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THE COLONIAL CHURCHMAN.

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

VOLUME IV.

LUNENBURG, N. S. THURSDAY, OCTOBER 17, 1839.

NUMBER 24.

MERCY.*

"Blessed are the merciful, for they shall obtain mercy."
—Matt. v. 7.

BY MISS A. BEALE.

O mercy is a heavenly light
Shed o'er the contrite sinner's breast,
A gleam of gentle radiance bright,
God's sweetest gift, earth's purest guest ;
It warms the heart to deeds of love,
It makes the eye with kindness glow :
O may those rays, so bright above,
Ne'er meet refraction here below.

He who bewail'd fall'n Sion's state,
With tears more pure than angels shed ;
He who reliev'd the desolate,
The weak from heav'n's sweet fountains fed—
Jesus ! who wept as man ne'er wept,
"Big drops of blood," for human woe ;
Who pray'd, when all who lov'd him slept,
Bid mercy as a pure stream flow :

"Blest are the merciful," he said :
The words were register'd above,
Seal'd by his blood, which flowing, spread
That sweetest fruit of heavenly love.
O may the "Sun, with healing wings,"
Shine bright in many a mortal breast ;
For 'tis the soul whence mercy springs
That Christ hath blest, hath doubly blest.

For the Colonial Churchman.

MISUSE OF THE WORD CATHOLIC.†

"The above remark is in a measure applicable also to the creeds; for in vain we continue to recite the old "form of sound words," if we permit novel interpretations to be affixed to any of their terms, such as "only son, Holy Ghost, Catholic Church, Forgiveness of sins, Resurrection," &c. Whenever we adopt any such perversions, we do in reality give up the old creeds. But this very change is now in process of being effected on one of these hallowed bulwarks of the faith, viz: on *catholic*; and every person who, whether deliberately, or carelessly, gives his sanction to a false application of this term, is actually assisting Satan, ("the spirit of the age") in weakening the barriers which preserve the saving truths of the Gospel. Satan triumphs, though he may leave on our lips the ancient utterance, if he can rob us of its ancient sense. Every unlettered christian may sorrowfully exclaim, "Why does Mr. Southey, or the Church of England Review, or the Christian Knowledge Committee, perplex my faith by unsettling a primitive term delivered unto us by our mother the Church to be our safeguard from sin and schism? What must we, the unlearned, mean to say every Sunday, when we must solemnly profess belief in the holy *catholic* church, if you, the learned, call the English Romanists, the *catholics*? The very least mischief, so thoughtless a misapplication of language must occasion, will be to cause a fundamental article of the creed to sink into a mere customary form of words, to which no distinct idea is any longer attached, and which consequently must be without the slightest practical influence upon our church and nation.

Surely, the visible eagerness of British Romanists

*From the Church of England Magazine.

†Continued from our last number.

to decorate and dignify their deplorable schism with the hallowed appellation of *catholicism*,—the unanimity with which that large portion of the periodical press under their influence re-echoes this their language,—and the efforts made to introduce the designating of Romanists as "the catholics" into the debates and acts of Parliament in order to obtain surreptitiously something like the sanction of the legislature for that perversion of language,—operations so systematic and widely extended as these must be aiming at a commensurate object. They are founded on a knowledge of human nature, which teaches that the bulk of mankind are chiefly led by words.—There is, therefore, a necessity laid upon us to meet our opponents by equal pertinacity in refusing to designate them as they improperly claim.

Never let this significant ecclesiastical term escape unadvisedly from our pens or lips! Let us invariably reject with a firm protest, the popish restriction of it to the sole adherents of the Roman usurpation. Let us disdain the dissenting extension of it to all the medley of sects who have abandoned the church, and whose one common principle is—an assertion of the right of endless divisions. The members of the present churches of Spain, France, Portugal, &c., may not improperly be styled by the compound phrase *Roman Catholics*, for they are undoubtedly the branches of the early catholic church which were planted in those countries, and which have been beguiled or forced into subjection to the Roman Bishop. But the case is otherwise in England: the branch of the catholic church which was early planted amongst us, asserts her proper canonical freedom from Roman domination. And the Romanists at present in our country, commenced in a very small number of individuals, who, in the eleventh year of Queen Elizabeth's reign forsook their parish churches. Until that most unnecessary schism, the entire nation united in the same communion. To organize and perpetuate this schism, priests were sent into England from Italy, Spain and the Netherlands. It was more than a century later before Romanist Bishops were imported as papal commissioners. Thus the Roman clergy now in England derive their orders entirely from a foreign stock, and are not in any sense descendants of the ancient English clergy, they are merely intruders, and leaders in a schism. Their flocks, accordingly, are utterly destitute of any claim to the appellation of *catholics*, being simply dissenters from the Catholic Church of England. They have not any right, like the French and Spaniards, even to the modified name of Roman Catholics; but, since it was a summons from Rome that drew them away from the communion of the Church in England, they are neither more or less than *Romanists*, or *Papists*.

At Elizabeth's accession, out of 9415 clergy in all England, only 203 refused to adopt the reforms by which Popish innovation were retrenched from the Liturgy; only 207 sided with popery, while 9212 of the old clergy adopted the return to primitive purity, and ceasing to be *Roman Catholics*, continued to be *Catholics*. From that clerical body, our present clergy are canonically descended. Whereas the Romanist clergy now in England are ordained by four intrusive bishops, whose nominal sees are in foreign lands. One of these personages is a Dr. Baines, of Prior Park, near Bath, whose episcopal title is Bishop of Siga! Where is Siga? It is said to be in Ethiopia, three thousand miles off. Yet this Ethiopian Bishop, fixes himself here in the diocese of Bath and Wells, and raises the standard of rebellion against the regular canonical Bishop of that diocese, and heads a schism against him! Is not this the most un-catholic, the most sectarian of all possible positions? Yet this intruder and violator of unity, audaciously arrogates to himself and his party the

revered title of *catholics*, in the following passages of a letter he has lately addressed to Sir W. S. R. Cockburn, Bart. :—"Should the time ever happily arrive when the Bishops of the Church of England shall express a wish for a calm and friendly discussion of the differences, which divide them from the catholic church, with the sincere view to the restoration of religious unity, I shall be most happy to come forward, as I am sure the *other English catholic prelates* will, with all kind feelings and sincere cordiality, to assist in the good work." This epistle, dated Prior Park, March 12th, 1838, is signed "Peter S. Baines, Bishop of Siga, &c." This Ethiopian Bishop coolly writes himself and his three colleagues, (whose nominal sees are, I believe, in Asia,) as "*English catholic prelates*"!!! Unless some miraculous agency, like Aladdin's wonderful lamp, has actually transported Siga through the air into England, it is difficult to perceive how, without a downright falsehood, Dr. Baines can call himself an "*English*" Bishop!! For the sake of his veracity, so deeply compromised in this assumption, we will suppose some such revival of the enchantments of the Arabian Nights; but even then, not all the genii of Aladdin's wonder-working lamp can transform this schismatic intruder into the episcopal jurisdiction of the Bishop of Bath and Wells, into a *catholic*!!!

From the bold assumption of Dr. Baines, let the true English catholics at length learn to estimate fully the importance of vindicating for themselves their proper name and title. Let them cease from the silly folly of transferring it to their opponents, who have no right to it whatever. Let them bear in mind the inspired sentence, that if we "bid God's speed" to an heretic or schismatic, we become partaker of his evil deeds and therefore partaker in his condemnation. (See 2 John, 10, 11) In this matter is applied our Lord's declaration, that in the Great Day, by our words, as well as deeds, we must be justified, or be condemned. (See Matt. xii, 36, 37.) And I simply put the question to each of my readers, can we more plainly say "God speed to heresy and schism, than by saluting it habitually with the revered and consecrated name of *Catholic*?"

Church of England Gazette, April 27th, 1839.

Selected for the Colonial Churchman.

THE LORD'S PRAYER—THE 'OPENING' PRAYER OF THE CHURCH SERVICE.

"The Epitome of the Gospel."

Shepherd, speaking of this prayer in his *Elucidation of Morning and Evening Prayer*, says,—“The service which we have hitherto been performing may rather be considered as a preparation for prayer, than prayer itself. We now begin to pray in that pure and spiritual form delivered to us by Jesus Christ through whom alone either our prayers or persons can be accepted by God. This form composed and prescribed by our Lord himself was on all occasions used by the primitive Church. In those days the novel and strange objection urged by some to this prayer, "that it is a form," was unknown. On the contrary because it was a form, enjoined by our Redeemer and Mediator it was always accounted the most spiritual and prevalent prayer that man could address to God. To pray in the words of the Lord's prayer, as the christian Father's conceive is to "worship God in spirit and in truth." In the devout use of this form they considered themselves as praying with the understanding and praying with the spirit also." "In whatever light those who dislike our ecclesiastical establishment, or affect to despise our Liturgy, may choose to view the Lord's prayer, it is certain that the primitive Church did not look upon it

merely as a model, to which her prayers were to be conformed. The early Christians knew that our Lord intended it for use, as well as for imitation: hence it was called the 'legitimate prayer,' the established form of prayer, 'the prayer which Christ commanded his disciples to use in the very words delivered by himself.' In obedience to the command of Christ the primitive Church always made it a part of all her holy offices. At the administration of baptism, the celebration of the Supper of the Lord, in her daily morning and evening services, as well as in private devotions the Lord's prayer was always repeated; hence it was called the 'christian's quotidian,' or daily prayer. And when in succeeding ages it was discovered that some of the officiating clergy in Spain occasionally omitted it in the daily services, they were censured by a council, as "proud contemners of the Lord's injunctions," and it was enacted that "every clergyman omitting it, either in private or public prayer, should be degraded from the dignity of his office." That it formed a part of the daily service of the Gaelic Church appears from the Acts of an ancient council, which forbids "any layman to depart from the place of public worship before the Lord's prayer is ended." With this prayer the supplications in the public worship of the primitive Church generally began and with it frequently ended. To the practice of the primitive Church our reformers unquestionably had an eye, when they originally placed the Lord's prayer at the very beginning of the Morning and Evening services. "Upon the Review of the Common Prayer, which took place soon after its first publication it was judged expedient, that the sentences, Exhortation, Confession and Absolution should be prefixed to the service. On what grounds this alteration was made we have no authentic document; recourse has therefore been had to conjecture. It has been presumed, and with good reason, that abruptly and without any preceding preparation to begin the service with this divine prayer, was upon more mature consideration, regarded by the compilers of the Litany as irreverent and improper, and that on this account the change was made. In aid of this opinion we may observe that in every office of the Church the Lord's prayer is uniformly prepared with, what is called the lesser Litany, that is the supplications "Lord have mercy upon us, &c. or with the lesser doxology, Glory be to the Father, &c. as it is here preceded by the Exhortation, Confession and Absolution. The office of the communion affords the only exception to this remark: this office begins with the Lord's prayer; but we are to observe that the Communion, as generally administered, can hardly be considered as an entire service of itself. With a few peculiar exceptions, the communion service is always preceded by the morning prayer—and commonly by the Litany, and of course before the repetition of the Lord's prayer in this part of the service no particular preparation is necessary. Whatever may have been the reason for prefixing the Confession, Absolution, &c. to the Lord's prayer the propriety of the addition cannot be disputed: till we had confessed and repented of our sins we could not in the endearing sense in which we now use the words call God our Father.—And before we had received his promise of pardon and absolution we could not call him so with comfort. When the Church prefixed the preceding preparatory parts to the daily service, and directed the Lord's prayer to be said after them, she certainly did not mean this appointment to be understood as a disparagement of the Lord's prayer. On the contrary it is a mark of her extreme reverence for this divine form. Though the Lord's prayer does not occupy the foremost place in point of order, yet it stands in the beginning of our service; and is in the Church of England, what it was in the Church of Christ, the foundation and basis on which the superstructure of her other prayers is built. The constant use our Church makes of it, rehearsing it a second time in her Morning and Evening prayer, and repeating it in every one of her offices, is a sufficient proof of the sense she entertains of its excellence and efficacy."

when they desired our Lord to teach them to pray. In compliance with their request he dictated this to them for their use, and the use of all who should embrace Christianity.—Grotius observes, that soaverse was our Lord to unnecessary innovation and the affectation of novelty, that he selected the words and phrases of this prayer principally from forms at that time well known among the Jews.—One immediate advantage of this conduct of our Lord's was, that the disciples and Jewish converts would more readily learn that prayer should embrace those precepts to the terms of which before their conversion they were accustomed. This prayer consists, as has been observed, of six petitions; yet of the six, the three first can hardly be called by that name. They are more properly acts or expressions of adoration, obedience, and submission by which we render honor to the divine Being, and give up ourselves, along with the whole creation, to his government, and disposal, before we presume to offer any requests in our own favour, even for the supply of our most necessary wants, or the forgiveness of sins.

For the Colonial Churchman.

SUNDAY SCHOOL EXAMINATION.

Messrs. Editors,

As the great object of Sunday school instruction is to promote religious knowledge, that children may become "wise unto salvation," parents should well consider that they will be amenable to God, if they neglect to place them, where, through God's grace, this wisdom may be attained.—"Train up a child in the way he should go,"—"Bring up your children in the nurture and admonition of the Lord," are divine commands; and woe be it to those parents who refuse to obey their Maker. To the lovers of the order, the discipline, and worship, of the church we love, it is pleasing to reflect upon the care which she takes to bring and preserve these "little ones" in the household of faith—admitting them in their infancy into the fold of Christ, and afterwards training them up in the way they should go.

Being at Chester in the County of Lunenburg, on Sunday the 8th inst. I attended in the afternoon of that day, an examination of some of the children of St. Stephen's Parish, and with pleasure and profit to myself, witnessed the course of training and instruction which they had regularly been receiving during the summer from the Rector and their Sunday school teachers. After the usual service of the church, the children were requested to take their stand in the middle aisle;—many, to the number of sixty or seventy, came from different parts of the church, and formed a line on each side the aisle, from the entrance of the church to the altar,—they looked healthy and happy, and were, no doubt, animated and encouraged not a little, by the number of adult friends and relatives who were present.

After reading one of the collects, the Rector's observations were nearly as follows:—There are few subjects which now excite more general interest than Sunday school instruction. To what more glorious charity indeed can the disciple of the ever blessed Jesus devote his or her time, talents, or even money? Here success is almost certain, aided as it ever will be by the Holy Spirit of God, if humbly and heartily sought after. It is no visionary project, no untried scheme on which the school teacher enters. They know from past experience, if they have ever before engaged in this work and labour of love, (as many of those who now every Sunday devote their time to you, my dear children, have already done in for-

mer years)—they know from experience, and above all they are assured by the word of Divine truth, that much, very much good, must result from their faithful efforts to train up children in the way they should go, by teaching them the beginning of all true wisdom—"the fear of the Lord." Every reason have we to believe that under the Divine blessing the Sunday school in which we are engaged, which has thus far prospered, will continue to be productive of constantly increasing good. Now, as heretofore, he added, he could not but look forward to it, as a most powerful instrument for the continuance and promotion in the parish of sound religious principles, and of being the means under God of producing happiness both here and hereafter, to parents and children.—The Rector then remarked that the future success of the school would much depend upon the readiness or zeal with which parents and teachers would second his endeavours,—and then gave, what appeared a just meed of praise to the female members of the congregation, as there were nine or ten female teachers, some of whom had assisted him for nearly seventeen years, while but two young men were found willing to devote their Sunday afternoons to the pleasing task of the religious education of youth; exhorting them to go on in their praiseworthy endeavours, that "not one of those little ones should perish," and that in the end they would not lose their reward. A beautiful hymn, called "the Happy Meeting" was then delightfully sung by the teachers and children; and some appropriate remarks were made by the Rector, who related a striking death-bed scene, shewing the anxiety which a dying father felt for the future welfare of the children he was leaving in the world, and the great consolation there was in the pleasing truth that a day was coming when parents and children, long separated by death, teachers and scholars, ministers and people, should meet in heaven to part no more.

The children were then examined in the Church catechism—a short catechism on the collects—historical questions—Sunday exercises on the morning and evening services of the church, by the Rev. B. G. Nicholis, an admirable little work—Faith and Duty of a Christian—and many other catechisms on the catalogue of the Society for Promoting Christian Knowledge, down to "First steps to the catechism." A few verses of the 122d Psalm were then sung, the congregation joining with the teachers and children. Some remarks were made on the joy which an Israelite experienced when called on some festive occasion to the temple at Jerusalem, and the greater joy which christians should feel when invited to enter the courts of the Lord's house on the holy Sabbath; on the unity which should subsist between christians in general,—but especially among members of the same congregation—that these should be

"In strong and beauteous order rang'd,
Like her united tow'rs."

And on the pleasing truth that such services here on earth, were preparing the faithful worshipper for higher acts of praise hereafter, in "the temple not made with hands, eternal in the heavens."

The children were next examined in Bishop Burgess's short catechism on the Established Church, and in several Catechisms and other excellent works on the catalogue of the "Church of England Tract Society instituted in Bristol in 1811." The readiness with which the children answered the question

"Among the Jewish teachers it was a common practice to deliver to their scholars a certain form of prayer to be used with the established ordinary devotions. And to this custom the disciples referred

put to them, was highly creditable to themselves and to their teachers,—indeed I have seldom witnessed an examination of this kind, in which there were so few failures, and have never attended one which delighted me so much.

In order to prevent the examination becoming tedious and wearisome to the adult persons present, (although no symptoms of tediousness could be observed) portions of other psalms, the 84th and 119th, which the children had likewise committed to memory, were sung at intervals, the congregation joining; and were followed by some appropriate remarks by the Rector. After the examination had ended, a short exhortation was addressed to all, from which I give the following:—If as we know, that some who have died young, have set a pattern of patience, submission and resignation; and of faith in the promises of the Gospel, to those who are more advanced in years,—what a powerful incentive is thus afforded to a faithful discharge of the sacred duty which you, ye parents, owe to the children committed to your care! With what anxious zeal should you endeavour to impress upon the minds of your dear children, the importance of religious truths! How earnestly should you inculcate the necessity of a strict adherence to the principles of God's moral law; and above all, how constantly should you encourage the habit of early devotion to their Creator and Redeemer. The children were also affectionately addressed and reminded of the interest their parents and teachers ever had in their welfare, and of the deep anxiety which he as their minister, (in whose arms the most of them had, by baptism, been dedicated to their God) at all times felt for their everlasting salvation. They were put in mind of the vast multitude in different parts of the world employed like them on the Lord's day; and of the number even, in the out stations of the parish to which they belonged, under the superintendence of the catechists and lay readers, in all not less than two hundred and fifty, who with them were instructed in the doctrines of the Church and of the Gospel of the blessed Saviour Jesus Christ.

This very interesting service was concluded by singing Heber's missionary hymn, and the sublime benediction appointed by the Church. I returned home from this delightful scene gratified and instructed; and if the deep silence which pervaded the church, and the serious and attentive behaviour of the respectable congregation, among whom not one symptom of tediousness was to be observed, be any mark to judge by—then we may feel assured that many a bosom was warmed with affection, and many a heart ready with tears of love to acknowledge the excellency of that God who has condescended "out of the mouths of babes and sucklings to perfect His praise."

A MEMBER OF THE CHURCH.
Chester, Sept. 1839.

INTELLIGENCE.

ENGLISH ITEMS.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—We take pleasure in extracting the following from the Conservative Journal:—

The friends of the Society will be rejoiced to hear that the Church in the Colonies has been strengthened by the foundation of two new Bishoprics, one for Upper Canada, at Toronto, and the other for Newfoundland and Bermuda. On Sunday, August 4th the Venerable John Strachan, D.D., Archdeacon of

York, Upper Canada, and the Venerable Aubrey G. Spencer, D.D., Archdeacon of Bermuda, were consecrated Bishops of Toronto and Newfoundland respectively. The new sees of Newfoundland is, perhaps, the most spiritually destitute portion of the Colonial Church. There are, indeed, forty churches in the island, but only nine clergymen to serve them. Under these painful circumstances the Society for the Propagation of the Gospel has decided upon appointing four additional missionaries, and to allow to each a salary of £200 a-year, with £100 for passage and outfit. The Bishop has already selected two, and if any Clergyman who can produce testimonials of his qualification for so arduous and responsible a duty, should be willing to offer himself for the service of the Church in Newfoundland, the Society would be ready to present him to the Bishop for his lordship's approval.—As the report of the Bishop of Montreal was published in the last number of the *Ecclesiastical Gazette*, it is almost superfluous to add what a large accession of Clergymen* is required in the new Diocese of Toronto, which comprises the whole province of Upper Canada. The salary allowed by the Society to the stationary Clergy in this province is £150; but in both cases something additional might be derived from local resources.

Home Report.—The Society, at its last meeting, resolved to grant a pension of £50 a-year to the widows of Indian missionaries, as long as they remain unmarried.

The total amount of the collections under the Queen's letter, up to the present time, is £38,400.

The donations and subscriptions received by the Treasurer, from the 1st January to the 30th June, 1838, were £6800. During the same period of the present year they were £10,380.

Parochial Associations.—In the establishment of Parochial Associations, the great object proposed is, to enrol every member of the Church in support of a Society whose aim and endeavour it is to publish the Gospel of Christ in all lands, but especially (as we are most bounden) in the Colonies and dependencies of our own empire. So great a work can never be effected without a general and united effort; the aid, therefore, of all who would take part in it is earnestly solicited—the aid both of their labours and of their prayers.

There are in England about 1,600,000 families in communion with the Church: if each family gave on average 2s. 6d. a year, (which is rather less than one halfpenny a week,) the amount contributed would be £200,000. The rich may be reasonably called upon to give much more liberally of their abundance; but surely there is hardly a single Church-family in the country that cannot afford to contribute, though it be of their poverty, one penny a week towards the Propagation of the Gospel in foreign lands.

The Society has recently published a very convenient "Collector's Book," to facilitate the work of those who kindly undertake to collect small sums weekly, monthly, or quarterly.

A meeting very numerous attended, was held at Hitchin, on the 25th of July, at which the Bishop of Newfoundland stated in forcible language, the destitution of the Colonial Church. Previous to the meeting, Divine Service was performed, and a Sermon preached in aid of the funds of the Society, by the Rev. Dr. Hook.

The following letter has been addressed to the Secretary by the Bishop of Nova Scotia:—

109, Piccadilly, August 3, 1839.

My Dear Sir,—You will be glad to hear that my late visit to Essex was very gratifying in every respect. I attended meetings on behalf of the Society for the Propagation of the Gospel at Witham, Colchester, Chelmsford, Dunmow, Maldon, and Southend; and preached for the Society at Chelmsford, Leigh, and Raleigh. The collections were very encouraging, and are valuable earnestness of the feeling which we may hope is daily increasing among the members of the Church. The Clergy have shown a warm desire to

* In Upper Canada, I believe that employment would be found for one hundred beyond the existing Establishment.—*Bishop of Montreal's Report to Lord Durham.*

forward the objects of the Society, from the purest, and most holy, and most constraining motives; and with a conviction that all of which they are now attempting for the Society will tend as much to the benefit of the Church at home, as to the advantage of the Church in the colonies. The steady and faithful feeling which is cherished binds all the members of the Church in holy fellowship, and disposes all to desire the success of every object of the Church at home, and to co-operate with their heart and hand in promoting it.

Numerous Parochial Associations will be formed—indeed I hope there will be few parishes where they may not be found before the close of the year.—The attempts which have already been made for this purpose, have been particularly successful. At the little fishing town of Leigh, where a large portion of the congregation were in their fishing dress, a most credible collection was made—all were invited to attend a meeting in the school-room, on the following Thursday evening, to form a Parochial Association. The room was filled, although a temperance meeting on the same evening occupied many. No less than eighty annual subscribers to our Society were enrolled upon the occasion, who engaged to pay from 1s. to 12s. every year—and ten collectors volunteered their assistance in regularly receiving these contributions. Their exemplary Pastor has declared his sanguine hopes that before the end of the year he shall have doubled the present number of subscribers. Indeed, wherever similar efforts are made with the same good judgment, we find similar success—and if the work be thus carried through the whole kingdom, the Society will soon be enabled to provide efficiently for the wants of the Colonial Church, and to do their humble part in carrying a knowledge of the salvation of God through every quarter of the globe. Who will refuse his little tribute to this great work? Who will refrain from praying to the Lord of All that His Heavenly blessing may rest upon this labour of love—that His name may be glorified by the wide extension of His Church, and the salvation of many souls among our distant countrymen, and among the heathen who surround them? With fervent desires for this holy consummation, I am, Rev. dear Sir, very faithfully yours,

JOHN NOVA SCOTIA.

The Chartists at Manchester, following the advice of Mr. O'Connor, attended the old church in great numbers on the Sabbath. The authorities having been previously advised of their intention, had a company of infantry and a troop of Dragoons in readiness to act should the Chartists behave disorderly. But they conducted themselves with great decorum. It is said that previous to Divine Service they handed the Clergyman a Chartist text to preach from.—The former selected his text, "My house is the house of prayer, but you have made it a den of thieves."—On its announcement the Chartists quitted the Church, and left the usual congregation in quiet possession of it.—*Evening paper.*

On Monday, when the Bishop of Durham was proceeding from Witburn to Tynemouth, he was accosted by a Chartist in the steam ferry-boat at Shields and courteously responded. The Chartist proceeded to discuss the affairs of the nation, and the Bishop reasoned with his fellow-passenger; till, at length, the latter, displeased that he was not allowed to have the matter all his own way, rudely seized the Rev. Prelate by the collar, and maintained his hold until he was compelled to relinquish it.—*Gateshead Observer.*

The skeleton of Marengo, the barb horse which Napoleon rode at Waterloo and at most of his great battles, has been presented to the museum of the United Service Institution, in Middle Scotland-yard, by Lieutenant-Colonel Argerstein, of the Grenadier Guards. Marengo was a beautifully formed Arab of parent blood, about thirteen hands and a half high. He was frequently wounded, and at Waterloo was struck by a musket-ball on the hip when the Emperor was on him, which disproves the assertion that he did not go into the fire.

OUR OLD CATHEDRALS.*

I love our old cathedrals,
When the morning sunbeams shine
Through the richly painted windows,
Above the altar-shrine;
I love our old cathedrals,
When the evening lamps burn bright,
And through the lofty arches stream
Their rays of softest light.

I love our old cathedrals,
With their organs pealing high,
While the choristers are singing,
And the vaulted roofs reply;
I love our old cathedrals,
With the anthem pealing loud,
When praises are ascending
From the densely mingled crowd.

I love our old cathedrals,
When heaven-devoted zeal
Unites the heart and voice in prayer
For man's eternal weal;
I love our old cathedrals,
Where truths divine are taught,
The myst'ries of that holy faith
For which our fathers fought.

I love our old cathedrals,
When silence reigns around,
And the faint footsteps hardly heard
To break the still profound;
I love our old cathedrals,
The cloister's solemn gloom,
Where I may muse a pensive hour,
And wand'ring thoughts call home.

I love our old cathedrals,
Whether amid the choir
My every word and every thought
To the heavenly realms aspire;
Or whether slow I pace the aisles,
In melancholy mood,—
I love our old cathedrals
That have for ages stood.

EPISCOPACY.

THE BISHOP OF CALCUTTA AND THE "TRACTS FOR THE TIMES."

The following is taken from a late charge of this prelate, which we find in the Episcopal Recorder:—

"If I dwell at some length on the re-action which these and a variety of other errors have produced—for a most fearful re-action, as I have intimated, has begun to flow in—it is for two reasons; because those who are urging HUMAN TRADITION IN MATTERS OF RELIGION—true as some part of their statements may be—are manifestly preparing the way for all kinds of superstitions and departures from the simplicity of the Gospel, resembling those of the Church of Rome; and also because, being individuals of no ordinary learning and piety, and justly entitled to the highest respect in the stations of influence in which they move, their writings are likely to attract considerable attention amongst our young divines, and to be reproduced in an aggravated form, as most other impulses from home, are in this country. It is the last novelty of the day; and though it will probably soon begin to wear itself out, yet it may still create such extraordinary mischief in India, that I feel compelled, long as I have already detained you, not to withhold from you such remarks as occur to me in the way of respectful precaution.

It is to me, I confess, a matter of surprise and shame, that in the nineteenth century we should really have the fundamental position of the whole system of Popery virtually re-asserted in the bosom of that very church, which was reformed so determi-

nately three centuries since from this self-same evil, by the doctrine and labours and martyrdom of Cranmer and his noble fellow-sufferers.

What! are we to have all the fond tenets which formerly sprung from the traditions of men re-introduced, in however modified a form, amongst us?—Are we to have a refined transubstantiation—the sacraments, and not faith, the chief means of salvation—a confused and uncertain mixture of the merits of Christ and inherent grace in the matter of justification—remission of sins, and the new creation of Jesus Christ, confined, or almost confined, to Baptism—perpetual doubt of pardon to the penitent after that sacrament—the duty and advantage of self-imposed austerities—the innocency of prayers for the dead—and similar tenets and usages which generate "a spirit of bondage"—again asserted amongst us? And is the paramount authority of the inspired scriptures, and the doctrine of the grace of God in our justification by the alone merits of Jesus Christ which reposes on that authority, to be again weakened and obscured by such human superadditions; and a new edifice of "will-worship," and "voluntary humility," and the "rudiments of the world," as the Apostle speaks, to be erected once more in the place of the simple gospel of a crucified Saviour?

My language is strong, my reverend brethren, but I think you will agree with me that it is not too strong for the occasion."

He then adverts to various positions in the Tracts for the Times, and then proceeds:—

"So that it appears that SCRIPTURE, AND UNWRITTEN AS WELL AS WRITTEN TRADITION, ARE, TAKEN TOGETHER, THE JOINT RULE OF FAITH.

I appeal to you, Reverend brethren, whether we have not here a totally FALSE PRINCIPLE asserted as to the rule of faith. I appeal to you, whether the very reading of this statement is not enough to condemn it. I appeal to you, whether the blessed and all-perfect book of God is not thus depressed into a kind of attendant and expositor of tradition. I appeal to you, whether this is not to magnify the comments of men above the inspired words of the Holy Ghost. I appeal to you, whether this is not to make tradition an integral part of the canon of faith, and so to undermine the whole fabric of the Reformation, or rather of "the glorious gospel of the blessed God," which that Reformation vindicated and affirmed.

And wherefore this deviation from our old Protestant doctrine and language; why this false principle; why this new school, as it were, of divinity? Ancient testimony in its proper place, who had undervalued? The dignity and grace of the sacraments, who had denied? The study of primitive antiquity, who had renounced? The witness of the early Fathers, who had disparaged? Wherefore weaken, then, by pushing beyond its due bearing, the argument which all writers of credit in our church had delighted to acknowledge?

The testimony of the apostolical and primitive ages, for example, to the genuineness, authenticity, and divine inspiration of the Canonical Books of the New Testament, as of the Jewish church to those of the Old, who had called in question? Or who had doubted the incalculable importance of the witness of the universal ancient church at the Council of Nice to the broad fact of the faith of the whole Christian world, (from the days of the Apostles to that hour, in the mysteries of the adorable trinity and of that incarnation, as there rehearsed and recognized? Or who had called in question the other matters of fact which are strengthened by Christian antiquity—as the Divine authority and perpetual obligation of the Lord's day—the institution and perpetuity of the two, and only two Christian sacraments—the right of infants of the faithful to the blessings of holy baptism—the Apostolical usage of Confirmation—the permanent separation of a body of men for sacred services—the duty of willing reverence from the people for them—the threefold rank of ministers in Christ's church—the use of liturgies—the observance of the festivals of our Lord's birth, resurrection, ascension, and gift of the Holy Ghost—with similar points; to which may be added, their important negative testimony to the non-existence of any one of the peculiar doctrines and claims of the modern court and Church of Rome. These and similar facts we rejoice to ac-

knowledge as fortified by pure and uncorrupted primitive tradition or testimony.

And we receive such tradition for this one reason—because it deserves the name of JUST AND PROPER EVIDENCE. It is authentic testimony. It is a part of the materials from which even the external evidences of Christianity itself are derived. It furnishes the most powerful historical arguments in support of our faith. It is amongst the proofs of our holy religion.

But evidence is one thing; the rule of belief another. Not for one moment do we, on any or all these grounds, confound the history and evidences of the divinely inspired rule of faith, with that rule itself. Not for one moment do we place tradition on the same level with the all-perfect Word of God. Not for one moment do we allow it any share in the standard of revealed truth. Scripture and tradition taken together are not—we venture to assert—the joint rule of faith; but 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith.' And tradition is so far from being of co-ordinate authority, that even the Ecclesiastical writers who approach nearest to them, and are read in our churches—which not one of the Fathers is—'For example of life, and instruction of manners,' are still, as being uninspired, not to be applied to establish any one doctrine of our religion.

Against this whole system, then, as proceeding upon a MOST FALSE AND DANGEROUS PRINCIPLE, and differing from the generally received Protestant doctrine, I beg, Reverend Brethren, most respectfully to caution you. I enter my solemn protest against the testimony of the Fathers to any number of facts, being constituted a 'joint rule of faith.' I protest against their witness to the meaning of certain capital series of texts on the fundamental truths of the Gospel being entitled to the reverence only due to the authoritative Revelation itself. I protest against the salutary use made of the testimony of primitive writers by our Church, as a safeguard against heresy and an expression of her view of the sense of the Holy Scriptures being placed on a level with the blessed Scriptures themselves—that is, I PROTEST AGAINST A MERELY RULE OF COMMUNION BEING MADE A RULE OF FAITH."

After ably illustrating these positions, the Bishop adds—And O that every Christian minister would seriously and incessantly attend to the exhortation!

"I need not say that the best preventive or remedy for all these evils is the old doctrine of our Lord and Saviour Christ Jesus fully and scripturally developed and accompanied with that affectionate pastoral care, and that mild discipline and order, which our Protestant Episcopal Church has provided. Teach, then, Brethren, more determinately than ever, the ruin and fallen state of man as the Holy Scriptures reveal it. Unfold the unspeakable malignity of sin as committed against God—the deep and in a proper sense, total corruption of our nature in all its powers—our inability of ourselves to do anything spiritually good—our moral responsibility—our guilt, demerit, ruin, condemnation, helplessness—the inconceivable value of the soul—the nearness of eternal judgment—the ever-lasting duration of the miseries of a lost state. And point out the remedy for all this, with the simplicity of the inspired Apostles, in 'Repentance towards God and faith towards our Lord Jesus Christ.'

Teach the atonement and satisfaction made to the divine justice and government by the incarnation and obedience unto death of the consubstantial and co-equal Son of God. Clearly explain that justification is the penitent sinner's being accounted and dealt with and treated 'as righteous in God's sight by faith only in the merits of our Lord and Saviour Jesus Christ, and not for his own works and deservings;' distinguish, as Hooker did, between justification and sanctification, and boldly preach, as he did, that God "hath made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him." Account this, as Luther, the *Articulus stantis aut cadentis ecclesie*. Read again, I entreat you, the incomparable treatise of that great Reformer on the epistle to the Galatians, which it seems will be once more requisite and appropriate in our Protestant Churches now, as it was three centuries since.

* From the Church of England Magazine.

Teach also the personality, divinity, and inward work of God the Holy Ghost, the Lord and Giver of life, in all Scriptural fidelity, as infusing the righteousness of sanctification; as renewing man after the Divine image; creating him in Christ Jesus unto good works; raising him from spiritual death; inscribing the law of God upon his heart; transforming him in the spirit of his mind; as commencing first, and then carrying on that new birth and life of holiness, which is the preparator and qualification for serving and loving God both on earth and in heaven—and in developing this, caution the fatal error of limiting, or appearing to limit, the determined commencement of all this mighty transformation to the charge of state and attendant grace—important and blessed as they are—received by the infants of the faithful in the Sacrament of Baptism.

Teach, again, the indispensable necessity of good works in all their ramifications, as 'the fruit of faith and following after justification;' 'so that by them a lively faith may as evidently be known as a tree is discerned by the fruit.' Enter into all the details of duty as opened by our Lord in his Sermon on the Mount and by the Apostles in the practical division of their epistles. Enforce the perpetual obligation of the Moral Law upon every human being. Explain the interior life of communion, with our heavenly Father reconciled to us in Jesus Christ; the duties of private and family prayer; of diligent study of Holy Scripture; of separation from the follies of the world, and of 'growth in grace and the knowledge of our Lord and Saviour Jesus Christ' to the last hour of life.

Instruct your flocks, for example, in all those texts of inspired Writ which describe or imply the entire fall and corruption of man; and also those which insist on his accountability, and his duty to use those means to which God attaches the promises of grace; and preach on both these series of passages in order to produce, and in a manner calculated to produce, and for no other object but to produce, contrition of heart for sin, both original and actual, and earnest prayers for aid of the Holy Ghost. Let these texts appear in your discourses, as they do in Scripture, not as abstract dogmas, but as humiliating arguments for self-knowledge, confession, penitence, faith, and heart-felt returns to God. No abuse can then arise.

Preach justification by faith only, but that not by a dead, notional belief—a mere presumption—the faith of devils—but by a living, heartfelt, holy principle of reliance on Christ, springing from an awakened and contrite spirit, and necessary to the consolation of the penitent's mind, when sinking under the consciousness of guilt and unworthiness. Let justification be employed in your discourses, as it is in the writings of St Paul, as the remedy against despair, and the motive of love to God, and of filial and unreserved obedience. Thus you shut out all perversions.

Preach the influences of the Holy Ghost; but operating in a manner not to supersede, but aid our endeavours; not to exclude, but magnify the inspired Word of God; not by sudden illapses or sensible movements, but in a way agreeable to our moral and accountable nature; not appearing in animal fervours and over-confident claims, but in the meek and solid fruits of 'all goodness, righteousness and truth.—This is wholesome doctrine.

Preach the merciful will and election of God in Christ Jesus: but not to lead men to rush into the secrets of the Almighty, but in order to gather grounds of gratitude in the results of the divine dispensations in providence and grace; whilst, the "doing, that will of God is to be followed, which we have expressly declared unto us in the word of God."

And in teaching all these truths, and guarding against the abuse of them, avail yourselves of all the testimony to the facts, and all the helps to the just interpretation of Holy Scripture which you can possibly reach—collect from fathers, historians, critics, commentators, divines, scholars, travellers, poets, biographers, natural philosophers of every age—the whole body of writers who furnish the materials of sound criticism—amongst whom you will pay, I am sure, an especial regard to the fathers of the primitive church. A learned as well as a pious and laborious

clergy has ever been the glory of our Anglican church.

But to not one of these writers, ancient or modern concede for an instant the least share in the rule of faith. Stand firm on the inspired Scripture only, as on an immovable rock. If you are once seduced to place one foot on the quagmire of tradition and the other on this eternal rock, the consequence is inevitable—your foundation is gone. A JOINT RULE OF FAITH IS NO RULE AT ALL. Give, then to the witnesses and writers of each age all reasonable weight and influence, but yield not to them any part of that paramount authority which appertains only to the revealed word of God. Use them as advisers, bow not to them as sovereigns. Honour them as attendants around the footstool, but allow them not to obscure the majesty or usurp the throne of inspired Scripture.

Let our one rule of faith, in short, be that implied in the language of St. Paul, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And let our one master argument against tradition, as sharing in the one rule of faith, be the thrilling caution of the last of the apostles: "For I testify unto every man that heareth the words of the prophecy of this book; if any man add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life."

And let us finally remember, that the great blasphemy of the pope, as the head of the Romish Church is his putting human traditions in the place of Almighty God speaking in Holy Scripture, "He, as God, sitteth in the temple of God, showing himself that he is God."—2 Thess. ii. 4.

SCOTTISH EPISCOPAL CHURCH.

We are happy in extracting the following from the Conservative Journal:—On Wednesday, 10th July, there was holden at Aberdeen, the triennial general meeting of the members of the "Scottish Episcopal Widows' Fund and Friendly Society." There was a very numerous attendance of Clergy from the different dioceses, and the funds of this valuable society, though its institution is comparatively recent, are in a flourishing state, and reflect the greatest credit on the able management of its president, the Right Rev. Dr. Skinner, Bishop of Aberdeen; the other office-bearers, and committee, who at considerable sacrifice of time and expense, give their talents, with praiseworthy zeal, gratuitously to this labour of love.—They deservedly received the thanks of the meeting and were all re-elected.—On the following day the "Aberdeen Diocesan Association of the Scottish Episcopal Church Society," met in St. Andrew's Chapel, and was attended by several lay representatives, and by all the Clergy from the other dioceses. The Rev. E. B. Ramsay, St. John's Chapel, Edinburgh, the general secretary, was present, and gave a very able and interesting expose of the state and prospects of the society, the funds of which, since its establishment in December last year, already exceed £4,000, a considerable portion of which consists of annual subscriptions. The secretary had recently returned from England, where he received a flattering and cordial reception from those prelates of the sister Church, on whom he had an opportunity of waiting, particularly from the Archbishop of Canterbury, who subscribed the handsome annual contribution of £20; and the Bishop of London who subscribed £10, as well as from other of the Bishops, Clergy, and laity, who rejoiced in having an opportunity (notwithstanding the numerous and pressing demands upon them in their own country) of testifying the interest they felt in the prosperity of this hitherto depressed portion of the Church of Christ. The Aberdeen Diocesan Association has been zealous and liberal in this good work, and, as appeared from the report which was read, has collected nearly £700 including annual subscriptions to a considerable amount. This society is calculated to do much, and it is to be hoped permanent good, and certainly embraces a large field of usefulness.

BIOGRAPHY.

THE REV. T. T. THOMASON, M. A.*

Mr. Thomason for some time after his arrival in India enjoyed good health; but the second hot season made a sensible impression on him. About this period, however, he was much refreshed by the visit of Henry Martyn. "This bright and lovely jewel," says he in a letter to Mr. Simeon, "first gratified our eyes on Saturday last: he is on his way to Arabia, in pursuit of health and knowledge. You know his genius, and what gigantic strides he takes in every thing: he has some great plan in his mind, of which I am not competent judge." Mr. Thomason was further encouraged by the success of the Bible Society; in finding old prejudices dying away, and many men of rank and influence avowing their anxiety to promote the circulation of God's holy word. The baptism of Abdool Messee, a name well known to those who are interested in missionary exertions, and the committal to the press of Martyn's Hindoostanee New Testament, were also causes of heartfelt gratitude. In addition to these, Mr. Thomason had clear testimony that his labours were not in vain.

The years 1812, 1813, were marked by sorrowful dispensations. A tremendous fire at Serampore destroyed the printing office, in which so much was stored in readiness for the circulation of the Scriptures: and how much Mr. Thomason must have felt at this, it is needless to say. The removal to his rest of Mr. Brown added not a little to these calamities; and the removal of Henry Martyn, at Tocot, Oct. 16, 1812 was, if possible, more severe. His admiration of Martyn's character, as may be supposed, was exalted in the highest degree.

It is painful to think that, even at this period, there was in certain quarters, violent opposition to native conversion. American missionaries had arrived in India, but were ordered to leave the country, notwithstanding the strongest appeals in their favour.

The renewal of the East India Company's charter was productive of great benefit to the cause of religion. The Earl of Moira arrived as governor-general, and treated Mr. Thomason with marked respect; sometimes attending his church; commissioning him to draw up a plan for the general education of the Indian population; appointing him minister to perform stated services at Barrackpore; and granting him, what was regarded by Mr. Thomason as a great boon, a permanent assistant; and, lastly selected, him as chaplain to accompany him on a journey through the provinces in 1814.

The governor-general's expedition was conducted with great magnificence. It consisted of five hundred boats. There was every arrangement calculated to add to the splendour of the retinue; and Mr. Thomason could not but feel anxious that he might, in the responsible situation which he filled, be an instrument of good. It was with no little regret, however, that he found that Lord Moria had changed his views respecting the subject of education, influence: by persons adverse to the conversion of the heathen. He attempted in vain to counteract this influence. "I endeavoured," says he, "in the most solemn manner, to rouse the governor to a sense of the importance of the crisis, and of the high duties to which he was called. 'I look around, and see a vast ocean,' in the truest and most affecting sense of Homer's epithet, 'barren of all good.'

It is of course, out of the question to enter into a detail of Mr. Thomason's proceeding during his connexion with this journey; but there is one point which it were wrong not to touch upon, and which, while it marks the Christian boldness of his character, may prove a valuable lesson to weaker brethren.

"It was not long," says his biographer, "after entering upon the second part of this expedition (the land-journey), that Mr. Thomason's zeal, fidelity, and boldness, as well as his wisdom and discretion, were signally put to the proof. He soon discovered, to his sorrow, that the governor-general, when travelling, paid no regard to the Christian Sabbath. As his chaplain, therefore, he deemed it incumbent on him to notice this violation of the day of rest. Perceiving, however, when he had hoped his suggestion had been

* Late Chaplain to the Hon. East India Company.

attended to, and his object attained, that arrangements were making on the Saturday for moving the next day, his conscience told him that he should be wanting in allegiance to the Lord of the Sabbath, if, yielding to natural inclinations, he offered no remonstrance. Painful, therefore, as the measure was, he hesitated not to adopt it. The reply was, his dismissal from the camp. The rigour of this stern and haughty step was, indeed, tempered by an intimation from the secretary, that an apology would be accepted. To apologise when in error was as congenial to Mr. Thomason's conciliating disposition, as it was to his religious principles; but in this case apology was out of the question. Yet, as explanation was both admissible and becoming, he instantly wrote to the governor-general, expressing his surprise at this order, but his readiness at the same time to comply with it; adding that he felt as strongly as ever the importance of the subject, and thought it the duty of a minister of religion to explain his views when the honour of God and interests of religion were concerned; but that he lamented that any thing should have appeared in the expression of his sentiments that was thought disrespectful. Thus did he unite deference for the authority of the governor, and courtesy toward his man, with deference to the paramount authority of God, and uncompromising integrity. The governor-general was satisfied; and for a time respect was paid to the Sabbath-day."

During his absence from Calcutta, Bishop Middleton arrived; and on Mr. Thomason's return to his flock in May 1815, he was received with much cordiality. He was not a little disappointed to find that the bishop refused to open and consecrate the mission church; but a heavier disappointment awaited him in the apostacy of Satat, who had accompanied the expedition as a translator, and who now made a violent attack upon the Christian faith.

In 1817, the Church Missionary Society gained a firm footing in Calcutta, and Mr. Thomason became its secretary. It did not, however, meet with the bishop's patronage. It was a matter for deep gratitude, that public testimony was borne to the duty of seeking the conversion of the heathen; and the difference of feeling on the subject was strikingly set forth. "We have begun," says Mr. Thomason,—"our missionary operations in print: for the first time, two of our highest civilians shew their faces to the Indian public in connexion with a professedly missionary institution. We have established a monthly missionary prayer-meeting at my church; missionary communications are read, and prayer is offered up for missionary prosperity. Ten years ago such an event would have thrown the settlement into an uproar." The institution of Bishop's College was a fresh source of gratification. The death of Bishop Heber, Mr. Thomason was advanced to the cathedral. It may be well to quote the bishop's remarks on this circumstance, in a letter to Mr. Thornton: "Mr. Thomason is a most useful and necessary accession to the cathedral. I do not see any symptoms of the dispersion of his flock, though many doubtless follow him to the cathedral. The congregation of the old church, which was first formed by Mr. Brown, is still spoken of by many persons in Calcutta as made up of the evangelical party. A few years ago there was an avowed and impenetrable boundary line between them and the frequenters of the cathedral. The preacher of the old church, which was hardly acknowledged as a member of the same community; his brother-chaplains, and those who attended his ministry, would as soon have gone to mass as to St. John's. The amiable temper and moderation of Thomason—the excellent terms on which he latterly was with Bishop Middleton—the similarity of his opinions with those of the late senior chaplains,—have, for some time back, brought the parties nearer to each other. To the affairs of the Church Missionary Society I have paid considerable attention, and have great reason to be satisfied with the manner in which they are conducted, as well as personally with the committee and all the missionaries whom I have seen." Bishop Heber's opinion of Mr. Thomason's merits was thus further expressed: "He talked this evening much about Thomason, (says Archdeacon Robiuson,) for whom he has a high respect and

regard: he frequently mentions the difficulty, the impossibility of supplying his place in Calcutta in the pulpit, in the schools, in the study, and (which he thinks, in the present fermenting state of public feeling in the Church, more important than any) in that 'general pervading influence of his just and steady judgment' to the members who are personally attached to him."

This change of clerical situation brought Mr. Thomason forward, if possible, in a more conspicuous point of view, and testified the judiciousness of the bishop's appointment. In 1825, on account of Mrs. Thomason's health, it was resolved that they should visit England; and they embarked early in the following year, accompanied by many prayers for the prosperity of their voyage, and carrying with them the hearty good wishes of men of all parties. It pleased God that Mrs. Thomason should not reach England: she died on the morning of March 25, relying on the sure mercies of God in Christ Jesus: and on the evening of the same day her remains were consigned to the deep.

Mr. Thomason was soon engaged in ministerial labour at Cheltenham: he was appointed to preach the annual sermon before the Church Missionary Society at St. Bride's, London, but was prevented by indisposition, the Rev. Henry Budd supplying his place. His mind was still bent on returning to India; and having married Miss Dickenson, of Liverpool, he embarked, fully resolved to enter anew, with unabated vigour, on his important duties; but disease, water in the chest, was making rapid advances on his frame. On arrival at Calcutta, he was very ill, and a voyage to the Mauritius was recommended. This voyage was apparently beneficial; but twelve days after his arrival in the Isle of France his earthly tabernacle was dissolved, and his spirit numbered amongst the just made perfect.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, OCTOBER 17, 1839.

JOHN THOROGOOD AND THE CHURCH-RATES.—The case of this "Church-rate martyr," being set forth in the *Christian Messenger* in a one-sided shape, and that side of course which might appear injurious to the Church, we think it fair to give somewhat by way of antidote. Every unprejudiced reader will be able to judge by the following official answer of the Governor of Chelmsford jail, whether the prisoner's complaints of ill usage are just. As to the justice of his imprisonment, we fully agree with the following remarks of the *Conservative Journal*:—

"Church-rates have nothing at all to do with the religious principles of the persons paying them; because, as every body knows, they are not a tax upon persons but upon property. And if a man hires or purchases property subject to the conditions of paying Church-rates, or any other monies, he is a dishonest man if he refuses to fulfil those conditions, and deserves to be punished for his dishonesty.—That is the sum and substance of the whole matter. And as firm and consistent upholders of the constitutional laws of the realm, and of their just and impartial administration, we consider it just as right for John Thorogood to lie in Chelmsford gaol, and for Apsley Pellatt to be made pay twenty or thirty pounds costs in a Church-rate suit, as for any other criminals to suffer the penalties of the laws they violate."

Thomas Clarkson Neale, the governor of Chelmsford gaol, answers,

John Thorogood complains that he is treated as a felon.

Answer.—He is not treated as a felon. He is not confined in the same prison as the felons. He is in the gaol at Chelmsford; the felons are in the gaol at Springfield, three-quarters of a mile from Chelmsford.

He is not confined in a cell, as a felon is, eight feet long, six feet wide, and nine feet high, with a window three feet high, and two feet six inches wide; five feet five inches from the bottom of the window to the floor, which opens three and a quarter inches

at the top, and is fastened at the bottom by hinges. The cells doors are six feet high and two feet wide, one an iron door of lattice or open work, the other a plain wooden door. In such a cell a felon is locked up to his meals, which are the gaol allowance only; and both doors are locked, both at meal times and during the night, and the felon is not allowed to choose his cell.

John Thorogood has a room sixteen feet long, fifteen feet wide, nine feet high, with two sash windows, each six feet high and three feet three inches wide, which open half way both at top and bottom; another window of the same dimensions on the landing at the stair head, outside of his room door. There are two rooms, one over the other; he occupies the upper one. The room doors are never locked; but a door leading from the foot of the stairs into the yard is locked at night to prevent him coming out.

There are nine rooms on the common debtor's side of the prison, he was at liberty to choose which of the rooms he pleased; and if he now prefers another room in the prison to that which he occupies, he can remove whenever he pleases. A Doctor of Divinity, who was also a magistrate, slept in the same room seven years, and was subject to the same rules.—Other magistrates, clergymen, attorneys, medical men, officers both in the army and navy, and men of all grades, have submitted to the same rules, and several of them occupied the same room. He is allowed to work, and does work at his trade of a shoemaker; he is allowed to amuse himself, and actually has several birds, which he keeps in his room; he plays at trap-ball, and is under no unnecessary restraint.

He was committed to prison on the 16th January, 1839. He is not confined eighteen hours out of twenty-four, and is not in solitary confinement, except so far as it is voluntary on his part, and in the same that a lodger in a house, sleeping in a single bed, may be said to be in solitary confinement.

The rules direct that all prisoners shall sleep separately, or that not less than three be confined together. There are thirteen rooms, and he is at liberty to sleep in either of them, subject to the rules. He chooses to be alone. He is locked up when the debtors are, at nine o'clock at night, and is unlocked at six o'clock in the morning, which is altogether nine hours, and not eighteen hours, as stated by him.

He says that he is only allowed to see his friends at the hours permitted to felons. The day, consisting of twenty-four hours, is the same to debtors and felons, and to John Thorogood; and if his friends visit him at all, it must be at the hours permitted to felons. Rule xiv., p. 22, "That the friends of the debtors shall be allowed to visit them in the gaol between the hours of ten in the morning and four in the afternoon."

John Thorogood's friends may visit him as often and in as great number as they please, without any order from a magistrate, and may all of them stay with him from ten o'clock to four; whereas the felons' friends cannot see them after conviction (and they are not felons before conviction), until they have been confined six months, according to Rule xx., p. 8, "That the friends of convicted prisoners may be admitted only under the written authority of a visiting justice of the peace, and not until the prisoner has been confined after his conviction six calendar months; and, in respect to the same person, admitted not oftener than once in three months, nor for a longer continuance than one hour, unless under special circumstances, to be allowed by a visiting justice."

A list of persons who have visited John Thorogood has been kept; in consequence of his complaint under this head, and will fully show that his friends have unlimited access, subject to the prison rules.

He says that he applied to see his wife, and was peremptorily refused. His wife visits him every day, except Sunday, and he was referred to Rule xxiv., p. 9, "That no person shall be permitted to visit any prisoner on a Sunday, unless with the leave in writing of a visiting justice;" and to Rule xiii., p. 22, "That no preference or indulgence of any kind shall be shown or granted to any prisoner in the debtors' ward, without an order in writing from one of the visiting justices."

He has obtained four orders by which his wife has been admitted on many Sundays, and she stayed with him all day.

He is allowed to have provisions sent in by his friends; and the visiting magistrates, on his application, ordered that he might have his supper sent in after the usual hours.

He is allowed to have books of his own choice, and newspapers, and has always a large supply. Felons are only allowed to have such books as are published by the Society for Promoting Christian Knowledge, and approved by the chaplain of the gaol.

July 15, 1839. THOMAS C. NEALE.

R. C. HASELFOOT,
W. W. LUARD,
J. R. SPENCER PHILIPS, } Visiting Magistrates.

A SERMON

Preached before the Church Society of New Brunswick, by the Rev. George S. Jarvis, B.D. Rector of Shediac; Feb. 7, 1839—from Acts, 20 ch. 26 & 27 vs.

Perhaps an apology may be necessary for not having soon acknowledged the receipt of this sermon. It has been overlooked amongst the multifarious contents of our editorial drawer. Extracts follow—

How solemn are the words of the text! And how truly happy is that man of God, who can with a clear conscience affirm, that he has not shrunk from the task of declaring to a guilty and rebellious world, the whole counsel of God! None but those who have made the trial, can be aware of the difficulties which beset the path of Ministerial duty. We have men of opposite tempers and views to deal with; we may denounce one sin with impunity, whilst we are expected to seal our lips, upon the evil tendency of another. We are not at one time expected to speak unto our people smooth things, to prophesy deceits, and at another, to rebuke where the urgency of the case does not so imperatively require it. Our own tenderness of feeling, sometimes also, tempts us to spare those whom we perceive to be in error, in the hope that they may soon become sensible themselves of their deficiencies, and induced to amend. We may, in like manner, perceive many good qualities possessed and cultivated by our flocks, and on that account, be induced to think more favourably of their peculiar sins, than they deserve. But the faithful Minister of God conceives himself bound, both by the Word of Revelation, and his Ordination vows, to overcome his feelings and his fears. He is impressed with the solemn conviction, that his duty must be discharged at whatever sacrifice. Whether men will hear, or whether they will forbear,—whether he must endure the secret misrepresentations of malice, or the avowed hostility of the profane,—through good report, and evil report,—through persecution, and in defiance of every danger,—he must declare “all the counsel of God.” He must, without compromise, proclaim the way of salvation; denounce iniquity in all its forms and varieties, and recommend the practice of all that is true, that is honest, that is pure, and productive of godliness. If he shrinks from this task he feels that he has deserted his post, that he cannot be “pure from the blood of all men;” but that their sins must rest upon his head, and at the great day of account, come up in remembrance against him.

Such a responsibility being attached to the discharge of the Ministerial office, it becomes a matter of great anxiety, that its duties should be executed with fidelity. Impressed with the magnitude of the work before us, and conscious of our weakness, and of our unworthiness to receive so high and holy a calling, we should be unceasing in our prayers for Divine assistance; we should diligently peruse the Sacred volume to acquire the full knowledge of our duty; we should reflect upon our ordination vows; and with every fresh acquisition of knowledge, endeavour to reduce it to practice. And more than this, we would call upon you, my Brethren of the laity, to assist us also with your prayers, and cordial co-operation. And in so doing, I need not assure you, that you would follow the bright example of the primitive saints, whose prayers were so frequently desired by the Apostles, and most eminent planters of the Christian faith; and whose support and lively sympathy tended, so much to cheer and encourage them in their time of trial.

In that admirable prayer of our Blessed Saviour himself, offered up for his Apostles and his Church, immediately previous to his being betrayed, and with

the immediate prospect of his death before him, the unity of his Church formed the leading feature.—In like manner, our Apostle, in the last address he ever expected to make to his beloved charge, in Asia, makes this a prominent subject of his discourse.—But, how changed are the times! What occupied the thoughts of a dying Saviour; what excited the greatest anxiety on the part of an Apostle, addressing his hearers for the last time, is now esteemed, one of the non-essentials of Christianity. Those men of God who dare to lift up their voice of warning, when the unity of the Church is assailed, are overwhelmed with reproaches; the basest motives are ascribed to them; they are compared to those Jews, who placed the whole substance of religion, in the observance of externals; they are accused as being destitute of personal piety, and as strangers to the sanctifying influences of the Spirit of God. Such is the melancholy state of things, to which the falsely called liberality of the day, has brought us. The Minister of Christ is now expected to confine his exhortations to those subjects, upon which the great body of the Dissenting community is agreed. These alone are said to be essential. But, alas, how subject to change is such a standard as this. What is admitted, beyond the pale of the Apostolic Church, in one generation, is denied in the next. The sect of to-day, is at variance with that of yesterday, and that of to-morrow will be equally opposed to both. Amidst these ever changing scenes, we surely need some better principle to guide us. And what better, I would ask can be found, than the Word of God, and the example of Christ and his holy Apostles. If the unity of the Visible Church forms an important portion of the Divine counsel, if the inspired servants of God denounced the sin of outward separation from that Church, in the severest terms; surely the Ministers of that Church cannot, they dare not, now be silent on this point. We must take up our cross in this respect, despising the shame.

Our means of extending the knowledge of these truths, situated as we are in this portion of the Lord's vineyard, are very imperfect. Our Parishes are of great extent, and many districts of the country are left totally destitute of Episcopal Ministrations. Sensible, therefore, of these deficiencies, we would look to you my Brethren of the laity, for such assistance as you have it in your power to afford. We would entreat you to offer up your prayers, for the blessing of Heaven upon our Ministry; we would persuade you to enrol yourselves as Members of Society, by which you could materially assist us, in the prosecution of our labour of love. I would not, indeed, be understood to intimate, that such is the sole object to be aimed at, in the organization of this Society. God forbid, that our thoughts and labours should be directed to this one point, only. As in the natural body, destitute of a living soul, so would be the outward form of the Visible Church, when divested of those life giving principles of faith, and holiness, which should always animate the disciples of the Blessed Jesus. I would therefore, urge the extension of the pale of the Apostolic Church, only so far as I conceive it to be the best, because the Divinely appointed channel, of conveying the sanctifying influences of the Spirit of God. I would entreat you to give of your substance, as God has blessed you, to the funds of your Society, in order to promote the interests of pure and undefiled religion, and to advance the knowledge of the truth, as it is in Jesus. I would urge you to contribute, in order that the Word of God, and such books as are explanatory of the same, may be disseminated throughout the length and breadth of our land; that our children may be instructed in the faith which leads to Heaven; that the poor may be enabled to participate in the Public Worship, by enlarging, or else, by erecting additional structures, dedicated to Almighty God; and most of all I would urge you in order that the number of the clergy may be increased, not merely to extend thereby the pale of the Church, but also to spread abroad the tidings of salvation; to bring the Message of the Gospel of Peace, to the most retired and obscure portions of our country. For, otherwise, how shall men “call on him, in whom they have not believed?—how shall they believe in him of whom they have not heard?—how shall they hear without a preacher? and how shall they preach, except they be sent?” I trust that

I need not dwell any longer upon these topics; I would hope that you are fully sensible of their importance; and that you are ready to offer us your prayers, your counsel, and your best exertions, for the attainment of such high and holy ends. God grant it my Brethren, and to His blessing I would now commend your labours; and to Him, the Father, the Son, and the Holy Ghost, be ascribed all honour and glory in His Church, now and for ever.—Amen.

LAUNCH.—A new brig called the *Frederica*, of 214 tons burthen, built by Mr. George Walker, for Messrs. John Zwicker & Co. of this town, was launched in good style on the 9th inst. She is pronounced by good judges a superior vessel, reflecting much credit on the active and industrious builder.

WANTED

TO act as Lay-Reader and School-master in a settlement in the Eastern part of the province, a person capable of teaching the common branches of Education, and who can be recommended as being of pious habits, and attached to the doctrines and discipline of the Protestant Episcopal Church. The engagement will be by the year. Salary £50, including the allowance, which will be punctually paid.

Application to be made to the Rev. J. C. COCHRAN at Lunenburg, or to Rev. F. UNIACKE, Halifax, on or before the 12th November. Good board and lodging may be procured on very reasonable terms.

From the Conservative Journal.

Chartists at Bradford Church.—On Sunday evening after visiting in the morning the parish church of Bradford, a large concourse of the “working-men” attended St. James's Church, having previously sent a deputation to the Rev. Mr. Bull, as had been done in other instances, requesting accommodation, and that a certain text (Amos viii., 4 to 8) might be the subject of the discourse. An hour before the time of service a large number of men presented themselves at the church-gate, whose numbers swelled rapidly every minute, and who appeared to come principally from Horton and Wibsey. In seven minutes from the opening of the gates, the building was completely filled, there being nothing visible but a dense mass of human beings. The most perfect order and stillness was observed during the whole service. Many had Prayer-books, and made their responses devotionally. The discourse, which was written, occupied nearly two hours in delivery, and was throughout listened to with perfect attention. The preacher impartially set forth the respective sins of the two great classes, sparing neither rich nor poor, but dwelling with the greatest plainness and emphasis upon those vicious habits by which the working men, in too many cases, oppress themselves and each other. He concluded by exhorting them to know their enemies: such were all who encouraged them to despise religion—and then he introduced a brief but forcible appeal for the Divine authority of the Bible. He also showed that all who flattered the working men were their enemies; of that number he had never been found, nor ever would be. Neither the numbers of the working class, nor the wealth of the few, should ever intimidate him from plainly declaring the sins and the duties of both classes. Mr. Bull also impressively insisted that all who counselled violence were their worst enemies, who would bring them into trouble and leave them there. He then appealed to them in a solemn and earnest manner on the worth of the soul, and on the doctrine of its redemption and salvation, and exhorted them in future to lay aside their newspapers on Sundays, and to attend their respective churches regularly, not for the purpose of showing their numbers, but for the better intent of owning and adoring their God. The closing Psalm (Dr. Watt's version of the 15th) was sung in a most delightful manner by the whole assembly, every chord in music being supplied in the most harmonious style; and the vast congregation dispersed with such order and propriety, and evident thoughtfulness, as gave equal surprise and satisfaction. It will be well if the Chartists act upon the advice they appeared to receive.—*Leeds Intelligencer.*

POETRY.

A PRAYER.

Lord of the glorious realms above,
Lord of the earth and sea,
Fountain of everlasting love,
Deign to look down on me.

Humbly before thee now I kneel,
Be this sweet mercy's day;
Help me my numerous sins to feel;
Teach me, O Lord, to pray.

Full many an hour—nay, many a day—
Since first I saw the light,
Have pass'd without true love or fear
Of thee, who gav'st me night.

Pardon I ask for time mispent,
Pardon do not refuse;
Into my heart let grace be sent,
And grace that grace to use.

Jesus, henceforth vouchsafe to keep,
Watch over, succour, aid,
One of thy weak and wand'ring sheep,
Who oft from thee has stray'd.

In thine own blood wash out my sin,
With peace my conscience bless;
Give me that robe so pure and clean—
Thy spotless righteousness.

Help me to live to thee alone,
Though here I linger long;
All other lords may I disown,
And Jesus be my song.

And when the hour of death shall come,
O then, dear Lord, be nigh,
Bear me to thine eternal home,
Thy mansion in the sky.

REV. J. HARVEY.

RELIGIOUS MISCELLANY.

HAPPY ENGLAND.*

In the country to which I belong, the cause of the Jews has excited little or no interest. There are very few Jews in the United States. I heard there of some of the doings of this Society; and I could not but feel that no Society was more deserving the efforts and sympathies of all denominations of Christians. On my arrival in London, my first step was to present myself at the Jewish chapel, where I found myself, for the first time in my life, in a congregation of converted Israelites and believing Gentiles. At the Hebrew service I saw an Israelitish minister taking on his lips the name of Jesus of Nazareth; reminding me, not inappropriately, of the day in which Israel went forth to preach glad tidings. I should in vain attempt to describe to you my impression of the solemn service of that day. The whole service in the afternoon was performed in Hebrew; and, with my imperfect knowledge of that language, I did what I could to unite in prayer and praise with the blessed Jews. In the evening of the same day there was a Jew baptized; and I stood within a few feet of a converted sinner, over whom the angels of God were rejoicing.

My mind was naturally led to the contemplation of other countries, as contrasted with this, but I could not help thinking, looking to England's present condition and future history, that she had indeed a glorious destiny, and a high reward assigned to her—There are in England—as there must be in every state composed of such vast and complicated interests, and of so many mixed and various elements—many difficulties, many distractions, and many causes for dissensions, which retard her Christian progress; yet in the midst of all, I could not help saying, happy

*From an Address of the Rt. Rev. Dr. Hopkins, Bishop of Vermont, before the Episcopal Jews' Society of England.

England, happy England!—the first country which, having joined in the glorious bonds of the Reformation, did not stop till she had made the throne stand on the basis of the cross—until she had stamped the Bible on the richest diadem of the crown! Happy England, which has found out how to unite the majesty of the sceptre with the liberty of the people! Happy England, first in the rank to abolish the trade in blood—to break the fetters of the captive—to let the oppressed go free! Happy England, which first found out the spirit of genuine toleration! Happy England, which first held out the right hand of fellowship to the misguided Jew, and first strove to give back the oracles of God to his ancient people! And most heartily did I then unite, most heartily do I now in those words, with regard to the glory, liberty, and constitution of this country, happy, happy England, "Esto perpetua!"—*Missionary Register.*

AMERICAN ITEMS.

BISHOP MOORE.

It is a source of great satisfaction to the friends of this aged and venerable prelate—says the New York Express—that they have again the satisfaction of seeing him among them. On Sunday he preached from the desk of his son, in St. Philip's Church.—It was a pleasing sight to see the aged man, his head silvered over, dispensing the word of God to a people over many of whom he was a settled pastor more than half a century ago. No person has a more apostolic and sainted appearance than the Bishop, as he spreads his trembling hands over the desk. Although of great age, he appears to enjoy excellent health. He preaches with as much, or more vigor and animation, than at any period of his life.—*Ban. of the Cross.*

Missionary Contributions.—The S. S. Journal estimates the amount raised for Missionary contributions in the United States at \$729,871:—

	FOREIGN.	DOMESTIC.
Amer. Board of Commis'rs,	\$241,688	\$82,564
Baptist, - - - - -	110,190	18,720
Methodists, - - - - -	90,348	45,174
Presbyterian, - - - - -	62,979	41,759
Episcopal, - - - - -	29,153	38,444
Moravian, - - - - -	10,000	
Minor Denominations, -	10,000	10,000
	\$556,210	\$236,661

By the act of the revocation of the Edict of Nantz, the Protestants at Tours, were not only debarred their worship but exiled. The days of persecution for religion however are at an end, and it appears a Royal Ordinance just published, authorises the establishment of a French Protestant Church at Tours, which will enjoy all the privileges and advantages assured by the charter to such modes of worship as are recognized by the State.—*Ibid.*

Castle Street Chapel in Reading, which has been forty years in the Connex of Huntingdon's Connexion, has been consecrated for the service of the church of England by the Bishop of Salisbury.—*Ibid.*

It was stated by a speaker at a recent meeting of the Church Missionary Society, that a Methodist Missionary had translated the Prayer Book (some portions of it we presume) into three dialects of the Cingalese.—*Ibid.*

The very Rev. Dr. Wood, a distinguished member of the University of Cambridge, who died early in May last, contributed during his life, about \$66,000 towards building the College, besides founding nine scholarships of about \$180 each per annum. He has left to his college by his will more than \$180,000 besides his excellent library of 4000 volumes.—*Ibid.*

At a late meeting of the Church Missionary Society, it was stated that the negroes of Western Africa had contributed altogether, to the funds of that Institution, the sum of £1000.—*Ibid.*

South Australia—In his address to the natives who had assembled with the colonists to greet him on his arrival in Australia, Governor Goaler spoke of their duty to a higher authority than his own, and exhorted them to reverence their MAKER and GOD; whereupon the interpreter turned to him, and regretted that he knew of no terms in the language of the natives that would convey to them the import of those words.—*Ibid.*

A wicked man is a candidate for nothing but hell! However he may live, if his conscience were awake, he would turn pale at this question "What shall I do in the end thereof?"—*Cecil.*

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