

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.

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From the British Magazine.

SONNETS.

*Granting to us in this world knowledge of Thy truth,
and in the world to come life everlasting."*

O! that these spirit-stirring sounds to me
Revealed their depth of meaning!—Wo the hour
Recurring oft, wherein their hidden power
Has slumbered, cased in dull formality;
And so I listed not in earthly trance
Thy words, old saint of golden utterance.
I listed not—and so Truth passed me by,
Light broke not in on my captivity.
Eternal life it is the truth to learn—
Those words have reached me now, but prayer and tears
May not fill up the void of wasted years—
Yet, surely, now my heart would fain discern
All thy dear teaching, late and weak I kneel
Duly to seek what thy high words reveal.

"Lighten our Darkness."

Lighten our darkness—such the word of cheer
(Even as a gleam in a November sky
From out its dim clouds break forth suddenly)
That night by night our mother lids us hear,
Whenever our toil-worn frames and hearts, forespent,
With pains unpaid and love disowned, are bent
To the earth, and dimmed with doubt and fear,
Lie down as night brings on the bright day's bier.
Lighten our darkness—and there shall be light
At evening tide, from weary day to day,
For those who, toiling in the narrow way,
Let rest them on the Church's word of night.
She shall prevail who hath 'to' Eternal Son,
Though yet the fight be fierce, the goal unwon.

From the Church.

THE MINISTRY.

*Recapitulation of Evidence in behalf of Episcopacy.—
Collateral testimony from modern discoveries—Con-
clusion.*

My former Essays—designed to represent to
Churchmen one of the strongest bulwarks of our
faith—were employed in advancing proofs that the
three orders of Bishops, Priests and Deacons, as
maintained in the Church of England, possessed in
their favour the testimony of Scripture and of all ec-
clesiastical History. It was shewn that even in our
Saviour's time, a presidency similar in spirit and pur-
port to that which the Episcopal system includes, exist-
ed over his Church, and that even then three orders
of the ministry of that Church were to be discern-
ed. It was proved that, immediately or certain-
ly very soon after our blessed Lord's ascension, three
orders undeniably existed in the Church; and further
it was shewn,—incontroversibly we may boldly as-
sert,—that no instance can be adduced from Scrip-
ture which affords the slightest countenance to the
position sometimes attempted to be maintained, that
the offices of Bishops and Presbyter were, in the
primitive Church, the same; or that the grade of
Presbyters, strictly so called, ever exercised what
constitutes the distinctive function of Episcopacy,
the power of ordination. It was also clearly shewn,
from a few but most convincing testimonies, that all
the primitive Fathers unequivocally bear witness to
the same form of ecclesiastical government; and that
no instance of dissent from that mode of govern-
ment is to be found in the Church History of the first

and purest ages:—moreover, that many eminent and
learned Christians who, from peculiarity of circum-
stances, were in a manner compelled to adopt the
Presbyterian form of government, stated it unquivo-
cally as their conviction that Episcopacy was the
apostolical and primitive constitution of the Chris-
tian Church. A mass of testimony this which, as
has been again and again observed, must lead to this
conclusion;—either that Episcopacy was the original
constitution of Church government, or that some sud-
den and universal revolution, occurring at a time un-
known and unnoticed, even by the slightest allusion,
by any contemporary writer, must have arisen which
transformed Presbyterianism into Episcopacy;—that,
should any such mysterious revolution have taken
place, the whole body of Presbyters must have been
simple, credulous and yielding beyond belief to have
submitted to an unlawful and unscriptural presidency
such as the Episcopate would imply, and that such a
revolution being credible, it argued a disposition
equally strange and unaccountable on the part of the
Bishops who, in seeking for unlawful advancement,
necessarily exposed themselves, like a city on a hill,
more conspicuously than ever to the assaults and per-
secutions of their adversaries:—that, Episcopacy be-
ing an usurpation, all the records of ancient ecclesi-
astical History must be false, and consequently, as no
credit would be given them for any thing else, we
must remain in utter uncertainty, even as to the gen-
uineness of our Scriptural canon, and doubt whether
the Bible be the Book which prophets and Apostles
wrote!

Now, if none of these positions, resulting from the
supposed falsity of the Episcopal claims, be tenable,
the arguments in its behalf must stand forth in all the
majesty of unadulterated truth. But we have more
to say, in defence of this bulwark of our Zion:—we
have a testimony to add, in support of our system,
which must seal the lips of every adversary, and es-
tablish every advocate more firmly than ever in the
soundness and justice of his cause.

"Waving," says an eloquent writer,* "for the
present, the testimony of the fathers; let us imagine
it possible to resort to some other tribunal, with the
view of determining our conflicting opinions. Let us
imagine that, preserved by some inscrutable provi-
dence of God, a Christian church could be found in
some sequestered corner of the globe, which from re-
motest time had enjoyed no intercourse whatever
with their brethren professing the same faith. We
know that the twelve were despatched on their er-
rands of mercy into far distant lands, and of most
of them, that no authentic memorials have been
transmitted to us. Imagine, then, that a church of
their planting could be found. Would not the charac-
ter of the ministry it possessed be considered a safe
guide, in enabling us to decide upon that, which was
instituted by the Apostles, whose labours are known,
although we contrive to interpret them differently?
If, for example, presbyters alone were to be discov-
ered in such a Church, would it not furnish our
friends of that exclusive order with abundant cause
of congratulation and triumph? If bishops, with pres-
byters and deacons in reverent subjection to them,
would it not be equally the source of joy and exulta-
tion with us? Upon such a statement, it would
be next to impossible to avoid either conclusion, or
to object to the providential character of the discov-
ery itself, provided it could be effected."

Now we have the satisfaction of declaring that
this very testimony has been afforded:—churches
were discovered in India, in the year 1503, by the
celebrated navigator, Vasco de Gama, answering
precisely to the description required for substantiat-
ing our argument. "When the Portuguese arrived,"

says Dr. Claudius Buchanan, in his Christian Re-
searches, "they were agreeably surprised to find
upwards of a hundred christian churches on the
coast of Malabar. But when they became acquaint-
ed with the purity and simplicity of their worship,
they were offended. These churches, said the Por-
tuguese, belong to the Pope. Who is the pope, said
the native, we never heard of him? The European
priests were yet more alarmed, when they found that
these Hindoo Christians maintained the order and
discipline of a regular church under episcopal juris-
diction; and that for 1300 years past, they had enjoyed
a succession of bishops appointed by the patriarch of
Antioch. We, said they, are of the true faith, what-
ever you from the west may be; for we come from
the place where the followers of Christ were first call-
ed Christians."

It appears, from the narrative of this eminent trav-
eller, that the Syrian churches "upon the sea coast,"
after a series of persecutions, were compelled to ad-
mit the supremacy of the pope. The grounds of these
persecutions cannot but be flattering to the reformed
Church of England:—"they were accused of the fol-
lowing practices and opinions; that the clergy had
married wives; that they owned but two sacraments,
baptism and the Lord's supper; that they neither in-
voked saints, nor worshipped images, nor believed in
purgatory; and that they had no other orders or
names of dignity in the church, than Bishop, Priest,
and Deacon.

But although the churches on the coast, as more
exposed to the power of their enemies, submitted to
the Romish hierarchy, those in the interior of the
country would not submit to the imposition, but "fled
to the mountain and sought the protection of the
native princes, who had always been proud of their
alliance."

Dr. Buchanan further informs us, that when "two
centuries had elapsed without any particular inform-
ation concerning the Syrian churches in the interior,
and when it was doubted by many whether they ex-
isted at all, he conceived the design of visiting them.
This design, as his narrative explains, was put into
execution, and the churches were discovered in all
their original simplicity and purity. After minute in-
quiries as to their founder, he came readily to the conclu-
sion that there was every cause for belief in their asser-
tion that their churches were established by the Apo-
stle Thomas. But what chiefly concerns our argument
is the fact of his discovering in those churches the three
orders of Bishop, Priest, and Deacon, as maintained
in the Church of England. On one occasion, the
traveller asserts, he "was received at the door of the
Church by three Kasheeshas, that is, presbyters or
priests, who were habited in like manner, in white
vestments. There were also present two Shumshas,
or deacons." On another occasion, he visited,
"Nar Dionysius, the metropolitan of the Syrian
church," and, after a long interview, in which the
conversation turned upon Protestant Episcopacy, he
observes, "The Bishop was desirous to know some-
thing of the other churches which had separated
from Rome. I was ashamed to tell him how many
they were. I mentioned that there was a Kasheeha
or Presbyter church in our own kingdom, in which
every Kasheeha was equal to another.—Are there
no Shumshas? (deacons in holy orders.) None.
And what, is there nobody to overlook the Kashee-
has? Not one. There must be something imper-
fect here, said he."

Here, then, is a coincidence between a church in-
tact by the errors of Romanism and only recently
discovered, and the church of England as reformed
in the 16th century, which cannot but bring to the
mind of every one of its members the most heartfelt
joy and satisfaction. It is another—and a strong tes-
timony too—to the mass of evidence which the Scrip-
tures and Ecclesiastical History furnish in behalf of
that form of Church Government to which we con-
scientiously adhere.

*The Rev. G. T. Chapman, Sermons upon the Minis-
try, Worship, and Doctrine of the Protestant Episcopal
church.

Members of the Church of England, therefore, are Episcopalians, not from expediency, but from principle. As Scriptural Christians, they must be Episcopalians. Let none, then, of our communion lightly regard this bond of attachment to the church of Christ; but let him thank God that His providence has placed him in a church, where to purity of doctrine there is annexed another grand essential, adherence to primitive order in her ministry. When he brings his child to the font of Baptism,—when he hears the message of God, conveying warning to the impenitent and consolation to the contrite,—when he accepts the consecrated emblems of his Redeemer's dying passion,—it is a comfort, vast beyond any calculations of mere earthly import, to reflect that the accredited organ of these dispensations holds his commission according to the rule, and order, and condition which Christ left to his church, which Christ's Apostles used, and which the church of Christ, in all its purest ages, stedfastly maintained.

[The author of the above purposes, shortly, to proceed with other views of the bulwarks of the Christian Zion,—and will next take up a defence of the Liturgy of the Church of England.]

From the Gospel Messenger.

THE PRAYER BOOK,
FULL OF CHRISTIAN DOCTRINE, AND TEACHES

1. *The Divinity of Christ.*—The divinity of the Saviour, that essential characteristic of revealed truth, the corner stone of the edifice of faith, is so fully, plainly and constantly interwoven with our services, that till men can become most reckless hypocrites and blasphemers, they cannot join in our devotions and at the same time impugn the divinity of the Lord Jesus, nor call in question the value of his atonement for the sins of the world. That cheerless system which makes the Son of God a mere man, and destroys all dependance upon the merit of his blood, will never find a warm response from any heart that enjoys the holy fervor of a service which breathes continually of Jesus and him crucified. And this should be abundant argument for minister and people to adhere to the very letter of the service in its fulness, neither desiring on the one hand to abridge it in any of its parts, and on the other never believing that an individual human fancy can improve a work which has come down to us from the best ages of the Church, and which had the best and purest hands of the Reformation to arrange and settle it. The opening sentences of the Litany recognize the doctrine of the undivided Trinity, while preserving the peculiar offices of each person of the Godhead—and through the whole, Jesus the son of Mary, is pronounced as equal to the Father, entitled to the same divine honors, and therefore receives the fullest expression of our adoration and love.

2. *Atonement of Christ.*—We find also in the Book of Common Prayer, a constant recognition of the atonement which this divine Saviour has made for our iniquities. The Church here puts into our lips the ardent supplication—"O Lamb of God who takest away the sins of the world—have mercy upon us;" and again she dictates the thanksgiving for "the inestimable love" displayed in "the redemption of the world by our Lord Jesus Christ—for the means of grace and the hope of glory." The extent of this redemption is also asserted in the office for the holy communion, where it is stated of Jesus on the altar of the Cross, that he "made there by his one oblation of himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." And we find also in these holy aspirations, the very conditions upon which we are to look for the efficacy of that blood which flows for the cleansing of the nations. This inestimable gift comes in reality to none but those who "truly repent and unfeignedly believe the Gospel,"—and hence we are invited and instructed to pray, that we, "worthily lamenting our sins, and acknowledging our wretchedness, may obtain perfect remission and forgiveness, through Jesus Christ our Lord." Here we have the great truth, that while our divine Lord offered himself a sacrifice for the sins of the whole world, none can expect his final blessing, but those who embrace him in a lively faith, evinced in a true repentance, and a life of holy obedience.

3. *The work of the Holy Spirit.*—Take another point of Christian doctrine:—The power, agency and influence of the Holy Spirit; and we find the Liturgy fully meeting us with the truth, that the Holy Ghost is God—entitled to the same honor as the other persons of the sacred Trinity, for it teaches us to pray, "O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners." No where is the truth of the necessity of the renewal of the heart by divine grace more explicitly urged, than in the services and offices of the Church. Here it is insisted on as a fundamental doctrine, and the new man raised up in us. While we are called upon to acknowledge that we are "very far gone from original righteousness"—that our nature is prone to evil—fallen and corrupt—that we are "vile earth and miserable sinners"—and while we are exhorted to acknowledge our wileness, and truly repent us of our faults,—we are to pray the Lord to "create and make in us new and contrite hearts,"—that he will "grant that we, being regenerated, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit." Without going into the wire drawings of metaphysical theology, it will be sufficient for all needful purposes, 'here to say, that we are regenerated in baptism, when we are adopted into the family of Christ. We ought firmly to believe, that while thus "grafted into the body of Christ's Church," a portion of his grace accompanies the devout administration and reception of the ordinance. This change of state and relationship, however, does not constitute that full change of the heart and affections, that renewal, day by day, for which we are taught by the Church to pray, as we do over the subject of baptism, "that all things belonging to the Spirit may live and grow in him," that he may "receive the fulness of thy grace, and ever remain in the number of thy faithful children." Keeping close to this view of our initiation into covenant with God, the work of our renovation not only commences, but the sanctification of our souls will be going on, and if we do not quench and grieve the Holy Spirit, by our indifference, carelessness and sin, by suffering the corruptions of our nature to gain the ascendancy over us, we may humbly hope to be renewed, day by day—to grow in grace as we grow in years, and thus to come to the fulness of the stature, of perfect men in Christ Jesus.

To be concluded in our next number.

From incidents of Travel in Arabia, Egypt, and the Holy Land.—By an American.

MOUNT SINAI.

At eight o'clock I was breakfasting; the superior was again at my side, again offered all that the convent could give, and urging me to stay a month, a fortnight, a week, at least to spend that day with him and repose myself after the fatigues of my journey; but from the door of the little room in which I sat I saw the holy mountain, and I longed to stand on its lofty summit. Though feeble and far from well, I felt the blood of health again coursing in my veins, and congratulated myself that I was not so hackneyed in feeling as I had once supposed. I found, and I was happy to find, for the prospective enjoyment of my farther journey, that the first tangible monument in the history of the Bible, the first spot that could be called holy ground, raised in me feelings that had not been awakened by the most classic ground of Italy and Greece, or the proudest monuments of the arts of Egypt.

*** Continuing our ascent, the old monk still leading the way, in about a quarter of an hour we came to the table of rock standing boldly out and running down, almost perpendicularly, an immense distance to the valley. I was expecting another monkish legend, and my very heart thrilled when the monk told me that this was the top of the hill on which Moses had sat during the battle of the Israelites and the Amalekites, while Aaron and Hur supported his

uplifted hands, until the sun went down upon the victorious arms of his people. From the height I could see clearly and distinctly every part of the battle-ground, and the whole valley of Raphidium and the mountains beyond; and Moses, while on this spot, must have been visible to the contending armies from every part of the field on which they were engaged.

*** I stand upon the very peak of Sinai—where Moses stood when he talked with the Almighty. Can it be or is it mere dream? Can this naked rock have been the witness of that great interview between man and his Maker? where, amid thunder and lightning, and a fearful quaking of the mountain, the Almighty gave to his chosen people the precious tables of his law, these rules of infinite wisdom and goodness which, to this day, best teach man his duty towards his God, his neighbor, and himself?

The scenes of many of the incidents recorded in the Bible are extremely uncertain. Historians and geographers place the garden of Eden, the paradise of our first parents, in different parts of Asia; and they do not agree upon the site of the tower of Babel, the mountain of Ararat, and many of the most interesting places in the Holy Land; but of Sinai there is no doubt. This is the holy mountain; and, among all the stupendous works of Nature, not a place can be selected more fitted for the exhibition of Almighty power. I have stood upon the summit of the giant Etna, and looked over the clouds floating beneath it; upon the bold scenery of Sicily, and the distant mountains of Calabria; upon the top of Vesuvius, and looked down upon the waves of lava, and the ruined and half recovered cities at its foot, but they are nothing compared with the terrific solitudes and bleak majesty of Sinai. An observing traveller has well called it 'a perfect sea of desolation.' Not a tree, or shrub, or blade of grass is to be seen upon the bare and rugged sides of innumerable mountains, heaving their naked summits to the skies while the crumbling masses of granite all around, and the distant view of the Egyptian desert, with its boundless waste of sands, form the wildest and most dreary, the most terrific and desolate picture that imagination can conceive.

The level surface of the very top or pinnacle, is about sixteen feet square. At one end is a single rock, about twenty feet high, on which, as said the monk, the Spirit of God descended, while in the crevice beneath, his favorite servant received the tables of the law. There, on the same spot where they were given, I opened the sacred book in which those laws are recorded, and read them with a deeper feeling of devotion, as if I were standing nearer, and receiving them more directly from the Deity himself.

From the Church.

WATERS OF THE NILE.

"The Egyptians shall loathe to drink of the water of the river."—Exodus vii. 18.

This was a severe infliction, especially when we consider the great estimation in which the water of the Nile was held, and the peculiar delight which the Egyptians express in partaking of it. Of this circumstance the following is a remarkable instance:

"The overflowing stream being then at its height was deeply impregnated with mud. That, however, did not deter the thirsty mariners from drinking of profusely. If I were to live five hundred years, should never forget the eagerness with which they let down and pulled up the pitcher, and drank of its contents, whistling and smacking their fingers, and crying out "tayeep, tayeep," (good, good) as if bidding defiance to the whole world to produce such another draught. Most of the party, induced by their example, tasted also of the far famed waters, and having tasted, pronounced them to be of the finest relish, notwithstanding the pollution of clay and mud with which they were contaminated; a decision which

ever had occasion to revoke during our whole stay in Egypt, or ever since. The water in Alabama is good, but the water of the Nile is the finest in the world.—*Richardson's Travels.*

Belzoni also asserts, "there are few waters, if any, in Europe, that can be compared to the Nile. It has the freshness of spring, and the softness of river water; it is excellent to drink and serves all other purposes."

The Abbot Maierier further remarks that the Turks find it so exquisitely charming, that they frequently incite themselves to drink of it by eating salt.

The following are the alterations in the Liturgy, rendered necessary by the demise of His late Majesty, and the accession of Queen Victoria to the throne. It is also prescribed by the Ordinary, that, to prevent mistakes, the alterations be made with a pen in all books in the church:—
"In all Prayers, Liturgies, and Collects for the King, instead of the word King the word Queen is to be used; instead of the word William, the word Victoria; instead of the words Our Sovereign Lord, the words Our Sovereign Lady, with such change of pronouns as will be obviously necessary.

In all Prayers, Liturgies, and Collects for the Royal Family, the words *Adelaide the Queen Dowager* are to be substituted for the words *our Gracious Queen Adelaide.*"

The duties of the Episcopate of Madras, it appears, devolve upon the Bishop of Calcutta, until the vacancy can be supplied. From the Bishop of Calcutta, a Madras paper states, that accounts had been received, dated Lucknow, 24th January, 1837. We have ourselves lately been favoured with the perusal of a letter, dated Cawnpore, Jan. 27th, in which it is stated that his Lordship was then at that place, in good health, and was engaged in laying out that station, the foundation of a new church.—*Ibid.*

From the Episcopal Recorder.

ATHENS.

A Boston paper gives the following account of the improvements which have taken place at Athens within a few years past:—

"Athens, which a few years since presented only an immense mass of splendid ruins, with but few, very few handsome habitable buildings, has undergone a great change since it has been fixed upon as the seat of government. Within two years, the ruins have, in a great measure, disappeared, and their places are supplied with spacious streets, neatly paved, and lined on each side with large and convenient private dwelling houses and public buildings. Two hospitals, one of the military, have been erected, and thirteen churches, and it is now contemplated to build four churches of a very large size, and an immense pile of buildings for an university. The palace of the king of Greece is said to compare favorably with the most finished structures of ancient Greece. A beggar is now seldom seen in the streets. The population of Athens, which in 1833, was seven thousand, is now estimated at upwards of eighteen thousand."

We regret to learn from the English papers the death of another Bishop of the Church of England, the Rt. Rev. Edw. Grey, Bishop of Hereford, in the 56th year of his age. His death it is stated was very unexpected. He had only just returned from attending his parliamentary duties; and, although indisposed, his illness was not considered of any importance, and he had appointed the time and places for holding his visitation and confirmations for the present year. On Sunday morning, July 16th, he was seized with inflammation, and, notwithstanding the best medical advice, died at seven o'clock the following morning.

Bishop Grey was a brother of Lord Grey, under whose administration he was appointed to his episcopate in 1832. He was previously rector of the Church in Bishopsgate,

London, one of the most important in the metropolis.—*Ibid.*

RESTING PLACE.

"But the dove found no rest for the sole of her foot, and she returned unto the ark."—Genesis viii. 9.

In vain did the dove seek for a resting place on the earth, for it was covered with water. She tried but failed; and then returned into the safe ark, whose door was open to receive her. And where shall I find rest? Not in the world, for it is covered with troubled waters—not in myself, for "in me dwelleth no good thing." It must be in Christ. He is the true ark. He whispers to me in gentle voice of encouragement and mercy, "Come unto me, and I will give you rest." This is the only true rest for a Christian; this is "the rest which remaineth for the people of God;" a rest begun here on earth, but perfected in heaven, when those who "die in the Lord" shall for ever "rest from their labors."

O! that I may have grace given me to-day, to hear the Saviour's voice, lest to-morrow he swear in his wrath that I shall never enter into his rest!

See also Micah ii. 10.; Isaiah xxxii. 17, 18.; Isaiah xxiii. 12.; Hebrews iv. 3.; Revelation xxi. 4.—*Penny Sunday Reader.*

THE BIBLE IN THE REIGN OF HENRY VIII.

"The art of reading," says lord Kaimes, "made a very slow progress: to encourage that art in England the capital punishment for murder was remitted if the criminal could but read; which in law language is called *benefit of clergy*. One would imagine that the art must have made a very rapid progress when so greatly favored; but there is a signal proof to the contrary—for so small an edition of the Bible as six hundred copies, translated into English in the reign of Henry VIII., was not wholly sold off in three years."—*Sketches.*

When Cranmer had obtained king Henry's permission, he divided the New Testament into nine parts, chose nine of the best Greek scholars he could find, and committed the translation of one of those parts to each. When they were all translated and returned to him, he sent one of those parts to one of the most learned of his brethren, the bishops, to be corrected and returned to him with their observations. When the day came, every man sent to Lambeth his part corrected; only Stokesley's portion was wanting. My lord of Canterbury wrote to the bishop a letter for his part, requiring him to deliver it unto the messenger, his secretary. He received the archbishop's letter at Fulham, unto which he made this answer:—"I marvel what my lord of Canterbury meaneth, that thus abuseth the people in giving them liberty to read the Scriptures, which doth nothing else but infect them with heresy. I have bestowed never an hour upon my portion, nor ever will, and therefore my lord shall have his book again, for I will never be guilty of bringing the simple folk into error." My lord of Canterbury's servant took the book, and brought the same to Lambeth unto my lord, declaring my lord of London's answer. When the archbishop perceived that Stokesley had done nothing therein, "I marvel," saith he, "that my lord of London is so forward, that he will not do as other men do." Mr. Thomas Lawney, chaplain to the old duke of Norfolk, standing by, and hearing the archbishop speak of Stokesley's untowardness,

said, "I can tell your grace, why my lord of London will not bestow any labor or pains this way: your grace knoweth well that his portion is a piece of the *New Testament*; but he being persuaded that Christ had not bequeathed him any thing in his testament, thought it mere madness to bestow any labor or pains where no gain was to be gotten; and besides this, it is in the Acts of the Apostles, which were simple poor fellows, and therefore my lord of London disdained to have to do with any of them."—*Johnson's History of English Translations.*

The king by proclamation, A. D. 1537, commanded one of these Bibles, at the equal expense of the incumbent and the parishoners, to be deposited in every parish church, to be read by all who pleased; and as some towns and parishes did not obey this first proclamation, it was enforced in a second, with severe penalties. At last, Cromwell procured permission, A. D. 1539, to all the subjects, to purchase copies of this English Bible, for the use of themselves and their families. By such slow steps, the people of England obtained the inestimable privilege of perusing the word of God in their own language, which had been long denied them.—*Henry's History of England.*

Coverdale's Bible, in folio, was published in 1535. "This," says Newcome, "is the first English Bible allowed by the royal authority, and the first translation of the whole Bible printed in our language. It was objected to by the bishops, as faulty; but, as they admitted that it contained no heresies, the king said, 'Then in God's name let it go abroad among the people.' An order was soon afterwards issued out that every church should be furnished with one of these Bibles."

"It was wonderful," says Strype, "to see with what joy this book of God was received, not only among the learned sort, and those that were noted for lovers of the Reformation, but generally all England over, among all the vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Every body that could, bought the book, and busily read it, or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose; and even little boys flocked among the rest to hear a portion of the holy Scriptures read. One William Maldon mentions, that when the king had allowed the Bible to be set forth to be read in the churches, immediately several poor men in the town of Chelmsford, in Essex, where his father lived and he was born, bought the *New Testament*, and on Sunday sat reading it in the lower end of the church. Many would flock about them to hear their readings; and he among the rest, being then but fifteen years old, came every Sunday to hear the glad and sweet tidings of the Gospel. But his father observing it once, angrily fetched him away, and would have him say the Latin Mass with him, which grieved him much. And as he returned at other times to hear the Scriptures read, his father still would fetch him away. This put him upon the thought of learning to read, that he might read the *New Testament* himself, which, when he had by diligence effected, he and his father's apprentice bought a *New Testament*, joining their stocks together; and, to conceal it, laid it under the bed of straw, and read it at convenient time."

MISCELLANEOUS.

SCRIPTURAL ILLUSTRATION.

PREDICTED DESOLATION OF BABYLON.

Isaiah xiii. 21—"But wild beasts of the desert shall lie there.

"In my second visit to Birs Nimrood, while passing rapidly over the last traces of the ruin-spread ground, at some little distance from the outer bank of its quadrangular boundary, my party suddenly halted, having descried several dark objects moving along the summit of the hill, which they construed into dismounted Arabs on the look out, while their armed brethren must be lying concealed under the southern brow of the mound. Thinking this very probable, I took out my glass to examine, and soon distinguished, that the causes of our alarm were two or three majestic lions taking the air upon the heights of the pyramid. Perhaps I never had beheld so sublime a picture to the mind as well as the eye. These were a species of enemy which my party were accustomed to dread without any panic fear; and while we continued to advance, though slowly, the hallooing of the people made the noble beasts gradually change their position, till in the course of twenty minutes they totally disappeared. We then rode close up to the ruins, and I had once more the gratification of ascending the awful sides of the Tower of Babel. In my progress I stopped several times to look at the broad prints of the feet of the lions, left plainly in the clayey soil, and by the track I saw that if we had chosen to rouse such royal game, we need not go far to find their lair.—But while thus actually contemplating these savage tenants, wandering amidst the towers of Babylon, and bedding themselves within the deep cavities of her once magnificent temple, I could not help reflecting how faithfully the various promises had been fulfilled which relate in the Scriptures to the utter fall of Babylon, and abandonment of the place, verifying in fact the very words of *Isaiah, wild beasts of the desert shall lie there.*—*Sir Robert Kar Porter.*

THE REV. J. W. FLETCHER.

A clergyman in his advanced age, recalling to mind the intercourse which, when a youth, he had with Mr Fletcher, observes—"On all these visits I derived the highest pleasure and education. I not only had the opportunity of hearing many excellent sermons, but of seeing him in the privacies of life; and I know not which most to venerate, his public or private character. Grave and dignified in his deportment and manners, he yet excelled in all the courtesies of the accomplished gentleman. In every company he appeared as the least, the last, and the servant of all. From head to foot he was clothed with humility; while the heavenly-mindedness of an angel shone from his countenance, and sparkled in his eyes. His religion was without labour, and without effort; for christianity was not only his great business, but his very element and nature. As a mortal man, he doubtless had his errors and failings; but what they were, they who knew him best would find it difficult to say, for he appeared as an instrument of heavenly minstrelsy, always attuned to the master's touch. In no one point was he observedly defective. But what above all endeared him to my esteem, love, and veneration, was his personal and private conduct:—he most excelled in that in which other christians are most defective; and this, I conceive to be the reason why his friends speak of him with an ardour of affection; with a degree of veneration almost bordering on adoration; with a feeling which I can compare only to that which we entertain for patriarchs, prophets, and apostles. In every view he was a great man, and entitled to rank in the very first class of ministers; but it was his goodness, which, even in the ever blessed God, is the acme of moral greatness, that raised him above all the ministers of his day.—Never can we forget the sweet spirit and fire of piety his conversation kindled in our breasts, and which is re-kindled and raised into a flame at every recollection or mention of his virtues."—*Church.*

ON KEEPING CHURCHES OPEN.

A writer in the British Magazine for July, on this subject, thus expresses himself—

I would suggest it to the consideration of your readers, whether the existing practice of closing our churches, except during the hours of common prayer, be not an abuse? My impression is, that it is so; and I believe most churchmen who, in travelling on the continent, have had an opportunity of comparing the two systems, will agree with me. The first effect of our system is, that no man among us thinks of resorting to the house of God for private prayer. In fact, however he might desire to do so, we preclude the possibility. It is not in the power of every man, like the venerable Hooker, "every Ember week to take from the parish clerk the key of the church-door, into which place he retired every day, and locked himself up for many hours; and did the like most Fridays and other days of fasting." I believe it would require some experience to enable any man to estimate the degree of injury which has resulted to the devotion of our church from the disuse of this habit. It is the remark of one skilled in the practice of devotion, "If you were to use yourself, as far as you can, to pray always in the same place; if you were to reserve that place for devotion, and not allow yourself to do anything common in it * * * this kind of consecration of it as a place holy unto God would have an effect upon your mind, and dispose you to such a temper as would very much assist your devotion." The force of this remark I never duly felt until I made it my practice, in a tour on the continent, to resort to the ever-open churches for my daily prayers. Never shall I forget the assistance which I derived, in restraining wandering thoughts, and fixing my mind on him whose presence I was seeking. Such, Sir, was the effect on one, to whom God's providence has given ample opportunities of retirement during his whole life—for never since childhood have I wanted the means of "entering into my closet, and, when I had shut the door, praying to my Father which is in secret." But now let me ask (and I would put the question specially to the parochial clergy) how large is the proportion of our population who have these opportunities of retirement? Let the village priest say how many of his cottagers have room enough, in their narrow dwellings, to retire from the noise of children, and from the interruption of neighbours. And yet, of all classes of the poor, these have the greatest opportunities. As the alternative, I will ask the most devotional man, whither he would retire for prayer if his lot had been cast in the crowded courts or alleys of London, or of any of our manufacturing towns? Would he not find it a most blessed opportunity, if in this difficulty he could betake himself to the calm and solemn atmosphere of a cathedral or a parish church, and there for a while forget the cares, the noise, and bustle, of a poor man's life in town? How great a privilege would this be to many of our pious poor on the Sunday morning, before the hour of public worship, if at no other time. Whither do they actually betake themselves? I cannot say: but this I know, that the want of means of retirement has been assigned to me as a most serious injury by a country parishoner.

THE GOOD OLD WAY.

"I am the way, the truth, and the life," saith our Saviour Christ, "no man cometh to the Father but by me," but if he enter in by me, he shall be saved.

That this is a good way, there can be no doubt; that it is the old way, is certain. It is therefore, the "good old way," by which alone we can arrive at heaven. And as we can only insure eternal happiness through Christ, we must come to him in his own appointed way, and seek him by his own appointed means. He "is the door of the sheepfold," in which all of his faithful disciples are gathered. He is the Head and Bishop of the Church he has ordained.

But as "the invisible things are known by the things that are made," so He has seen fit to represent the invisible Church Triumphant in Heaven, by a visible Church Militant on earth. And as all above are joined to the one, so it is the duty of all below to unite with the other.

Some may excuse themselves by saying, "I am not fit to join the Church." To such I would say, fellow-sinner, you have no promise of to-morrow; this night thy soul may be required of thee. And your own heart condemn you, how can you answer at the judgment seat of Christ? To delay this duty until you shall feel yourselves worthy of so high an honor, is looking for a time that will never come. For, the most humble Christians must say, "We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies."

Others excuse themselves by alleging the faults and foibles, the crimes, corruption, and dissension of professing Christians, as an excuse for not professing Christ. Who art thou, O man, that thinkest to plead before the bar of heaven, the sinfulness of thy fellow-mortal as an extenuation of your own guilt? "Cannot join the Church for its impurity!" Pharisaic boasting this, and an evidence of the rebellion of thy heart. "Ashamed to join the Church!" and this an excuse for disobeying one of the commands of Christ. Away with such self-righteousness. How dare you remain in the world? Knowest thou not that it "lieth in wickedness, and that the wicked are reserved to the day of destruction, to the blackness of darkness forever?"

The invitation is to all; "Come, for he is able to save all that come unto him." We must come with our whole hearts; for he will not receive the homage of a divided heart. Come in youth, for a whole life is short to serve one who laid down his life for us.—And again, we must come to Christ in his own appointed way; this is the road that leads directly to the blissful regions above. We may be told of a shorter cut—a road of less difficulty, but we heed it not. Ours is the way which has been travelled for centuries, by saints and martyrs, and no one who kept straightforward has ever been lost. But of those who have turned aside to try the shorter cut, we never heard of them more. Sure we are they never have passed the portals of bliss. Therefore listen not to the syren song, charm it never so wisely.—*Chronicle of the Church.*

THE "SINIAN."

I knew one instance of a man who prayed very fervently to live a little longer. He had been a labouring man—and, for a labouring man, "pretty well to do." He had never had sickness—was strong, stout, hale; of, perhaps, seventy-two or three years of age. He then had a paralytic attack, and sent for me. He continued in a doubtful state some time. At every visit I paid him, he earnestly prayed and hoped to be allowed once more to sit in the sun before his cottage-door, and then he would be so thankful, and so good! How seldom are these self-formed resolutions of much avail! He was able to sit and sun himself at his cottage-door, and often did I sit there with him, and remind him how he had prayed for that as a blessing, and that it had been granted. But by degrees I found him pass from silence to sullenness. I was evidently not a welcome visitor. He was enabled to do more than sun himself at his door—he was able to walk about his little garden. At length I observed that, as I entered the cottage, he would make his escape at another door. On one occasion his wife, nearly his own age, shut the door by which he would have escaped, purposely, so that he had no help for it, but to seat himself sullenly in his chimney-corner, and endure my presence. I saw him, as he thought unobserved, clench his aged fist at his wife, and put on an expression of imbecile malignity. This a little roused the old woman, who told him he was a bad man, and had had friends—that he had better listen to the parson. This put me on the inquiry; but first I questioned him as to what had been the cause of his change—did he not believe as he formerly did?—He did not know that he did; all he knew was, that some people believed very differently, and he was not afraid to die. Upon inquiry, I then found that a workman had come out from a neighbouring town, and having work to do at a gentleman's house about a mile off, had taken lodgings within a few doors of this poor cottager. The old woman said he had called himself a "Sinian;" and I verily believe she thought it meant an encourager of sin; "and she reads a book here," said she, "that nobody can't

understand; but that there's no wicked place for ever and ever; and a' pack o' things that ha' turned his senses topsyturvy; and I knows it can't be good, for he ain't no longer kind like to me."—*Blackwood's Magazine*.

JOAN WASTE.

Among many who glorified God by suffering martyrdom in the reign of Queen Mary, Joan Waste, a poor woman, deserves never to be forgotten.— Though blind from her birth, she learned at an early age to knit stockings and sleeves, and to assist her father in the business of rope-making, and always discovered the utmost aversion to idleness and sloth. After the death of her parents, she lived with her brother; and by daily attending the church, and hearing divine service read in the vulgar tongue, during the reign of King Edward, became deeply impressed with religious principles. This rendered her desirous of possessing the word of God; so that at length having, by her labour, earned and saved as much money as would purchase a New Testament, she procured one; and as she could not read it herself, got others to read it to her, especially an old man seventy years of age, the clerk of a parish in Derby, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she became well acquainted with the New Testament, and could repeat many chapters without book; and daily increasing in sacred knowledge, exhibited its influence in her life, till, when she was about twenty two years of age, she was condemned for not believing the Popish doctrine of Christ's bodily presence in the sacrament, and burned at Derby, August 1st, 1556.—*Townley's Biblical Record*.

INTELLIGENCE.

The following notice of Mr. Wolff's first lecture is from the Commercial Advertiser of the 26th July.

Rev. Joseph Wolff.—The first lecture of this extraordinary man, and most extensive missionary, was delivered last evening in the Broadway Tabernacle, to a very large and highly gratified audience. The astonishing travels, toils, sufferings and successes of this reverend gentleman as missionary to the Jews, have rendered his name familiar to all Christendom. To see and hear him will be a privilege highly esteemed in every place which he may visit, throughout the civilized world and especially when the subject of his lectures possesses so much of interest and attraction.

The first lecture consisted chiefly of a narrative of his travels among the countries and cities of the East, with notices of the religious character and habits of the people among whom he has sojourned. It was interspersed with interesting and important facts in relation to the Jews of the different tribes and nations; and numerous illustrations of the fulfilment of Scripture prophecy were introduced in a most felicitous manner. The account of the awful earthquake which Mr. Wolff saw, and the religious use made of it by the Arabs, and Mohammedans, and Jews, held the audience in deep attention while the specimens of his own style of preaching to the Jews, his brethren after the flesh, the lost sheep of the house of Israel, to seek whom this devoted missionary goes forth in the name of his Master, through "every nation, kindred, tongue and people," possessed the highest interest. Truly it reminded us of the days of primitive Christianity, when holy men, in apostolic simplicity and faith, taught the Jews out of their own Scriptures, "proving that Jesus is the Christ."

No one could listen to this celebrated missionary without honoring his spirit of meekness, piety and zeal; nor without feeling that he is indeed an extraordinary man. So full of comfort and happiness does he find his employment, "proclaiming the unsearchable riches of Christ" to those who never heard His name, his soul seemed to be filled with unearthly rapture when he referred to this topic, exclaiming, "O that I could transport you a brief space to those scenes of missionary labor, and introduce you to the divine enjoyments which flow from this delightful

work, and then you would know how unspeakably happy I am. Yes, infidel or Christian, you would see and feel the power there is in the gospel of Christ."

Such was the impression made upon all present, that no small anxiety will be felt by the auditors to listen to the subsequent lectures on Tuesday and Wednesday evenings of the next week at the same place. We were gratified by the kind and respectful manner in which Mr. Wolff spoke of the travels of our townsman, Mr. Stephens, lately published, and he only paid a merited compliment to that admirable work, when he excused himself from a minute description of Mount Sinai and some other places, referring them to the book of Mr. Stephens in which they are so well described.

The following is from the New York Observer—

Most of our readers will recollect the name of this remarkable man; that he was a Jew; studied at the Propaganda at Rome; became missionary to his own kindred according to the flesh; visited the Levant, Syria, Palestine, Egypt, &c., then sought the descendants of the Ten Tribes in Bucharia; travelled over a great part of India, even to the borders of Thibet; and finally undertook to reach Timbuctoo through Abyssinia. In rendering assistance to Rev. Mr. Gobat and family in Abyssinia, his health failed. For its recovery, he took a voyage to Bombay, and from that place to America, where he had been invited by Bishop McIlvaine of Ohio, and others whom he had personally known in England. He arrived in this city on Tuesday of this week. He intends to remain for some time in this country, and among other objects if practicable, judge for himself whether the American Indians are the descendants of Abraham. For further information, see notice in another column.

OXFORDSHIRE.

Religious Destitution in Upper Canada.—On the 29th of May, a public meeting was held at the Town Hall, Oxford, to detail the actual state of Upper Canada, in regard to religious instruction, in connexion with the established church. The Principal of Magdalen Hall (who was in the chair) opened the proceedings of the meeting.—The Vice Chancellor assured the meeting of his cordial concurrence in the object which had brought them together, and which, with much feeling, he commended to their consideration.—The Rev. William Bettridge, B. D., of St. John's College, Cambridge, entered very fully into the history of the church of Canada, from the conquest of the province to the present time. The clergy reserve question was already explained by him. Mr. B. passed a merited eulogy on the labours of the venerable Bishop of Quebec, once a Fellow of All Souls', who, with a self-denial rarely equalled, sacrificed a good living in Cambridgeshire, and all the prospects which nobility of birth and extent of interest held out to him, for the welfare of the destitute settlers in Canada. Twenty years of unceasing labour as a missionary, added to his continued exertions during his episcopate, have reduced him to a state of entire incapacity to prosecute his labour of love. Mr. B. concluded by some account of instances in which the destitution of spiritual instruction was lamentably apparent.—After addresses from the Rev. D. Cronyn, from the Warden of Merton, and the Rector of Exeter, &c., the meeting concluded.—On the whole we may say, few such meetings, for numbers and respectability, have been seen in Oxford. The collection exceeded sixty pounds, besides the sums before contributed, amounting to more than 100*l*.—*Oxford Herald*.

On Friday, the 26th of May, his Grace the Archbishop of Canterbury gave a splendid entertainment to the stewards of the Anniversary Festival of the Sons of the Clergy. Amongst the guests were the Bishop of Durham, the Lord Mayor, Lord Bexley, Archdeacon Pott, Mr. John Chapel, the Rev. Dr. Shepherd, and many other distinguished individuals, clerical and lay. The dinner was served up in the new Gothic hall, the architectural beauty which, and of the other parts of the archi-episcopal residence, reflects great credit upon the taste of the present Archbishop, who has expended a vast sum of money in effecting improvements.—*Ibid*.

From the Quebec Gazette.

The late Lord Bishop of Quebec, Charles James Stewart, third son of the Earl of Galloway, in Scotland, was born in London, on the 13th of April, 1775. In 1795 he was elected a fellow of All Soul's College, in the University of Oxford. Having taken holy orders, he was presented in 1799 to the rectory of Overton-Longville, County Hants. In 1807, having conceived a strong desire to go abroad as a Missionary, he was introduced by the Bishop of Lincoln, in whose diocese he was situated, to the then Bishop of Quebec, who happened at the time to be in England; and was in consequence appointed to the charge of St. Armand, in Missisquoi Bay. In 1819, the Bishop having provided for the appointment of a visiting Missionary to afford the occasional ministrations of the Church to destitute settlements throughout the diocese, was desirous of confiding the task to the hands of Dr. Stewart, and he accordingly assumed it. In 1825, the infirmities of the Bishop inducing him to desire relief in his extensive charge, his Lordship's son, the Archdeacon of Quebec, (now Bishop of Montreal,) was sent home with powers to effect an arrangement for the division of the diocese, and the surrender, on the part of Bishop Mountain, of one third of his income to Dr. Stewart, who was to have been consecrated Bishop of Upper Canada, and to have assisted, as need might be, in the Lower Province, during the life of Bishop Mountain. The decease of this venerable prelate took place while the Archdeacon was at home, and the intelligence was there received when the arrangement was upon the very point of execution. The plan was then altered, and Dr. Stewart was designated Bishop of Quebec, at Lambeth, on the 1st of January, 1826.

The great increase of the Episcopal labours from the continual accession of Protestant population, caused him, after a few years, to feel very strongly, especially as his health was rapidly declining, the same want of assistance which had been experienced by his predecessor; and he determined to provide for it by precisely the same sacrifice of income. His endeavours to obtain this object resulted in the consecration of Archdeacon Mountain, in February, 1836, as Lord Bishop of Montreal, but without any division of the diocese—the new Bishop being simply appointed to assist Bishop Stewart, by commission from the latter, to such extent as might be required; but having powers also to administer the affairs of the diocese, in the event of his surviving that prelate, till a successor to the see of Quebec should be appointed, (which is the footing upon which matters now stand.) No salary is attached to the See of Montreal, and no provision now exists for continuing to the person who may be appointed to the See of Quebec the salary enjoyed by the late Bishop and his predecessor. It is satisfactory to reflect that in the hands of both those prelates it was a blessing to many; and that both were ready cheerfully to sacrifice a large portion of it, to provide more efficiently for the Episcopal services in the Church.

The character of the late Bishop has already been noticed in the journals which have announced his decease, and his labours have been too fruitful and too extensive to require that they should be proclaimed. In every office which he filled, from that of a Missionary in the woods to that which placed him at the head of the Church Establishment in the Canadas, he was alike humble, charitable, laborious devoted; full of ardent zeal for the glory of his heavenly master and overflowing with benevolence to man. He was a shining example of the efficacy of the faith of the Gospel; and in the approaches of dissolution, it was that faith, and not any reliance upon himself or his own performances, which sustained and refreshed him.

The present Earl of Galloway, at whose house the decease of his Lordship took place in London, is his nephew, and not, as has been stated by mistake his brother.

"Faith in Christ," said a Christian seaman "is at once my ship, my sails and my compass: it is all I need, to pass the waves of life, and get safe to the haven where I would be."—*Ch. Alm*.

MIDDLESEX.

Entertainment to the Bishops at the Mansion-house.—On the 19th of May, the Lord Mayor, several of the aldermen, and the sheriffs, went to Bow church, to hear a sermon from the Lord Bishop of Durham, on the subject of the propagation of the gospel in foreign parts. After the church service concluded, his lordship gave a grand dinner at the Mansion-house. The toast of "Church and King" having been drunk with great applause, the Lord Mayor rose to propose the health of the Archbishop of Canterbury, in doing which he mentioned that the most reverend prelate was entitled to the respect and admiration of every adherent, admirer, and member, of the Christian church. (Cheers.)

The Archbishop of Canterbury returned thanks in the most cordial manner; and concluded his speech by proposing the health of the Lord Mayor.

His Lordship, in returning thanks, assured the company that he should do all in his power to promote all the charitable institutions in the city. He then proposed the health of the Bishop of London, and expressed an ardent hope that the most reverend prelate would be fully enabled to accomplish the great object he had in view, of increasing the places of worship, by which the glory of God would be promoted, and the happiness of mankind increased. (Cheers.)

The Bishop of London said that he felt particularly happy at the manner in which his health had been drunk, especially as those who had done him the honour were members of a corporation with which he had been connected for 17 years, and were, as a matter of course, so well qualified to judge whether he had deserved the approbation he had received. He felt particularly gratified, too, at the manner in which his name had been associated with the grand object which he was so anxious to carry into execution, and he trusted that the means of effecting it would speedily be supplied. He took that opportunity to thank the corporation of London for the 500*l.* which they had voted in aid of the plan; but he would also take the liberty of stating that many members of that body were blessed with affluence, which made it particularly incumbent upon them to contribute liberally from their private resources. (Cheers.) He was sure he should be pardoned for saying that the city had not done its duty. (Hear, hear.) It was his hope to build 50 churches, and, notwithstanding the liberality of the contributions already made, there was not funds sufficient to build 15. If the city of London, however, would set the example, that example would, he was persuaded, be most extensively followed. The citizens, upon whom the gifts of Providence had been showered, could not make a more appropriate return than by aiding in the great work of disseminating the word of God. (Cheers.) His lordship then proposed the "health of the Lady Mayoress."

HAMPSHIRE.

The following answers have been given by the churchwardens of a parish near Winchester, in reply to a circular, issued by order of Lord John Russell, calling for certain information respecting church-rates:—*Question.* Have church-rates been refused or adjourned in your parish, and in what year? *Answer.* Having neither whigs nor radicals in the parish, no church-rates have been refused.—*Question.* In what manner have the repairs of the church and their attendant expenses been defrayed in the years in which no rates have been granted? *Answer.* The occupiers of the parish, by a cheerful contribution to an annual rate, have always sustained in repair the sacred fabric of their forefathers; and which, notwithstanding the dishonest intentions of a whig ministry, they are still desirous of doing, having no inclination to rob the church in order to enrich themselves.—*Salisbury Herald.*

Christian Knowledge Society.—At the May meeting of this society, which was unusually well-attended, the Bishop of Bangor was in the chair, and the Bishop of Llandaff, Hereford, Ripon, and Salisbury, were also present. The secretary read an abstract of the auditor's report for the past year, by which it appeared that the receipts had amounted to 80,942*l.* 17*s.* 8*d.*, being an increase of about 150*l.* The expenditure had been 109,440*l.*; but the society had, during the past year, expended 40,000*l.* in the purchase of stock: The number of bibles and testaments published during the year had been upwards of 187,000*l.*, and the whole number of tracts and books more than 2,000,000. A long discussion took place on the appointment of the tract standing committees.—*Brit. Mag.*

Sons of the Clergy.—The Anniversary Festivals of the Sons of the Clergy was celebrated on Thursday, May 11th, at St. Paul's cathedral. A great crowd of the most distinguished clergymen in London were present, and amongst the dignitaries of the church were the Archbishop of Canterbury, and the Bishops of Winchester, Hereford, Llandaff, Chester, and Killaloe, the Dean of Chester, and many of the members of the cathedral. A little before two o'clock the Lord Mayor and the city officers arrived. The anniversary sermon was preached by the Very Rev. Thomas Calvert, D. D., Warden of Manchester Collegiate Church. The Collection on Tuesday, at the doors, for the rehearsal, amounted to 73*l.*; and on Tuesday the sum of 226*l.* was received. The dinner was most fully attended, and the collections after dinner were large. Altogether, above a thousand pounds were collected.—*Ibid.*

On Thursday, the 1st of June, the charity children belonging to the several schools within the bills of mortality visited the cathedral church of St. Paul, attended by their rectors, beadles, and other parish functionaries, for the purpose of hearing the annual sermon which was preached by the Lord Bishop of Chichester, in the presence of the Marquis Camden, the Lord Mayor, aldermen, sheriffs, and several of the nobility and gentry. The numerous assemblage present far exceeded those of last year. Among those that occupied the scarlet seats were many foreign ladies and gentlemen, who seemed to take a lively interest in the pleasant scene presented to their view. Divine service concluded about half-past two, after which the children proceeded to their separate schools, and were supplied with a good dinner of old English fare—plum-pudding and roast beef.—*Times.*

Munificent Bequest.—We are told that a very splendid grant towards the fund for providing additional churches in the destitute parts of the Metropolis and its suburbs, has been lately made. Mrs. Hindman, a wealthy and pious lady, who during her whole life was much attached to our national religion, and felt a deep interest in the spiritual welfare of her fellow-creatures, has bequeathed the sum of 80,000*l.* for the erection of new churches in our large metropolis, which has been placed at the disposal of the Bishop of London, under the control of the Rev. Mr. Dodsworth, appointed by the donor, trustee of the gift. The circumstance has created a lively feeling of satisfaction among the friends of the Establishment, and in accordance with a wish expressed by the benevolent lady, the erection of a new church in the parish of St. Saviour, Southwark, will be shortly commenced. The erection of a new church at Stepney has been ordered by the Metropolitan Church Building Committee, and others in St. George's East, St. George, Southwark, Chelsea and other parishes, will be shortly commenced.

In consequence of the expected return to Europe of the Rev. Dr. Mill, Principal of Bishop's College, Calcutta, whose term of service has expired, the Society for the Propagation of the Gospel in Foreign Parts wishes to engage a proper person to succeed him in that important office. The qualifications required in a Principal of Bishop's College are thus described by Bishop Middleton:—The Clergyman sent out to conduct the labors of the College must possess considerable endowments, be, of course, especially, who

is to be at the head of it: they should be, if not distinguished for general scholarship, at least respectable divines, acquainted with the Scriptures in the originals; of frugal and laborious habits, and possessing a talent for languages; and without a certain ardour of character, and deep feeling of the importance of the duties committed to them, and a disposition to value success in such an enterprise more than that in any human pursuit, they would not, I fear, answer the end proposed. The senior should not, I imagine be more than thirty years of age. The salary of the Principal is fixed at 1000*l.* a year with a retiring pension of 500*l.* a year after the expiration of fifteen years' service.—*Chr. Rem.*

From the Church.

The following are extracted from a late Charge of the Rev. Dr. Dealtry:—

THE VOLUNTARY SYSTEM.

So ineffectual is the Voluntary System in Wales, where dissent is sometimes represented as eminently flourishing, that the "greater part of dissenting ministers there are either actual farmers or tradesmen, and most of those who are not so employed, are assisted annually from the dissenting fund in London."—*British Magazine.*

If the reader would wish to learn how the voluntary system acts abroad, he will do well to see its operation in the case of that excellent man, Oberlin. "At the revolution, Oberlin, like the rest of the established clergy in France, was deprived of his scanty income. This was in 1789. At first his parishoners came forward with generous alacrity, and declared that their excellent minister should be none the worse—that they would raise 1,400 francs, or about 56*l.* a year for him, at the least. The first year they subscribed a purse of 1,133 francs; the second year their liberality fell down to 400 francs, (£16.) The pastor saw how things were going on, and requested that there might be no more annual collections for him; he was unwilling to draw from the poor or the reluctant; he would leave it entirely to their free will and unsolicited offerings; they knew the way to his house, he said, and might bring to him what, and when they pleased. In 1794, few as were Oberlin's wants, his own resources and his parishoners' bounty had so far failed him, that he was obliged to undertake the charge of ten or twelve pupils for his subsistence."—*Gilly's Memoir of Felix Neff.*

In a word, except in large towns, not the slightest dependance can be placed any where upon this system. "At Chriton," says Dr. Dwight, "there are three Presbyterian congregations, and two Clergymen. These gentlemen, though held in high estimation, and deservedly beloved by their parishoners, consider themselves as holding their connexion with these congregations by a very precarious tenure. A voluntary contribution, except in a large town, is as uncertain as the wind, and a chameleon only can expect to derive a permanent support from this source."

Although the above may be regarded as very impartial testimonies, we annex the direct opinion of a Dissenter upon the workings of the same system:—

"the support of the clergy is one of those matters which from the very peculiar conditions that attach to it, is more safely and effectively provided for by a public and invariable impost, than by the capricious liberality of a portion of the people. Thus thinking, the country taxes itself for the maintenance of religion; and, far from grudging a liberal support to its best friends and worthiest servants, it sees that its own highest welfare is involved in the comfort and dependance of those who are at once to teach, and to enforce, morality. The clergy, tranquil in heart, and secured of a modest and reasonable competency, and protected, each in his private sphere, against the insolence of individuals; though not exempted from the salutary operation of public opinion, exercise their functions on the basis of the motives proper to it; and at least, are free from any temptation to work upon the credulity of the people, or to prevent religion to minister ends." "A degree of intelligence, and of steady consistent principle, such as has never yet belonged to any Christian people, must have become prevalent, and

permanently so, before it can be safe, or other than a sheer infatuation, to throw ourselves altogether upon popular caprice, for the support of religion and learning. This would not be so wise, even in framing new constitutions upon new ground; much less would it be wise to permit the funds actually devoted by our predecessors to the support of public worship and education, to be invaded."

But as a crowning illustration of the workings of the Voluntary System, we add the following, extracted from the Gambier (Ohio) Observer, which we have reason to believe an unexaggerated account of the hardships and mortifications often endured by those unhappy servants of the altar who depend solely upon the spontaneous bounty of their flocks:—

A WEEK FROM THE DIARY OF A COUNTRY CLERGYMAN.

Monday morning.—Rose, much fatigued with the labours of the previous day, having travelled 15 miles in the morning, preached three discourses, and returned home at evening. Found my family out of wood and flour. Went to brother Johnson's, three miles for wood, but found he could bring none till sleighing. Went to brother Thompson's for meat. He said every pound of pork he had to spare would bring him the cash,—gave a belly piece at a shilling a pound, and said it must go on his subscriptions. Returned home at sunset. Went in the evening to the mill for flour—purchased a barrel for eleven dollars, promised to pay at the end of the next quarter.

Tuesday.—Wife sick, in consequence of cold house and no wood—hired-girl, a dissenter, gone to camp meeting. Spent the day in nursing wife and taking care of children. Towards evening brother Robinson brought a load of green beach limbs, and ordered a dollar credited on his subscription.

Wednesday.—Called to attend funeral at 2 o'clock P. M.—Ran till noon in search of a conveyance. Procured a horse of brother Wilson, a carriage of brother Jilson, and waggon of brother Sampson. Rode 12 miles over hubs: preached in a barn—the house being too small to accommodate: received the thanks of the family, and a bushel of apples; rode home in the rain, and paid ten shillings for conveyance. Called at the Post Office—met Owen Gibben, the infidel, who railed me about priest-craft, and a priest-ridden people, and gave some hints about the indolence and luxury of the clergy, "living upon the fat of the land."

Thursday.—Sick of the cold, from yesterday's exposure, went to bed after breakfast, and took a bone-set sudorific.

Friday.—Rose much better; did up morning chores; took up Bible to look up text for Sunday: interrupted by a friend who called to request my attendance at a wedding in the evening, ten miles distant. Put down book and went again to seek conveyance; procured the same on Wednesday, at the same price. Went to Wedding—married parties—received a five franc piece from the hand of the groomsman, with the compliments of the groom, and returned in the dark and through a snow-storm.

Saturday.—Cut wood all forenoon, to last over Sunday. Brother Todd called to belabour me for not visiting more in my society. Looked out texts after dinner, and started at 2 o'clock for S. 18 miles off, to spend the sabbath, and prepared sermons on the way.

Sunday.—Day stormy. Preached three discourses to thin audiences, in three different neighbourhoods—went to bed with a severe headache, resolving to travel westward in search of a location.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, OCTOBER 5, 1837.

The CLERICAL SOCIETY of this District will meet (D. V.) at Chester, on Wednesday and Thursday the 18th and 19th of October.

CANADIAN CHURCH.—The Rev. Messrs. Bettridge and Cronyn of Upper Canada, have been for some time engaged in England in urging the wants of the Church in that quarter; and, as we perceive by our contemporary, they have been very successful in making collections.—In

June, these had reached the sum of £931 4 6. Why might not the like success attend a similar attempt in behalf of the waste places in the diocese of Nova-Scotia?

The Archdeacon of Kingston was to hold a visitation of the clergy in his Archdeaconry on the 6th Sept. The decease of Bishop Stewart makes no change in the functions of the Bishop of Montreal, but takes from him £1000 a year, which had been ceded to him out of the salary of the Bishop of Quebec, which whole salary, we are informed, has fallen with the late incumbent, and in the present state of affairs is not likely to be renewed. There is a report notwithstanding, that a new Bishop has been appointed, a Dr. Hawell of Stockport, England, said to be a "learned and exemplary man."

We perceive by a late No. of the "Church," that—in the diocese of Quebec there are probably not less than 300 congregations of the church of England, regularly served; and in Upper Canada nearly 10,000 persons are now found to kneel at church of England altars, and more than that number are probably admitted yearly, by the baptismal sign, into her fold."

SHEDIAC.—Although some account of the remarkable hail storm which visited this thriving village in August, has already appeared, we will not withhold the following remarks with which a correspondent has favoured us, and which we have but just received:—

"On Saturday August 19th, the village of Shediac, N. B. was visited with a most awful and terrific storm of hail. The storm raged with the greatest violence in the village, where in the short space of a mile, between eight and nine hundred panes of glass were broken, and about half of the grain and garden vegetables utterly destroyed. The church and rectory escaped the violence of the storm, much better than the majority of the buildings. Only 23 panes of glass were broken in the church, but as many of these were in the pointed parts of the windows, which are of the Gothic structure, they are not very easily replaced. The shower of hailstones continued for about ten minutes only: one of which was measured, and found to be one inch and a half in length, and three quarters of an inch in depth. A raftsmen in coming down the Shediac River, was struck with a hailstone in the forehead, which so stunned him as to cause him to fall from the raft into the water.—In this dispensation, let us turn our thoughts to Him who rules over the storm and tempest, and who "casteth forth his ice like morsels;" for "who is able to abide his frosts?" If the storm had continued even for an hour, the destruction of grain, &c. would have been as great as that occasioned by the frosts of the preceding year. Gratitude should therefore be the prevailing sentiment of our minds, for such indulgence as we have received; and no murmuring or discontent with the ways of God should be cherished even for a moment. "It is the Lord, let him do what seemeth him good."

MELANCHOLY CASUALTY.—The following extract from a letter dated Chatham, N. B. 7th ultimo, gives a melancholy illustration of that solemn truth in our burial service—"In the midst of life we are in death."

"An English church is building in this neighbourhood; the contractors for which are two respectable men in our community—Frost & Hodgson: the latter of whom was a pious and highly useful member of society, and the father of six children. This good man took leave of his family yesterday at dinner hour, for the last time. For some weeks a dark cloud of foreboding had hung heavily over his mind, and damped the usual vivacity of his spirits.—This circumstance he frequently mentioned to his friends. Towards evening, as the sun was about setting, his men were engaged on the top of the spire, on a scaffolding, and he in the church below. A little girl who was said to have been picking up chips near to the door of the church, states that he came out, calling—"I'm coming! I'm coming!" as if he fancied some one called him outside. As soon as he had got a few feet outside the door, some one on the

spire above, had occasion to cast off a board end, which coming down perpendicularly, struck him on the head, and almost cut it in two—so that in less than 10 seconds he must have been removed from time to Eternity! He was a kind father, an affectionate friend, a devoted and tender husband; and is indeed much lamented in this place,—yet in the midst of his days and of his usefulness, it has pleased the Allwise Disposer of Events to take him hence."

BISHOP STEWART.—We have copied from the Quebec Gazette in another column, a brief sketch of this lamented Prelate; but we are persuaded that all who knew his worth will not think it too much to read the further notice which the reverend Editors of the "Church" have taken of their beloved Diocesan.

"He was, emphatically, an Apostolic Bishop;—single hearted and sincere in his devotion to the Redeemer's cause; of never-tiring zeal in extending the blessings of that faith which was so precious to himself; a self-denying follower in the steps of that crucified Master who "gave himself a ransom for all."

"Allied by birth to the wealthy and titled of the realm; approaching, in family connexion, close to the grade of royalty itself,—the departed bishop left, in the days of his brightest earthly promise, the home and country of his fathers, and toiled for years, like the humblest of Christ's devoted labourers, amongst the scattered sheep in the wilds of Canada. And long will they, amongst whom his first missionary years were spent, remember the warmth of unaffected piety, the devoted earnestness of zeal, and the boundless benevolence of heart, by which his faithful declaration of the Gospel message was uniformly accompanied.

"Untutored in the ways of the world, a stranger to its intrigues, and unambitious of its perishable and unsatisfying honours, he bore to the Episcopal throne the simple and unostentatious spirit of the Missionary;—transferring to those who now constituted his more especial charge the same anxious care and paternal affection which had so eminently characterized him as the pastor of a flock. Who, indeed, amongst the Clergy of this Diocese, had not experienced from our departed Bishop the sympathy of a friend and the kindness of a father?"

"Much might we say in grateful recollection of that Apostolic prelate,—who had known him so long and well, who saw his Christian character developed under so many varieties of circumstances who had been honoured by so many tokens of his undeserved favour and regard! Under every circumstance of care and trial, putting often to the test his Christian fortitude and firmness, our lamented Bishop continued on the same unvarying, even minded Christian, knowing no will but His who bade his disciples "follow Him;"—actuated by no ambition but that of being the humble instrument, in his God and Saviour's hand, of bringing many to the "knowledge of the truth."

"His Lordship, as has been often remarked, had grown prematurely aged. The toilsome duties of his missionary life, and the complicated cares of the Episcopate,—borne at a period when so many outward causes of discouragement were added to anxiety from within, had, earlier than his years would seem to cause, enfeebled his frame, and relaxed the vigour of his mind.

"To the last, his thoughts were intent upon the work which was "given him to do;"—and ourselves have seen him, since the disease which has terminated his useful life had gained, as all believed, a fatal hold upon him,—in intervals of bodily weakness and mental prostration, gathering up his energies, and speaking with wonted animation upon the plans and prospects of his arduous duties.

"Cherishing towards him, as we know all our brethren did sentiments not merely of reverential affection as their spiritual Father in God, but of filial love, as their never-varying personal friend and benefactor, we feel that there is one wish of which his clergy will mourn the disappointment,—that they might have received their Bishop's blessing before he died!

"He has finished his course and fought the good fight; and, with the fullest assurance of faith, we believe that he has exchanged the earthly mitre for a heavenly crown."

POETRY.

From the British Magazine.

THE DOXOLOGY.

I.

The threefold heavens, of glorious height,
Are made one dwelling for thy might,
Set upon pillars of the light.

The earth, and sea, and blue-arch'd air,
Do form below one temple fair,
Thy footstool 'neath the heavenly stair.

The sun, and moon, and silent stars,
One sentry form of living spars,
Which walks without thy palace bars.

II.

Angels and men, and brutes beneath,
Make up creation's triple wreath,
Which only liveth in thy breath.

In fish, and birds, and beasts around,
One wondrous character is found,
The skirt which doth thy mantle bound.

And Nature's three fair realms convey
One note through this our earthly day,
Dying in distance far away.

III.

On three arch'd roofs thy temple springs,
Where music spreads melodious wings,
And all around one glory brings.

And Future, Past, and Present Time,
Together build one shrine sublime,
That doth prolong the ample chime.

While spirit, soul, and clay-born seat,
Warm'd by the living Paraclete,
Shall be thy threefold mansion meet.

THANKFULNESS TO GOD.

I.

The clear blue sky, the glorious sun,
The song of birds among the trees,
The sweetness of the summer air,
Rich light, deep shades, scenes soft and fair,
Have I enjoyed, and loved all these,
And, like a beast, like a dull sod,
Warmed by the ray it cannot shun,
Have failed to think of God?

II.

Dear friends! and kindred's dearer ties!
Blest interchange of household love
When the warm heart o'erflows the eyes!
And have I known your holy joys
And failed to look above?
O God! have I thus thankless proved,
Thus from thy good extracted ill,
Thy creatures thus before Thee loved,
And dost Thou love me still?—*Ibid.*

BISHOP VAN MILDERT.

So far from its being detrimental to the interest of religion in general, or the stability of our own Church, in particular, that her ministers should be composed of persons taken from very different grades in society, we conceive that this circumstance has been productive of the greatest advantage. It has endeared the church more, we conceive, to persons of all classes. She shuts her gates, in fact, against none: she opens her preferments to persons of every rank. The son of the peer, and the son of the peasant, may be found alike ministering at her altars; and if the former is sometimes labouring in the humble sphere

of a village pastor, content with an income barely sufficient to meet the demands of a family, and the many calls connected with his profession, the extent of which is seldom taken into consideration by the opponents of the Church,—the latter may not unfrequently be found adorning the Episcopal bench, and by the profundity of his learning, the superiority of his acquirements, and the depth of his piety, casting a lustre on his profession.

We have indeed been delighted to behold, in more than one sequestered village of England, the zealous, devoted, self-denying pastor, of a noble stock, willingly relinquishing worldly grandeur for the sake of his Redeemer. We have witnessed such men labouring in conjunction with others infinitely below them in rank, and parentage, and worldly connexion, but meeting on the equal footing of fellow-labourers in the vineyard of the Lord, equally anxious for the salvation of the flocks entrusted to their care, and forgetting all earthly distinction in their devoted zeal to win many souls to Christ, and to obtain a more lasting emblem of greatness than the earthly coronet—the crown of eternal glory, which fadeth not away—the crown which the great Shepherd shall bestow at his appearing upon every subordinate shepherd who can render his account with joy.

A late biographical memoir contained a brief history of one of a noble family, justly raised to the Episcopal bench, though family interest may have been instrumental to his elevation. The distinguished prelate of whom we shall now give a sketch, owed his elevation simply to his own acquirements as a theologian; and his translation to the see of Durham, reflected honour alike upon himself, and the patron who was ever anxious to encourage merit.

Dr. William Van Mildert, who died on the 21st of February last, was born in London in the year 1765, of respectable parents; and after remaining some years at Merchant Tailors' School, was entered at Queen's College, Oxford. Having in due course taken his degree, been ordained in 1788, and served as curate for some years, and afterwards as incumbent of the living of Braden in Northamptonshire, he was presented in the year 1796, to the Rectory of St. Mary le-Bow, Cheapside London. He also, in process of time, obtained the vicarage of Farningham in Kent, from the late Archbishop of Canterbury, Sutton. In 1812, he was elected preacher of Lincoln's Inn; in 1813, he was appointed Regius Professor of Divinity in Oxford, on the elevation of Dr. Howley to the see of London; in March 1819, on the translation of Dr. Hebert Marsh to Peterborough, he was consecrated Bishop of Llandaff; in 1820, he was appointed Dean of St. Paul's, on the resignation of Dr. Tomline; and in March 1826, was translated to Durham, on the death of Dr. Shute Barrington.

The bishop was distinguished for his theological writings.—His Boyle Lectures, preached in the years 1802—1805; his Bampton Lectures in 1814; his edition of the writings of Dr. Waterland; and his sermons preached at Lincoln's Inn, and published in two volumes; besides smaller works; shew that his was no flimsy theology, but that he had entered deeply into its study.

Bishop Van Mildert may be regarded as one of the school of Waterland. Though not entertaining precisely the same views as Bishop Ryder, Bishop Van Mildert was the uncompromising champion of "the faith once delivered to the saints." He was a profound theological scholar, and he was ever ready to shew the absurdity of scepticism,—to demonstrate the truth of holy Scripture. The Church of England is not the only branch of Christ's church which is under deep obligations to his Lordship; the Christian world at large has felt, and will continue to feel, the value of his writings; and not a few of our most eminent lawyers have acknowledged the powerful effect produced upon their minds by his sermons.

Bishop Van Mildert was a munificent benefactor to every institution which he could conscientiously patronize. And there is no greater mistake, than to suppose that he was of a bigoted or contracted spirit; the reverse was the case. His benefits were not bestowed on those of his own communion alone; and although the diocese of Durham will benefit greatly by his acts of unbounded generosity, and its university will tell in future generations of his zeal in its foundation, the Dissenter can record no small

kindness shewn to those of his own body. The bishop was an episcopalian in principle, from sound and rational conviction; but he did not on that account despise the conscientious members of other communions, neither did he withhold his aid from promoting the spiritual interests of those who could not conform to the Church of England. In the northern part of the Diocese of Durham there are many congregations of Presbyterians, not at all mixed up with those who were members of the three denominations in London, of whom the great majority have become Socinians,—but connected with the established church of Scotland, or with the Secession church, and holding the fundamental doctrines of the Gospel. We believe we are warranted in affirming, that both the ministers and people connected with these congregations received many marks of favour from his lordship; and that although, of course, he would have been delighted to have witnessed a perfect union in all respects with the Established church, yet he regarded them with an eye of brotherly affection.

It is, perhaps, well for the prosperity of the Church of England, and for religion in the country at large, that those who are exalted to her high places should be men of different characters in non-essentials: it is well that there should be upon the episcopal bench the deep theologian, the profound scholar, those whose life has been spent in academical pursuits, as well as the man whose early manhood has been passed in the field of pastoral labour. We only pray, that all those who are in authority over us in ecclesiastical matters, may be men of sound scriptural views, of deep personal piety, and of an ardent zeal in the cause of the Redeemer. The Church of England is conceived by some to be now in a dangerous state; we confess that we have no fears for her safety. We acknowledge that her enemies are active, but we perceive that her friends are active also. Never, perhaps, was she more distinguished for zeal in her members, lay and clerical; for devotedness in her pastors, whether bishops, priests, or deacons. But our help cometh not from man. We desire to look for safety to the arm of that Jehovah, who is able to cast down all enemies under our feet. We rest on the conviction that God is in the midst of her; therefore she shall not be removed: God shall help her, and that right early—"The Lord of Hosts is with us, the God of Jacob is our refuge." If the billows of persecution rage around her, and the storm causes her to be afraid, let her not merit the rebuke, "Why art thou fearful, O thou of little faith?" Let her recollect, that there is One that sitteth above the water flood, and that One, the Omnipotent Jehovah, who remaineth a King for evermore, even through all generations.—*Church.*

HOW TO BE HAPPY.

Said a venerable farmer, eighty years of age, to a relative who lately visited him, "I have lived on this farm more than half a century. I have no desire to change my residence as long as I live on earth. I have no wish to be any richer than I now am. I have worshipped the God of my fathers with the same people for more than forty years. During that period I have rarely ever been absent from the sanctuary on the Sabbath, and never have lost but one communion season. I have never been confined to my bed by sickness for a single day. The blessings of God have been richly spread around me, and I made up my mind long ago, that if I wished to be any happier, I MUST HAVE MORE RELIGION."

The consistent believer is the richest of men; for he desires no superfluities, and wants no necessaries.

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