, and contributing greatly to the general effect and appropriate character of the building. The font, of Maltese stone and workmanship, and of a model to correspond with the Moorish style of architecture in which the Church is built, had been a present from the Governor; and the chandelier, of large dimensions and handsome design, had been provided at the joint expense of the Government and the Civilian of the congregation. It was understood that the Queen Dowager expressed herself much gratified by all that she had seen and heard on this interesting occasion.—*Ecc. Gaz.*

Society for Promoting Christian Knowledge—From the annual report of this Society, just issued, it appears that 95,649 bibles, 87,496 testaments, 191,723 prayer-books, 10,069 psalters, 145,479 bound books, 2,226,652 tracts, have been sold this year, making a total circulation of scriptural publications of 2,753,603. The income on the year amounts to only £83,163 14s. 5d, while the expenditure is stated at £285,140 3s. 0d. The number of schools in connection with the society are 6068 Sunday Schools, containing 128,720 scholars; 10,152 Sunday and day schools, in which are 314,450 scholars; and 701 infant schools, containing 23,730 scholars. Total schools, 16,224; and total number of scholars, 996,460.—*Cons. Jour.*

The Rev. Dr. Hook—Dr. Hook's Chapel Royal sermon, "Hear the Church," is still rapidly selling in this country, and is likely to reach the fortieth edition (of various kinds) in a short time, independent of newspaper and magazine publication. It has been taken up, too, in the United States of America, and is likewise selling rapidly in that country. A third edition of the Rev. Doctor's Visitation Sermon, "A call to Union" in the principles of the Reformation, will also soon be called for.—*Leeds Intelligencer.*

The Bishop of Ripon has recently consecrated three new churches in the archdeaconry of Craven—Lothersdale, Stoneyhurst, Green, and Settle. Lothersdale Church, consecrated on Monday, the 22nd of October, is the first church which has been built and consecrated in Craven for the last three hundred years. We cannot omit to notice the munificent gift of 1000*l.* from the Rev. Walter Levitt, the vicar of Carlton, towards the endowment of the church. This is truly a good beginning, after a rest of three hundred years, and an example which we trust will be followed by many in the beautiful and romantic district of Craven, where nothing seems wanting to complete the delightful scenery with which it abounds but the more frequent occurrence of the tower or spire of a church. The new church at Stoneyhurst, or Hurst Green, has been built under peculiarly interesting circumstances; it is erected within the immediate vicinity of the Jesuit College at Stoneyhurst; the situation is romantic in the extreme, and viewing the beautiful little church in its proximity to the college one cannot but pray the Great Disposer of all events that he would graciously aid his servant, the minister of this truly interesting church, in his labours amongst a people whose locality is so peculiarly circumstanced. The peculiar feature in the consecration of the new church at Settle is, that amongst the largest contributors towards the erection of the new church are several members of the society of friends.—*Leeds Intelligencer.*

SCOTTISH EPISCOPAL CHURCH.

A General Synod of the Scottish Episcopal Church was held in St. Paul's Chapel, Edinburgh, on Wednesday, the 29th of August, 1838, and continued by adjournment till Thursday, the 6th of September.

The Synod consisted of two chambers—the first, of the bishops only; the second, of the deans and a majority of both chambers, between which the utmost harmony prevailed, as also among their various members; while every freedom was given to discussion, and to the expression of that variety of opinions which is essential to the well-being of a deliberative assembly. The canons having been read over in the presence of both chambers, on Thursday, the 6th of September, were approved of, authenticated, and ordered to be printed; after which the Primus dissolved the synod in the same solemn manner in which it had been constituted, and released the members from their attendance. The Rev. Dr. Schroeder, an episcopal clergyman from the United States, was present at the opening of the synod; and from the intimate connection subsisting between the two Churches, declared that he felt himself at home.—*British Magazine.*

From the N.B. Weekly Observer.

CHURCH SOCIETY OF THE ARCHDEACONRY OF NEW-BRUNSWICK.

In conformity with the provisions of the constitution, the "Church Society of the Archdeaconry of New Brunswick," held its general Committee Meeting, on Thursday, February 7th, and its anniversary meeting on Friday the 8th, in the Parish Church of Fredericton.

By the Treasurer's account, an abstract of which was then submitted, it appeared that a balance was in his hands, of about four hundred pounds. Of this amount, the general Committee resolved to place at the disposal of the Executive Committee a sum for missionary visits to neglected places, which was subsequently fixed at £200, and £100 for "aid to the building and enlarging of churches and chapels," instructing the Executive Committee to comply in all cases with the recommendations of the Local Committee. They also ordered a Bill of Exchange for £60 sterling, to be remitted to the Society for Promoting Christian Knowledge, for a supply of Books, for distribution, lending libraries, and schools.

Several other of the Vice Presidents were present, among whom was His Honor the Speaker, who had kindly adjourned the House of Assembly, that he and other members might be at liberty to attend the meeting.

The Archdeacon reported that he had addressed a letter to the Society for the Propagation of the Gospel in Foreign Parts, as he had been requested; to which he had received a favourable reply under date of July 4, 1838; and that he had communicated to the Society the resolutions of the Executive Committee, declaring their acquiescence to the proposition of the Society; in reply to which, he had received another letter under date December 6, 1838, from which the following is an extract.

"I have to express the satisfaction which the Society feels in the exertions made for the benefit of the Church in your Archdeaconry; especially in the establishment of a Church Society. You will perceive by the accompanying circular addressed to the Secretaries of our District Committees, that we are making active enquiry for men duly qualified for the service of the Colonial Church.

[Signed]

ERNEST HAWKINS,
Assistant Secretary.

The following are among the Resolutions passed:

Whereas, this General Meeting being convinced of the paramount importance of procuring a Travelling Missionary or Travelling Missionaries, to supply the spiritual wants of the remote settlements of the province, and have already appropriated £200 of their funds towards the support of such Missionary or Missionaries, deem it their duty, immediately on being assembled, to testify their continued anxiety on this subject; therefore resolved, as the unanimous opinion of this meeting, that His Lordship the Bishop of Nova-Scotia be earnestly requested to extend his influence and zealous aid and influence to the attainment of this most desirable object; and further resolved, that a copy of this resolution be forthwith communicated by the Secretary to His Lordship.

Resolved, that in the event of His Lordship being able to effect this object immediately, he

Can'tilates for orders are required to have gone through a regular course of education in some university or college; to submit to an examination on any part of the whole of the Greek Testament; at the bidding of their examiners to compose a discourse in Latin, and another in English; and also to attend the lectures of the episcopal professor of theology, and of the professor of ecclesiastical history, in Edinburgh.

The canonical age for ordination has been made the same as in England, and in the case both of deacons and priests a *bond fide* title is required.

Before being instituted to a pastoral charge, every clergyman is required to produce his letters of orders, and (if not ordained in Scotland) also a certificate that he has gone through a regular course of education in some university or college.

The clergy are recommended to study the scriptures in the original languages, and also the writings of the fathers of the apostolic and of the two succeeding ages.

The Scottish Episcopal Church recognises, as in full communion with herself, the United Church of England and Ireland, the Colonial Branches of the same, and the Protestant Episcopal Church in the United States of America.

Every clergyman is required to instruct the young members of his congregation in the catechism of the Book of Common Prayer, and is prohibited from using any other catechism, unless approved of by the bishop of the diocese.

Every clergyman is required to keep a register of baptisms, marriages, and burials, and of his catechumens and communicants.

Canon xi. For establishing and maintaining a Society in aid of the Church. Whereas in the primitive Church, and by apostolic order, collections were made for the poorer brethren and for the propagation of the Gospel, it is hereby decreed that a similar practice shall be observed in the Scottish Episcopal Church. Nor ought the poverty of the Church, nor of any portion of it, be pleaded as an objection, seeing that the Divine Commendation is given equally to those who from their poverty give a little with cheerfulness, and to those who give largely of their abundance. For this purpose, a society, called "The Scottish Episcopal Church Society," shall be formed, the objects of which shall be—1st, to provide a fund for aged or infirm Clergymen, or salaries for their assistants, and general aid for congregations struggling with pecuniary difficulties; 2ndly, to assist candidates for the ministry in completing their theological studies; 3rdly, to provide episcopal schoolmasters, books, and tracts for the poor; 4thly, to assist in the formation or enlargement of diocesan libraries. To promote these important purposes, a certain day shall be fixed upon, annually, by every diocesan synod, when a collection shall be made in every chapel throughout the diocese, and the nature and object of the Society, in reference to the existing wants of the Church, shall be explained to the people.

Agreeably to the law of the Church, no canon was

requested to authorise the Archdeacon, to employ on that service one of the Missionaries at present in the employment of the Society for the Propagation of the Gospel in Foreign Parts, in this Province, who may be willing to be detached for a time from his present mission.

Resolved manimously, that this Society views with the most sincere regret the severe indisposition of one of its most valuable members, the Rev. Dr. Somerville, and suggests to its clerical and lay members the propriety of offering up public and private prayer to God, that he may be pleased to restore our respected and reverend brother to his usual health.

Resolved, that the several clergymen of the established Church be requested to preach a Sermon on the second Saturday in June, in each year, in aid of the funds of this Society.

Resolved, that the Venerable the Archdeacon be authorised, if he deem it expedient, to convene an extra meeting of the Church Society during the current year, in the Parish of St. John or Portland, as they may think proper.

Resolved, that the thanks of the meeting be given to the Rev. George Seymour Jarvis for his sermon preached this day, and that he be requested to furnish the Archdeacon with a copy, that the same may be printed.

For the Colonial Churchman.

EARLY INSTRUCTION.

How important is the season of youth for giving to the mind the bent which it is to retain in manhood. There is a cold-hearted philosophy to which some people are attached which would leave the formation of that character to the sobriety of maturer years, that revelation declares must be acquired in youth. But its calculations are all disproved by experience. Does not every day afford us fresh examples of the lamentable consequences of attention to the religious education of the young? Yes: and on the other hand, we cannot shut our eyes against the beneficial effects to themselves and to society which result from inculcating the blessed truths of the Gospel.

Education enlightens the mind, and when blended with true religion produces a moral rectitude of conduct, which makes the child obedient and affectionate, and instils into the mind those principles, which in after life will render him a virtuous and useful member of society: or else fit to prepare him for a happy eternity whenever it may please God to transplant him from this wilderness to a more kindly soil.

True it is, that instances are not wanting of persons well advanced in life, being brought to deplore the want of education; and from a conviction of its value, exhibiting singular earnestness to acquire it. My own parish can produce several instances of young men in humble life who are taken great pains to learn to read the Bible—the word of God—the source of real knowledge; some having placed themselves at such Sunday or daily schools as were established in their vicinity, while others have actually become the pupils of those to whom they had recently been united by the sacred bond of marriage.

Interesting, however, as these facts are, particularly to the Pastor of a flock, they hold out no encouragement to delay that work till old age which may better be accomplished in early youth. They ought rather to stimulate the young immediately to embrace those means of instruction which are so highly prized by those of adult age; means too, which in the present day are so generally neglected throughout our country.

Besides, no one can say how long he may live: and even were the number of his appointed days revealed, is it not worse than folly to put off the acquirement of that knowledge to the end of life, which is most calculated to render life happy, and wise, and useful.

I wish, Messrs. Editors, I could impress upon the minds of parents, the importance of early training up their chil-

dren in Wisdom's ways, and of supporting by their example at home, the instruction that may be given to children at Sunday school. Surely they can wish for no better period particularly for religious counsel, than that of childhood. It is then received with free and unprejudiced minds. Their tempers are as yet unruined by the experience of vicissitudes and disappointments. Their dispositions are unsullied by the blackening clouds of adversity and affliction; and the minds, thus unfettered, are like the tender plant which is prepared to assume any form which the hand of the judicious cultivator may attempt to give it.

I trust that these observations will not be deemed unreasonable as connected with an humble piece of youthful Biography which I feel constrained to trouble you with. I have been led to make them in consequence of contemplating the happy effects of communicating pious instruction to children at school and at home, and with the hope that the narration of some few particulars respecting a dear deceased lamb of my flock, will impress more deeply upon the minds of your readers the importance and advantage of early attention to the religious education of the young.

MARIA B. the child whose death was announced by you in your last paper, though but seven years of age, was an interesting and intelligent child, and was early in training for a better inheritance than this world can afford. In early infancy she was consecrated to God, and made the subject of the prayers of many dear friends who witnessed her initiation into the church of God, and joined in the charitable work of bringing her to Him who said "suffer little children to come to me and forbid them not." Of course their charitable efforts did not cease with the performance of this interesting duty. As soon as her infant mind began to expand, she was taught what a solemn vow, promise, and profession, had been made for her; she was brought also to attend God's house, that she might "hear of heaven and learn the way;" and in order to her more particular edification, she was enrolled in the Sunday school, there to receive such instruction suited to her age. And truly did God bless the means thus used, or else the heart of the Pastor and of the Sunday school teacher of this child would not have been so gladdened from time to time, by her very evident improvement in religious knowledge. She learned more and more to love her church and Sunday school, and never would willingly be absent from either; she prepared her allotted lessons with care; read, with a particular attention to their religious instruction, such books as were lent her for perusal at home, and in short satisfied her teacher that she was no ordinary child.

Yes: God blessed the means used to train this child for heaven, or those who surrounded her when stretched on the bed of death would not have been cheered as they were in the midst of their sorrows. For some days she had been complaining;—on the Sunday previous to her death she was obliged to stay at home, and then her particular wish was to read in "God's holy Bible." The passages she wished to read were the history of young Samuel, and of the Shunamite's son. On Wednesday she was quite sick with croup. On Thursday the complaint appeared to be subdued, and it was not until the morning watch of Friday that her friends thought her dying;—we then surrounded her, and truly a more lovely picture of death could not be looked upon.

She exhorted her little brother and sister most affectionately—expressed her conviction of her approaching end, and in one of her paroxysms of pain, exclaimed, "oh how hard it is to die!" She knew, she said, "that she had been very naughty, but God would forgive her, for she was sorry for her sins, and Jesus Christ died for her." Upon being asked if we should pray with her, she said, "oh yes—but I cannot pray now," and then adding, "but I can think." We then prayed with her, using the beautiful prayer for a sick child, (in the Visitation office) and others suggested by the occasion; to all which she paid the

greatest attention, and appeared to comprehend them perfectly, adding an Amen at their conclusion.

Much more might be added, were it necessary to our purpose (which is not that of eulogizing this dear departed child, but to encourage parents to begin betimes to lead their youthful charges to God.) She then became rather restless, and upon being placed in her mother's arms, she called for her infant brother, whom she kissed repeatedly; and throwing her arms about her mother's neck, she exclaimed, "Oh! Mamma, I wish I could take you with me."

In this state she continued perfectly collected, until her spirit was summoned from its earthly tenement; leaving us who witnessed its peaceful flight, not so much sorrowing for its early escape from the defilements of this world, as astonished at what we beheld, and more than ever convinced of the truth of the declaration—"Out of the mouths of babes and sucklings Thou hast ordained praise," and madest even infants to glorify Thee by their death.

Parents! may ye learn from the account of this dear child, your duty towards your children, how to prepare them for God's presence, as also how you may be prepared, upon christian principles, to surrender them into the hands of God, whenever he may call them from you.

Children! learn that though young, you are not too young to die, not too young to believe in God the Father, Son and Holy Ghost—to worship Him, to give him thanks—to call upon his holy name, and to serve him truly.—You are not too young to glorify Him whether living or dying.

Spiritual Pastors and Teachers! learn not to despise one of these little ones, or to think them incapable of serious religious counsel. Yea, may we all, whatever be our age, or station, character, or acquirements, learn—that unless we become as little children, we cannot enter into the kingdom of Heaven.

PASTOR.

For the Colonial Churchman.

THE PARENT'S DUTY OF PRAYING FOR HIS CHILDREN.

Messrs. Editors,

This is a species of prayer which I do not remember to have seen recommended to the readers of your paper. It may not be needed, because being of a private nature it might ascend as a continual sacrifice from every roof, and yet each might be ignorant of what his neighbours did, except by the fruits such a practice would produce. It was by the application of this test that I concluded a hint may be serviceable; for how many parents do we see regardless of the spiritual welfare, as well as mental improvement, of their offspring; and such, we must conclude, do live in continual neglect of this important and salutary duty. For the use of such as may be disposed to adopt the practice, I will subjoin Bishop Wilson's prayer for the occasion.

"O God, the Father of our Lord Jesus Christ, bless our children for his sake with healthy bodies, teachable minds and sanctified hearts, that they may remember their Creator all their days. Let thy Grace preserve them from the temptations of an evil world; and may we never be wanting in any part of our duty to them. May we instruct them in the faith and duties of a christian life, and set them an example of these. May we convince them of their faults, and correct them with reason and in love. Be thou, O God, their Father and portion in this world, and in the world to come."

Reader! I have been in the habit of using this prayer the last thing at night and the first thing in the morning ever since God blessed me with a child. And I hope the repeating it has reminded me of the parent's duties expressed in it. And I believe God has inclined his ear, and blessed the prayer both to myself and to my little ones.

C.

Looking back is more than we can sustain without going back!—Cecil

POETRY.

The following hymn was composed by a young man who had led a seafaring life and who died in the township of Douglas, N. S. about the year 1836.

A HYMN.

Through tribulations deep
The way to glory is ;
This stormy course I keep
On these tempestuous seas :
By winds and storms I'm tost and driv'n,
Freighted with grace and bound to Heav'n.

Sometimes temptations blow
A dreadful hurricane ;
And high the waters flow,
And o'er the sides break in ;
But still my little ship outbraves
The blust'ring winds and surging waves.

When I, in my distress,
My anchor, hope, can cast
Within the promises,
It holds my vessel fast ;
Safely she then at anchor rides,
'Midst stormy blasts and swelling tides.

If a dead calm ensues,
And Heav'n no breezes give,
The oar of prayer I use,
I tug, and toil, and strive :
Through storms and calms for many a day
I make but very little way.

But when a heavenly breeze
Springs up, and fills my sail,
My vessel goes with ease
Before the pleasant gale ;
And runs as much an hour, and more :
Than in a month or two before.

Hid by the clouds from sight
The sun doth not appear,
Nor can I in the night
Behold the moon or star :
Sometimes for days and weeks or more
I cannot see the sky or shore.

As at the time of noon
My quadrant, faith, I take,
To view my Christ, my sun,
If HE the clouds should break :
I'm happy when His face I see,
I know then where about I be.

The Bible is my chart,
By it the seas I know ;
I cannot with it part,
It rocks and sands doth show.
It is a chart and compass too,
Whose needle points for ever true.

I keep aloof from pride ;
Those rocks I pass with care,
I studiously avoid
The whirlpool of despair
Presumption's quicksands too I shun,
Near them I do not choose to run.

When through a strait I go,
Or near some coast am drove,
The plummet forth I throw,
And thus my safety prove ;
The scripture is the line which I
Fathom the depth of water by.

My vessel would be lost
In spite of all my care,
But that the Holy Ghost
Himself vouchsafes to steer,
And I through all my voyage will
Depend upon my steerman still.

Ere I reach Heav'n's coast,
I must a gulf pass through,
Which dreadful proves to most,
For all this passage go ;
But no waves of death shall me o'erwhelm
If God himself is at my helm.

When through this gulf I get,
Though rough, it is but short ;
The pilot angels meet,
To bring me into port :
And when I land on that blest shore,
I shall be safe for evermore.

DEFERRED ITEMS.

THE SCRIPTURES.

The custom of reading the Holy Scriptures in public, which our Church has retained, derives incontestable authority from the example as well of the Jews as of the early Christians. Ezra, who himself collated most of the Scriptures of the Old Testament into one volume, we are told, "brought the law before the congregation - and he read therein from the morning until mid-day, before the men and the women, and those that could understand." And "he stood upon a pulpit of wood, which they had made for the purpose - and he opened the book in the sight of all the people. - Also the Levites caused the people to understand the Law - and they read in the book, in the Law of God distinctly, and gave the sense, and caused them to understand the reading." In our Saviour's time, we find that the Scriptures were read in the synagogues on the Sabbath-day ; in the Apostles' days, the law and the prophets were read on the same occasions ; and from St. Paul's injunction to the Colossians that his epistle should be read among them and also in the Church of the Laodiceans, we are to infer that the public reading of the Scriptures was customary in the assemblies of the Christians.

Such, too, was the practice of the Church immediately succeeding the times of the Apostles. Justin Martyr, who flourished A.D. 140, speaking of the Lessons and of the usual manner of explaining and applying them, says, "On the day called Sunday, there is held a meeting in one place of all the people, whether they dwell in towns or in the country ; and the writings of the Apostles and Prophets are read, as far as time and opportunity permit." Tertullian also, who flourished A.D. 200, describing the public worship of the early Christians, says, "We meet together to hear the holy Scriptures rehearsed - for by them we support our faith, exalt our hope, and establish our confidence. We further enforce obedience to the divine commands by repeated instructions, by exhortations, and by rebukes." - *Church.*

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN. - The claims of this excellent institution are, we have great reason to fear, not sufficiently known to the members of our Church. In the course of 47 years, during which the society has existed, it has distributed to distressed clergymen, 2324 grants of various sums of money, according to the nature of the respective applications and the exigency of each case ; the whole sum distributed by such grants being £68,239. The class of pious and diligent persons in behalf of whom this society labours, is highly deserving of the consideration and assistance of all who wish well to the efficiency of our ecclesiastical establishment and who rightly view it as a most powerful instrument, under Divine Providence, for promoting true religion and sound morality, in the more sequestered as well as the more populous parts of England and Wales. The income of the last year amounted to £3745 18s. 7d. and many of the cases of clerical distress relieved by means of the society were of the most painful character.

Earl Fitzwilliam has given the munificent sum of £1000 towards affording additional Church accommodation at Malton. - *Dorset Chronicle.*

Sir Robert Peel has contributed £500 to the Lichfield and Coventry Diocesan Church Building Association, the object of which is the erection of new Churches and Parsonage houses where they are required. - *Ibid.*

TEMPERANCE MATTERS.

In the history of legislation against intemperance, which somebody or other will yet write, it is believed that pagan, or recently pagan, if not Christian nations will have the honor of the first movement. The rulers of the Sandwich Islands have led the way. Some of the New England states have followed them.

In 1835, the new governor of one of these islands made an entire prohibition of the sale of ardent spirits. The first violator of the law was fined one hundred and twenty-five dollars, and flogging has been chasing delinquents ever since.

A committee on the subject of spirit rations in the Navy, was appointed by Congress last winter. Hon. Mr. Reed, of Massachusetts, is Chairman. The committee, desirous of obtaining a more full view of the subject, deferred making report till the present session. We hope some decided movement will be made against the spirit ration system. It is attended by the most deplorable evils. While a portion, we hope small, of our naval officers are opposed to any movement, others affirm that nine tenths of all the difficulties with the men arise from the spirits served out to them. Of the amount of spirits thus consumed, we may form some opinion from the fact, that one vessel from Boston last summer carried out two hundred and fifty barrels of whiskey for our ships in the Pacific. Why should not Congress be memorialized on the subject ? Why should not our State and other societies move in this matter ? And let individuals who can furnish well authenticated facts relating to this subject, spread them before the public eye.

A great Southern and Western Temperance Convention is to be held in Cincinnati, in May next. Its object is to take measure for the advancement of the cause more extensively in that part of our Union.

More than 70,000 persons signed the temperance pledge in the congregations under the care of the Missionaries of the American Home Missionary Society during the year 1835.

Saxony is represented as abounding in intemperance above any of the German states. For a population of 1,637,000, they have 3,493 distilleries, which is one for every 460 persons.

Rev. Thomas P. Hunt has been laboring with great acceptance and success in the temperance cause in Baltimore. His varied and humorous style, his forcible and conclusive reasonings and illustrations were such, that as he says himself, even the rum-sellers, although they get vexed and out of humor, are beginning to believe he is their best friend.

The whole amount of donations to the New York Temperance Society since its organization in 1829, is \$47,411.30. Of this sum \$16,150, was given by E. C. Delevan. - *Boston Recorder.*

JUST PUBLISHED,

BELCHER'S FARMER'S ALMANACK,
FOR 1839.

Containing every thing requisite and necessary for an Almanack - Farmer's Calendar - Table of the Equation of Time - Eclipses, &c. - Members of the Executive and Legislative Councils - and House of Assembly. Officers of the Army, Navy, and Staff of the Militia - Officers of the different Counties, (including the New County of Digby), Sittings of the different Courts, &c. arranged under their respective Divisions and Commissions - Roll of Barristers and Attornies with dates of admission - Charitable and other Societies - Insurance Companies - Clergy of the different denominations throughout the Province - Colleges, Academies, Clergy, &c. - Roads and distances to the principal Towns, with the Route to St. John and Fredericton, N. B. with a variety of other matter.

October 27, 1838.

C. H. BELCHER.

"Belcher's Farmer's Almanack, - A better cannot be had in Halifax. It contains all that is useful in a work of that kind, and much that is instructive. The local information is unusually accurate." - *Halifax Times.*

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