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THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. Eph. 2 c. 20 v.

VOLUME II.

LUNENBURG, N. S. THURSDAY, JUNE 1, 1837.

NUMBER 14.

PROVINCIAL PARLIAMENT OF NOVA-SCOTIA.

Friday, April 14, 1837.

SCHOOL LANDS.

This morning the Bill relating to School Lands, was taken up in a Committee of the whole House.

Mr. Uniacke rose to give his opposition to the bill. He was averse to the principle it involved of legislating about private rights, and taking away the property of individuals, by the interposition of arbitrary enactments. In coming forward at the present moment to advocate the claims of the church to the lands mentioned in the bill, he laboured under great disadvantages. The other occupations of the Session had engrossed the whole of his attention, and prevented him from making those researches which were necessary, in order to develop properly the nature and origin of the claims which the church instituted to the lands mentioned in the bill. One or two documents, however, connected with the subject, he held in his hand, and would submit to the consideration of the House, with some short explanations, which he hoped would be sufficient to convince the House of the injustice of the bill. By an act passed in 1766, the 6 Geo. 3, c 7, the lands appropriated for the purposes of schools were vested in trustees, and the preamble of the third section of that act recited that they had been previously granted by His Majesty. This circumstance had led him to investigate the causes by which his Majesty had been induced to make these grants, and, in looking over the records for this purpose, he found an answer to an application that had been made to his Majesty for such grants at a period prior to the existence of a House of Assembly in Nova Scotia. The document he referred to was a letter from the Secretary of the Lords Commissioners of Trade and Plantations, addressed to the Secretary of the Society for the Propagation of the Gospel in foreign parts, of which he held in his hand a copy, and which ran to the following effect:

Whitchall, April 6, 1749.

SIR—His Majesty, having given directions that a number of persons should be sent to the Province of Nova Scotia, in North America, I am directed by my Lords Commissioners of Trade and Plantations, to desire that you will acquaint the Society for the Propagation of the Gospel in foreign parts, that it is proposed to settle the said persons in six Townships, and that a particular spot will be set apart in each of them for building a Church, and 400 acres of land adjacent thereto granted in perpetuity, free from payment of any Quit Rent, to a minister and his successors, and 200 in like manner to a school master. Their Lordships therefore recommend to the Society to name a minister and schoolmaster for each of the said Townships, hoping they will give such encouragement to them, as the Society shall think proper, until their lands can be so far cultivated as to afford a sufficient support.

(Signed)

JOHN POWNALL,

Solicitor and Clerk of the Reports.

Addressed to the Secretary of the Society for the propagation of the Gospel in Foreign Parts.

In 1749, the ministers had first come to this Province, and with them came their right to the lands. This was well known to the clergymen, and acted upon by the government; and, immediately upon their arrival, a great number of these grants passed the Provincial Seal. Most of the important grants were made prior to the Statute. He held in his hand another document which he would read to the Committee, in proof of the union for which he contended between these lands and the Church of England. He read the document, which was a resolution of the same Society, and ran as follows:

*St. Martin's Library,
Westminster, 19th July, 1822.*

The incorporated Society for the propagation of the Gospel in Foreign Parts, is desirous of drawing the attention of Earl Bathurst to a subject of considerable importance to the welfare of the Established Church in the Provinces of Nova Scotia and New Brunswick.

It appears, from a correspondence between the Lords Commissioners of Trade and Plantations, and the Society, in the year 1749, that an engagement had been made on the part of His Majesty's Government, to appropriate 100 acres of Land as a Glebe for several Parishes then intended to be located, and 200 acres toward the maintenance of a School in each of those Parishes.

Since that period the precedent thus established has formed the principle upon which the local Governments have generally acted, but the Society have learned that in many instances, both in the Province of Nova Scotia, as well as of New Brunswick, such an appropriation has been omitted.

Under such circumstances the Society venture to request that Earl Bathurst would be pleased to give instructions to the local governments to locate the glebe and school lands in all such places where they may not have been granted already, and in the case of schools land that they may be specially reserved for institutions in connection with the established church of the Provinces; it has been found that the demand of the customary fees has proved the impediment which has thus tended to the injury of the church.

The Society, therefore, with much submission, would venture to suggest to Earl Bathurst the expediency of appropriating the lands free of all expense—a measure which might, in the course of a few years render the churches independent of the Parliamentary aid they have hitherto received from the Parent Country."

This Resolution was founded upon the correspondence of 1749, and Lord Bathurst in consequence sent the following dispatch to Sir James Kempt:

Colonial Office, Downing Street,

August 31, 1822.

SIR,—I transmit to you herewith the copy of a paper upon the subject of the Appropriations of Land as Glebe, and for the maintenance of Schools in the respective Parishes of Nova Scotia and New Brunswick. It has been put into my hands by His Grace the Archbishop of Canterbury, on the part of the Society for the propagation of christian knowledge, and as I am anxious to give effect to the wishes therein expressed, I beg particularly to recommend the points adverted to, to your early attention, and, in case any specific authority or instructions upon the subject should be deemed necessary, I am to desire you will forthwith report to me thereupon.

I am, &c.

Signed BATHURST.

Lieut. General Sir James Kempt, G. C. B.

&c. &c. &c.

In the Province of Nova Scotia, which was different from New Brunswick in that respect, very few grants had passed since 1822. If the transcripts were examined, it would appear that there had been but one grant since and that had been to the trustees of the Sydney Academy; therefore, in Nova Scotia, this correspondence of 1749 had been acted upon by the local government; and, after the passing of the Statute proclaiming the Church of England the established church in this colony, those ministers who were sent out by that class of christians, took possession of the church and glebe lands. He had shewn that the reservations were made through the instrumentality of the church, and for the benefit of the church, and if the House would exercise the power

of divesting that body of their rights, they might with equal justice pursue the same course with the lands of other denominations of christians, and sweep under the controul of the Presbyterians in Cape Breton, a large tract of land which had been granted them for the express purpose of supporting their schools. But such a principle was injurious and unjust, and he could scarcely think that the House could take a step which would strike at the root of all security in the public faith. If indeed the possession of these lands gave an ascendancy to the church in that particular, let other sects apply for grants, and every churchman would co-operate in a measure which, without injustice to any, would put all upon an equal footing.—As respects the main question, he regretted that the occupation of his time otherwise had prevented him from bringing documents, which to his knowledge existed. They had first been brought to his notice in the course of a dispute about the Newport School Lands, in which he had been professionally engaged. These lands had fallen into the possession of a layman, and had been appropriated to purposes distinct from those for which they were originally reserved. He had found it necessary to look into the records on that occasion, and to investigate the original allotment, he had made transcripts of most of the documents, which made the union between the Church of England and the School Lands most apparent to his mind. He wished the measure to lay over till another session, when he trusted sufficient grounds could be exhibited to the House, to show, beyond a shadow of doubt, that the Church were the rightful trustees of these lands. If the measure should be hurried on as it was now, and members should rashly legislate on the subject without sufficient information, they would not be likely to carry their measures into full effect.—*Novascotian.*

From the Episcopal Recorder.

Extract from a letter from the Right Rev. P. Chase, Bishop of Illinois, dated Feb. 21, 1837.

"I see with much pain the gathering of a cloud which threatens to overspread the smiling noon-day sun of peace in our loved Zion. May the good God avert the storm, and cause his face once more to shine upon us, for Jesus Christ's sake. Our winter has been cold and comfortless; but the vernal sun is returning, and the time of the singing birds is coming on. Oh that our cold hearts could be warmed with heavenly grace, and our mouths filled with praise for spiritual as well as temporal mercies!

"As soon as the frozen fetters are loosed from the river Illinois, I shall set off on a tour of duty to the southern part of the diocese. Alton and vicinity, will receive my first spring visit, taking in my way Rushville, and the duties that await me there in the consecration of a church. I shall then return so as to have time, before the meeting of the convention in Springfield, to go to Chicago and consecrate the church lately built in that flourishing city. After the convention, it is my intention, by God's help, to proceed across the country to Galena, and thence down the Mississippi to Quincy.

"If you ask why I have not before this attended to these duties, I would reply, my shelterless condition and the sickness of all my family prevented. The house I live in was standing in the trees of the forest a few months since; and even now it does not serve but very illly to shelter us from the storm and severe cold. But we are thankful and by no means desponding in our hearts. The Rev. Mr. S. Chase is with us and has commenced teaching. Had we buildings, the number of pupils would be as great as we could wish."—*Southern Churchman.*

The good bishop

Is useful like the day, a general guide
And comfort to us in our several paths.

Gambold.

From the Christian Keepsake for 1837.

THE OUTCAST.

By Sarah Stickney.

Who is the alien from his father's home?
 Who is the exile from his native shore?
 Who the lone wanderer, self-condemned to roam,
 And find the haven of his rest no more?

Is it the outcast from parental love?
 The traitor banished by his country's doom?
 The child of penury, whose footsteps rove
 O'er weary paths, to find a nameless tomb?

No; for the outcast has a Friend on high,
 And mercy shields him with her angel wings;
 The banished exile may return, and die
 A pardoned suppliant to the King of kings.

The child of penury ne'er walks alone,
 Nor unregarded, save by mortal ken;
 His steps are numbered, and his path is known,
 Where heavenly guardians watch the ways of men.

It is the exile from the promised land,
 The alien heedless of his Father's call,
 The wanderer who returns not, that demand
 Tears of the deepest sympathy from all.

He, in his long, long travel, knows no rest;
 No welcome woos him, and no smiles repay;
 Self-exile from the regions of the blest,
 Alone he treads his dark and thorny way.

DIOCESAN CHURCH SOCIETY.

RULES

Adopted at a Public Meeting in the National School-house,
 Halifax, 22d May, 1837.

- 1st. That His Excellency the Lieutenant Governor of Nova Scotia for the time being, and the Societies in England for the Propagation of the Gospel, and for Promoting Christian Knowledge, be respectfully requested to be the Patrons of this Society.
2. That the Bishop of the Diocese be the President of the Society, with a control over all their proceedings. His approval shall be necessary for the completion of all important acts of the Society, and especially, for the revocation or alteration of any of the Standing Rules and for making any addition to them.
3. That there shall be two or more Vice Presidents, of whom the Archdeacon of Nova-Scotia shall be the first; a Secretary and assistant Secretary when necessary, and a Treasurer.
4. That there shall be a standing Committee consisting of the Officers, all the Clergy, and as many Laymen as it shall be thought convenient to choose at the Annual Meeting of the Society. The Lay Members shall continue in the Committee for a year, or until other Lay Members be chosen in their place; and any or all of them may be re-elected. Seven of the Committee shall be a Quorum, provided four of them be Laymen.
5. That the Society shall be open to all the Members of the Church, all of whom shall be invited to unite with it. That ten pounds paid at any time shall qualify a person to be a Member during his life, and that the payment in advance of any sum, however small, shall qualify a person to be a Member for a year.
6. That the members of the church in every part of the province shall be invited to co-operate with the Diocesan Society by forming Committees of it which shall be formed, under the direction of their respective Clergymen, either in each mission or parish, or in more than one mission or parish united, as shall be deemed most convenient, and in strict accordance with the designs and rules of the Diocesan Society, and that it be recommended to the Committees to forward their funds, as they may be collected, to the General Committee who will faithfully apply them to the general objects of the Society; but when the Local Committees desire it, they shall receive books at costs and charges to the amount of one fourth of their remittances.
7. That there shall be one general Meeting of the whole Society, including any members of the Local

Committees who can conveniently attend, on such day and at such place as the President may name, of which due notice will be given, with an invitation to every Committee to send at least one Clergyman and two Laymen to represent such Committee, and with a recommendation that each Committee shall meet at some convenient time immediately before the General Meeting of the Society, that any necessary suggestions may be offered to the representatives of the Committees for their guidance at the general meeting. And that a special general meeting may be called at any time and in any place when the President, or in his absence, two or more Vice Presidents shall consider it desirable to appoint such General Meeting.

8. That the objects to which the attention of the Society shall be directed shall be generally those which have engaged the great Church Societies in England for the Propagation of the Gospel and for the promotion of Christian Knowledge and none other.

9. That the following objects shall more particularly engage the attention of the Society as soon as their means may enable them to afford such attention:

1. Supplies of Books and Tracts from the stores of the Society for Promoting Christian Knowledge, and none other, except in cases where other Books or Tracts in strict conformity with the principles of the Established Church and particularly adapted to local circumstances shall first be carefully examined and approved by a Committee of revision, to be appointed by the General Committee, the approval of which General Committee shall be necessary in the next place, and then the books must likewise receive the written approbation of the Bishop.

2. Missionary visits to neglected and destitute places, under the direction of the Bishop.

3. Upholding by all possible and proper means the Collegiate Establishments at Windsor.

4. Assistance to deserving young men desirous of being qualified for the ministry of the Church, but requiring aid in pursuing their studies at the Collegiate Establishments at Windsor.

5. Aid to Sunday and other Schools in which due attention is paid to instruction in the principles of the Established Church.

6. Encouragement to the instruction and training of respectable Teachers for Sunday and Daily Schools.

7. Assistance to the erection or enlargement of churches and chapels belonging to the Established Religion, in peculiar or extreme cases.

To these objects generally, the general contribution will be applied; while contributors who desire it, may have their individual contributions scrupulously confined to any one or more of these objects. And as some members of the Church, who are not unmindful of the great spiritual wants in their own neighbourhood still feel constrained, in pious gratitude for the blessings they enjoy, to allot something, however small, from the means with which a gracious Providence has blessed them, towards the spread of the glorious Gospel among the nations which still sit in darkness, it was resolved,

10. That this Society will gladly receive and forward to the Society for the propagation of the Gospel whatever sums may be given for the conversion and instruction of the Heathen, to which object such sums will be strictly confined by the East India Committee of that Society.

11. That Books and Tracts will generally be on sale at cost and charges; and whenever in particular cases a deviation from this rule is desired, it must be considered by the standing Committee and only permitted when recommended by them and approved by the President or in his absence, by two or more of the Vice Presidents.

12. That all Meetings of the Society and of the Committees, be opened and closed with the prayers used by the two Societies in England, adapted to our situations, under the direction of the Bishop.

The following persons have been chosen as Officers of the Society and Members of the standing Committee for the year ending on the 24th day of May, A. D. 1838.

PATRONS.

His Excellency Sir COLIN CAMPBELL, K. C. B.
 Lieutenant Governor.

The Society for the Propagation of the Gospel.
 The Society for Promoting Christian Knowledge.

PRESIDENT.

The Right Rev. the Lord Bishop of Nova Scotia.

VICE PRESIDENTS.

The Venerable Archdeacon Willis, D. D.

The Hon. Chief Justice Halliburton.

The Hon. T. N. Jeffery.

The Hon. C. R. Prescott.

Mr. David Hare.

SECRETARY.

Rev. William Cogswell.

ASSISTANT SECRETARY.

Henry Pryor, Esq.

TREASURER.

Lawrence Hartshorne, Esq.

STANDING COMMITTEE.

All Clergymen of the Established Church, and Messrs J. L. Starr, Leaver, Joseph Starr, Bartlett, J. G. A. Creighton, James Tremain, E. Pryor, sen- W. Pryor, jr. A. Richardson, R. Richardson, J. Templest, C. W. H. Harris, Nepean Clarke, Glover, Capt. Kelly, (83d Regt.) Gruber, Sawyer, C. W. Hill.

STANDING COMMITTEE OF REVISION.

The Rev. Dr. Willis, Rector of St. Paul's, Halifax.

The Rev. R. F. Uniacke, Rector of St. George's do.

The Rev. A. D. Parker, Rector of Dartmouth.

The Rev. Edwin Gilpin, Rector of Annapolis.

The Rev. J. C. Cochran, Rector of Lunenburg.

Contributions and subscriptions towards the objects of this Society of whatever amount, will be thankfully received by the Rev. Dr. Willis, the Rev. R. F. Uniacke, and the Rev. A. D. Parker, as well as by the Secretary the Rev. W. Cogswell.

For the Colonial Churchman.

Messrs. Editors,

If you consider the following extracts from a clergyman's journal adapted to your paper, they are at your service.
 PHILOS.
 New Brunswick.

April 21st—A great rage among the people this spring to leave the country; they are desirous to emigrate to some land where they will have to undergo less labour and meet with fewer disappointments. It will be very difficult to find that happy spot upon the surface of this earth, where there will be no more trials and troubles. Heaven only can satisfy the longings of an immortal spirit; and would to God our people would look for their rest in that blessed world, and not promise themselves too much enjoyment in this changing, unsatisfying scene of existence. If they would seek for happiness by more close communion with God in prayer; by meditating on the boundless love of the Saviour, and by reflecting on the numberless blessings they enjoy so far beyond their deserts; if they would suffer the crosses and disappointments of life to answer the purposes for which the Almighty sends them, namely, to wean their hearts from the world, and to fix them upon those endless joys which are at God's right hand for evermore,—we should hear less murmuring against the dispensations of the Almighty and discover a greater desire to cultivate with increased diligence, those graces which shall fit them for the kingdom of heaven.

26th—Attended the funeral of a little girl who had been suffering almost from her birth; she died of a dropsy in the eighth year of her age. What sad havoc has sin made in the world! and it is not the least of the evils which it has brought in its train, that it subjects little innocent children to such bitter pains and sufferings.

How comfortable if we could always be cheered at the grave with those animating hopes which support us when we commit these little ones to the ground.

On my return home, found one of my own children who had before been somewhat complaining, quite ill. And thus it is. How frequently do we

who endeavour to console others under their trials and bereavements, ourselves stand in need of consolation! Of like passions with other men, compassed with the same infirmities and exposed to the same trials, where shall we look for comfort?

Thanks be to God for the richness of his mercies in Christ Jesus. Thanks be to His holy name for the blessed assurances of his Gospel, and for the comforting influences of his Spirit.

But are not our people sometimes unmindful of how much they can do to cheer and support their Pastor under his various cares!! How many little acts of kindness could they perform which would be most gratifying to his heart.

27th—Visited the Irish emigrant settlement at the head of —. Examined the school which enjoys the privilege of being superintended by a man of respectable and religious character. He also assembles the children on the Lord's day, and in this manner will, I trust, be useful as well to the parents as the children.

Had divine service, baptized six fine healthy children and preached, exhorting the people to pray earnestly and without ceasing, for the assistance of the Holy Spirit, to enable them to work out their salvation with fear and trembling. Am sometimes struck with the appearance of thankfulness, which is manifested by those who are not in the enjoyment of the constant ordinances of religion, for our occasional visit. Should not this put those to shame who, though they enjoy such privileges, are sadly careless of profiting by them! On my return, called to see a young woman who has been entirely blind for a number of years. Oh! how little do we think of the gratitude we owe to God, when we are allowed the full enjoyment of all our senses.

I found her humble and resigned to the will of the Almighty; and although the light of the Sun never sheds its cheering rays upon her eyes, yet is she blessed with that light of Faith which unfolds to her mind the glories of the heavenly kingdom, with the pious but humble hope of which she is supported under her affliction.

What a blessing is our holy religion, which can cheer and animate the soul under circumstances to all human appearance the least susceptible of consolation!

For the Colonial Churchman.

TEMPERANCE AND OBSERVANCE OF THE LORD'S DAY.

In handing over to you, Messrs. Editors, an Abstract of the more important sections of the License Acts, and Act for better observance of the Lord's day, I shall not intrude on you other than very brief remarks. As to the Acts first above named, I certainly agree with you in the conviction that if there letter and spirit were generally obeyed, that much of that drunkenness, dissipation and idleness which defile and desecrate the land, would cease. As to the Lord's day Act, I have known considerable benefit result from fines having been levied under its authority.—May the day never arrive in which the following remark of Bishop Otey, can pointedly apply to this country!—"A breach of the Lord's day takes place with impunity, not a magistrate of the country," (the United States) "deeming it due to his oath of office to notice such a violation."

Let the magistrates be aided by public opinion and individual energy, in enforcing the laws, and much good may be wrought, and much evil (with God's blessing) averted. Even the heathen honored those who not only obeyed but assisted in enforcing others to obey the ordinances of the state, and we should ever desire not to be behind them in public as well as private virtue.

SIGMA.

ABSTRACT OF LICENSE ACT.

Passed A. D. 1832, and still in force.

If any Tavern-keeper or shop-keeper shall suffer any disorderly persons or any hired servants, apprentice, or person under 21, to resort to his tavern or shop, or at any time or hour there to idle or mispend his or her time, or to have any liquor, or shall suffer any persons not being strangers or lodgers, or coming for necessary dieting to abide or remain in or about the tavern or shop, drinking

or idly spending time, on the Lord's day,—any magistrate of the County may on his own view or information, cause any such offending tavern or shop-keeper to be committed to the county Jail, unless he give bail to answer at next General Sessions;—and the Grand Jury may make presentment, or prefer an Indictment against such offender, who on conviction shall forfeit his License, and pay the penalty of his bond.

Tavern or shop-keeper shall forfeit his License if he do not keep good order therein; or if he suffer any riot, disturbance, or breach of the peace therein,—or allow dice, cards or other game, or any raffle to be used therein.

These Sections to be set up in every public room in the taverns or shops, and on neglect, License to be forfeited.

If any complaint be made to two magistrates, that any person licensed to sell spirituous liquors by retail, keeps a disorderly house or shop, or has in any other respect neglected to conform to this Act, they may suspend the License, if they think the complaint well founded.

ABSTRACT OF LORD'S DAY ACT.

By the Act 1st. George 3rd. Chap. 1.—It is enacted, in order that all persons may, on the Lord's Day, apply themselves to the Duties of Religion and Piety, both Publicly and Privately, That no person shall on the Lord's Day allow his Shop or Warehouse to be opened, or sell or offer for sale any Goods or Merchandize thereon; nor do or suffer any Labour, Work or Business, (other than those of absolute necessity and of charity,) or use or suffer any Sport, Game or Play, on that day, upon pain of forfeiting, for each offence, the sum of Ten Shillings, before a Justice of the Peace: the prosecution to be within ten days.

No Tavern keeper, or other person, shall suffer any persons, to remain in or about his Premises, drinking or idly spending their time on the Lord's Day; and every tavern keeper shall keep his doors shut, during divine service, on penalty, for each offence, of ten shillings, on the Tavern keeper, for every person offending; and of five shillings on each person so found drinking, &c.

The Church Wardens, and one or more Constables are required, once in the forenoon, and once in the afternoon, in the time of divine service, to walk through the town, and suppress all disorders, and to apprehend any offender against this act; and they are empowered then to enter into any Public House, and if entrance denied, to break open the doors thereof, to search for offenders; and all persons are required to assist, on Penalty of ten shillings.

Any person above twelve years, not prevented by unavoidable necessity, must attend Public Worship; and any Head of a Family absenting himself therefrom for three months together, shall forfeit ten shillings, and every child or servant five shillings.

MISCELLANEOUS.

REV. CHARLES SIMEON.

"Men of all ranks and classes from time to time appeared among his hearers, and he was equally faithful to all. Never shall I forget one remarkable instance which I myself witnessed of his affectionate concern for the souls entrusted to him: He was preaching upon these striking words, 'All day long I have stretched forth my hands unto a disobedient and gain-saying people.' And after having urged all his hearers to accept the proffered mercy, he reminded them that there were those present to whom he had preached Christ for more than thirty years, but they continued still indifferent to a Saviour's love; and, pursuing this train of expostulation for some time, he at length became quite overpowered by his feelings, and he sunk down in the pulpit, and burst into a flood of tears, and few who were present could refrain from weeping with him."—Close's Sermon.

"He walked in peace with God and man—his heart overflowed with benevolence and Christian love—he could not do an unkind action, nor unnecessarily hurt the feelings of any human being. Many instances of prevalence of this disposition in his mind have already appeared in print; and many others might be mentioned where they were not of too private a nature to meet the public eye. The importance which he attached to this spirit is evident from his own language in a letter to me in the

year 1828. 'As to advice,' he says, 'I have none to give, except this—let us towards all persons, and in all things, and at all times, endeavor to win by love—the universal conqueror!' Again he says, 'By tenderness, forbearance, and love, we may greatly benefit those who come in contact with us. If only we are ready to wash our friends' feet, we shall conciliate their regard, and greatly facilitate the advancement of their souls.' And that which he inculcated on others he practised himself: 'Towards those who differed from him in religious opinions, especially towards dissenters from that church of which he was a consistent and attached member to the hour of his death, he never showed asperity or contempt. While he loved and conscientiously preferred 'that pure and reformed part of Christ's universal church established in those realms,' he was far from adopting the language of those who would leave all who differ from themselves, to the 'uncovenanted mercies of God.'"

"Nature had bestowed on him a noble mind and generous heart; and grace engrafted on these that Christian disinterestedness which distinguished him through life. Limited in his early days in his means, several opportunities presented themselves of enriching himself: these he steadfastly rejected: On one occasion, a near relative, who was affectionately attached to him, was willing to have bequeathed him a share of his ample fortune; he could not, however, prevail upon Mr. Simeon to accept more than £15,000, which he took entirely for charitable purposes. Subsequently, whatever property he may have received, he has spent the whole for God, and has died comparatively very poor; it will be found that £6,000 will cover all his property, and that, with the exception of a few small legacies to beloved relatives, he has dedicated to religious purposes. He once told me himself that he retained his college fellowship for no other reason than that it enabled him to live more economically, and to devote more to the Lord. He was not only true and just in all his dealings, not merely accurate and punctual to the greatest nicety in all his pecuniary transactions, but he had laid down all his property at the foot of the cross, saying, "Lord, behold, all that I have is thine, and of thine own have I given thee!" He walked before God in peace and equity, and let us not forget that he did so far more than half a century. Most persons are aware that he received his deep and abiding religious impressions awhile as a young man he was endeavoring to prepare himself for the reception of the Lord's supper in his college chapel. And with reference to that interesting event he once addressed a confidential friend to the following effect: 'The light of God's countenance then first visited me, and in his great mercy he has never wholly withdrawn it from me during fifty-six years. I was then enabled by his grace to set my face towards Zion, and though I have had much to lament, and mourn over, and for which to be confounded before God, yet, blessed be his name, I have never turned my face away from Zion for fifty-six years!'"

PREPARATION FOR DEATH.

When you lie down at night, compose your spirits as if you were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh, of which you will never see the night; but which of your mornings or nights will be such, you know not. Let the mantle of worldly enjoyments hang loose about you, that it may be easily dropt, when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle; when the fruit is ripe, it falls off the trees easily; so when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy to him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven when our heart is there before us.—Boston.

God teacheth us that His love toward us is unchangeable, in that He addresses Himself to us as our Father. A father though offended, is a father; and a son, though prodigal, is a son. The master may cease to be a master, so may this servant cease to be a servant: the husband may cease to be a husband, so may the wife by means of divorce; but God can never cease to be our Father, though He be never so much offended, and we cannot cease to be His sons, how wicked so ever we be: and therefore God doth by an immutable term signify unto us the immutability of His affection, Heb. 6. And indeed whether He do bestow good things on us or chasten us, His love is still unchangeable; for how are to be performed of a father toward his children; and the more whether He afflict us, or bestow His blessings on us, we are both to acknowledge His Fatherly care, although "to flesh and blood no afflictions or earthly good for the present." Heb. 12.—Fig. Andrus.

CHURCH IN CANADA.

Extracts from Bishop Mountain's letter concluded.

Between the city of Quebec and the inhabited part of the district of Gaspé, in the Gulf, a distance of more than 400 miles, there is no Protestant minister to be found. The settlements, indeed, extend down the river but little more than half of this distance on the south shore, and they are less continuous, as well as less prolonged, on the north. They also consist almost entirely of the establishments formed by the French population; but there are British Protestants intermixed with them, who, in particular spots, are collected in some number. At Matis, which is 210 miles below Quebec, I once passed a Sunday, on my return from Gaspé and was most affectionately received by the Protestant settlers, whom I collected, as far as the time would admit of circulating notice. The people told me, when assembled in a body, that they were about equally divided between the Churches of England and Scotland, but should be but too happy to unite under a minister supplied to them by the former. Ten children were presented to me for baptism; and a remarkable illustration was afforded of the destitution and the difficulties to which the settlers are often subjected in the Colonies, in the case of a couple who applied to me to re-marry them. They had bound themselves together by a written document, but had not, it seems, been able even to have recourse to a magistrate to solemnize their marriage, the usual expedient in default of clerical ministrations. Two or three years afterwards, when I was again returning from Gaspé, I made an attempt to pay a second visit to this settlement; but I was then coming up by water, in a vessel placed at my disposal by the government, and the wind rendered it impossible to effect a landing. I believe that, except one visit from a gentleman of the Church of Scotland, the settlement has never seen any other Protestant minister than myself.

In the district of Gaspé itself, the labour of two Missionaries, although not disproportioned to the present amount of Protestant population, is very inadequate to the extent of country, the number of the congregations, and their distance from each other. I might mention also cases in the tract commonly called the Eastern Townships, which may be considered as the principal field occupied by the Society in Lower Canada, where the appointment of additional Missionaries, if it were practicable, would be attended with a fair prospect of success, or where the work now languishes—as, for example, at Compton, where there is an excellent church,—because the services of the sanctuary are, through necessity, but scantily measured out. But I forbear from troubling you with any further details; and shall only add, that, although the labourers sent forth by the Society, who, in some instances, may have been found to fail as before hinted because they have not a true love for the sheep of Christ, may in others expend their pains upon a barren soil, and find an unproductive return, yet there does exist in many settlements an ardent thirst for the supply of the word and ordinances of God, and a willingness on the part of the people to make some sacrifices and exertions of their own to obtain them. I could describe scenes and incidents serving to evince, in a moving manner, the value which is set upon the sacred offices of the Church; I could picture the greetings given to the messenger of Christ by some congregations to whom his visit is a rare occurrence; or I could mention such individual cases as that of a woman who walks three miles to her church, having a river through which she must wade in her way; and of another who comes nearly four times that distance through the woods, to hear the Church Prayers and a printed sermon, at the house of a lady, who assembles the Protestants of the neighbourhood on a Sunday.

The statements which I have here furnished may suffice, perhaps, to show that there are grounds for continuing an Episcopal Church Establishment in both the Canadas. And it is under these circumstances that not only the parliamentary grant towards the maintenance of religion in these important dependencies of the empire is withheld, but it is more than threatened that the means which had been provided upon the spot for the perpetuation of the faith, shall be wrested from their sound use, and the

salaries paid to certain of the Clergy in the North American Colonies are to continue only during the respective incumbency of the functionaries now in office; and a project prepared at home for the alienation of the Clergy Reserves, without providing even a nominal equivalent, is before the Provincial Legislatures of Upper and Lower Canada. The allowance enjoyed by the Bishop is to be extinguished with his own life; and his strength having become unequal to the charge which lies upon him, an arrangement has been patched up—for, in truth, I can hardly express it otherwise,—for the exigency, by which I have myself been consecrated as Bishop of Montreal, and am to divide with him the labours of his diocese, with the prospect, in the event of my surviving him, of assuming the episcopal superintendence of both provinces, without any addition to the emoluments attached to the offices which I held before my consecration, and which, as a matter of necessity, I still retain. The diminished efficiency of a Bishop thus situated, in a diocese of such an extent, and of such a description, as that of Quebec, is too apparent to require being pointed out; but more gloomy still is the perspective beyond: for after the few remaining years of my natural life, even the inadequate expedient above described will be at an end, and no means whatever will exist for maintaining Protestant Episcopacy in the Canadas. I am ignorant of any resource to which we can look for the accomplishment of this object, or for the support of an effective ministry, if we are deprived of succour from home, and despoiled of the reserved lands.*

Where, then, is our resource, or what is our hope of remedy? Our chief earthly resource, although we have most thankful acknowledgments to render in some other quarters, to which I trust that I shall have opportunities to direct the public attention,—our chief earthly resource is in the fostering benevolence and friendly interposition of the Society for the Propagation of the Gospel in Foreign Parts. We are, indeed, well assured that God will never desert any portion of that Church which he has purchased with his own blood; and we humbly trust, that to whatever extent we might be stripped, we should be found able, through the Spirit shed down upon us, to show that *spoliatis arma supersunt*. The Clergy of the Canadas, wielding the *sword of the Spirit*, and having "*put on the whole armour of God*," will be able "*to stand in the evil day, and having done all to stand*." Were they reduced to that condition in which they would be called upon to apply the maxim of primitive times, that *preces et lacrymæ sunt arma ecclesiæ*, their prayer would be the prayer of faith, and their weeping would be for the dishonoured but sacred cause, which is dear to their souls. Were they not only to see, but to feel the effects of *violent perverting of judgment and justice in a province*, they would know that they are *not to wonder at the matter*, and would patiently abide the storm commissioned to burst upon their devoted heads. But their position is not such that they have only to mourn over the depressed interest confided to them, and to endure the reverses to which they are exposed; they have a duty to perform in seeking both succour and redress. Too happy shall I be if, as their representative while in this country, I can contribute, however humbly, to the attainment of these ends; too thankful, if permitted to aid in setting the case of the Canadian Church in sufficient strength before the public, and to excite an interest which, under the Divine blessing, shall revive her hope, and enable her to extend her usefulness more in proportion to the wants of her people, so that she may effectually take root in the land, and vigorously "*stretch our branches out unto the sea, and her boughs unto the river*."

Brethren, if saving souls be your end, you will certainly attend it as well out of the pulpit as in it—*Baxter*.

There is a great defect in not studying the human heart, and not taking sufficient pains to suit discourses to the actual wants of the people—*Christian Observer*.

The eloquence of a holy life is never wasted.—*Ibid.*

* Since I wrote this, it has been stated to me, in a private letter from Canada, that in the Upper Province a partial endowment from the reserves has been carried into effect, but I have no further information upon the subject.

Extracts from the Report of the Society for the propagation of the Gospel in Foreign parts for 1836.

AUSTRALIA.

The erection of an Episcopal See in Australia, has given rise to renewed applications for assistance in that quarter; and the Society has consented to place the sum of one thousand pounds at the disposal of the Bishop during the year 1836, and the sums of five hundred pounds in each of the years 1837 and 1838, for the purpose of contributing to the maintenance of additional Clergymen in his Lordship's diocese. The notorious wants of the Australian Colonies calls for a much larger measure of assistance than it is in the power of the Society to supply; and the small grants which it has ventured to make, are to be regarded rather as an expression of good will, than as an answer to the pressing claims of this diocese.

It was stated in the last Report, that a conditional grant of 200*l.* had been made towards the expenses of building a Church and establishing a Clergyman in South Australia. An Association has been since formed in connexion with the Society, "to assist the Colonists in South Australia in providing for themselves the means of public worship and religious instruction, according to the doctrines of the Church of England;" and to this Association the sum of 200*l.* voted in 1835, has been transferred. A like sum has been granted for the same purpose, by the Society for promoting Christian Knowledge, and subscriptions amounting to more than 300*l.* have been received from various individuals: with this money, the frame-work of a church, capable of containing 750 souls, has been purchased, and sent out, in one of the first vessels which sailed for the colony; and the Rev. C. B. Howard has been appointed to the chaplaincy by Lord Glenelg, and will receive a salary from the Commissioners for Colonization.

JAMAICA.

In a letter dated July 30th, 1836, the Bishop of Jamaica states, that he has received favourable answers, from various parishes, respecting the erection of school-houses; and that at Kingston he has succeeded far beyond his most sanguine expectations. The new master and mistress, Mr. and Mrs. Lyne, were appointed to the Central School in that city in January last, and found 200 scholars. The numbers have now increased to 1420; sixteen Teachers have been duly prepared and sent out, with certificates of their proficiency, to the country parishes; and twenty more are under instruction for the same purpose. His Lordship further states, that he has had the satisfaction of laying the foundation-stone of the new School-room; and that a more gratifying sight he never witnessed: the ceremony was attended by 1200 children, by the Clergy, and by a Committee of the Corporation, who have granted 500*l.* towards the new school, and 1500*l.* towards the new chapel. "To find proper persons," the Bishop further says, "duly qualified, from their attainments and character, to fill the situation of teacher in this country, has been the great desideratum. Our Central School is supplying this deficiency, and I am directing all my efforts to establish country schools in connexion with the establishment at Kingston."

In another dispatch, addressed to the Society by the Bishop's direction, dated September 5th, 1836, the writer, the Rev. J. Reed, says:—

"The National School Establishment is rapidly extending itself: we have had nothing, before it, worthy the name of School: its effects on the language, habits, and minds of the rising coloured and negro populations are incalculable: the disposition to advance its interests is every day growing stronger in this country. Since its introduction into Jamaica, it has succeeded in placing 3000 children under instruction, and that, too, by masters trained by the Superintendent of the Central School."

BARBADOS.

From the College and Plantation at Codrington, the most favourable accounts continue to be received. In the published Correspondence which has already appeared, it was stated by the Bishop of Barbados, that the new Principal, the Rev. Henry Jones, had entered upon the discharge of his duties, and was gaining much upon the young men; who

seemed to be highly pleased, both with the manner and matter of his lectures. "Our rooms," added his Lordship; "will be all full in another week." The Reports of the Principal and Tutor, to Midsummer last, have been received subsequently, and will be found in the Appendix. Mr. Smith concludes his statement of the course of instruction which he has followed, by expressing his gratification at the sensible improvement of the Students in the classical department; and observes, that the docility and pliancy of disposition manifested by his pupils, their general correctness of deportment, and moral habits, combined with their attentive observance of the College rules, demand an expression of commendation.

A most satisfactory statement, respecting the apprenticed Negroes on the Estates, was made in the Extracts of Correspondence, published in August last; and it is difficult to add any thing to the information communicated by the Bishop of Barbados, the Rev. T. Watts, and T. G. King, Esq. the Attorney and Manager. But this intelligence has been brought down to a later time, in a letter from Mr. King, dated July 22d, 1836. He says, that—

"Experience only tends to strengthen his conviction, that the Cottage System, now in use at Codrington, is the best means to improve the moral condition of the peasantry, and to secure a steady labouring population on our Estates. In the old negro villages, the houses are crowded together on a small piece of Ground; and being low and thatched, in accidents of fire, many of the huts are frequently destroyed. Another evil is, that the cultivation of the land all around the huts, with our luxuriant tropical vegetables, and the trees that are growing throughout the village, render the ground damp and unwholesome, especially for children; and tend to keep up in the minds of the Negroes the idea of "savage life," independently of its being also unfavourable to purity of feeling and conduct; young persons of both sexes being cooped together in small dwellings. In erecting the new village (which I am happy to say is considerably advanced) every attention shall be paid to the strictest economy; and although I purpose, with the approbation of his Lordship the Bishop, to shingle the houses, instead of thatching them, which covering never lasts long in credit or comfort; yet I shall be enabled to do it at a much less expense than was incurred in establishing the village at the College; having now brought our tradesmen into service, and also using materials from our land. We have also established a small retail shop, at the suggestion of his Lordship, at the foot of the new village, where we vend such articles of domestic consumption, and other necessaries of comfort and convenience, as the people usually purchase in Bridge Town: and since we are so far removed from town, this proves not only a very great accommodation to our own people, but a general charity to our extensive neighbourhood; and I hope I am not too sanguine in my expectations, when I say that I trust that the profits of the shop will go far in helping to defray the expenses of erecting the village, although the articles are all sold at the town retail prices."

Our people are generally very healthy, and upon the whole behave well. Habits of idleness, irregular and disorderly conduct, will creep into every body of people where salutary discipline has been greatly relaxed; but a timely check, mildly but firmly given, very soon sets all right, and prevents these erring dispositions from ultimately running into immortality and crime. By a late return, which has been made out generally, for his Excellency the Governor, of the conduct and condition of the apprenticed labourers, the Society will be pleased to know, that we have been enabled to set down seventy-four married couples; and I am happy to say, the number on these Estates is rapidly increasing, and that their conduct in this sacred state is highly praiseworthy: indeed, I attribute the very few deaths among our freed children to the cause of the parents being married."

The Correspondence published in August contained a detailed account of the progress of religious instruction in Barbados, down to the end of the year 1835. In the spring of 1836, the Bishop visited the southern part of his Diocese; and has recommended the Society to make grants in aid of the cost of erecting seven Churches, eight Chapels, and fifty-three School-houses, in the colonies of Demerara, Essequi-

bo, Berbice, Tobago, Trinidad, Grenada, Cariacou, St. Vincent, Bequia, and St. Lucia. The amount of the grants recommended for this purpose is 16,000*l.* Assistance to a considerable amount has been opened already in many of the stations in rooms, hired of late for the occasion; and in some cases, the Colony has contributed liberally towards the support of the Teachers. The Bishop of Barbados also states, that nearly a thousand pounds will be required annually from this country, for the maintenance of the additional Clergymen and Catechists in Demerara and Essequibo. The number of children confirmed in the Island of Barbados, was 891; Tobago, Trinidad, Grenada, Cariacou, St. Vincent's and St. Lucia, 641; and in British Guiana, 1769; making a total (exclusive of Antigua) of 3301.

An attempt has been made to induce the Negroes to contribute small sums towards the expense of educating their children; but the measure has not been generally successful.

The rebuilding of the parish Churches destroyed by the last hurricane, has removed one of the greatest impediments to religious instruction in Barbados; and the feeling manifested upon this and many other occasions, is decidedly in favour of the education of the black and coloured population. The greatest obstacle to its progress appears to be the want of an adequate number of Clergymen, and of means for their support. Almost every packet brings fresh demands, both for men and money; with which at present the Society is unable to comply. It can only pray, that a work of so much promise as that which is now prosecuted by the Bishop of Barbados, will not long be suffered to halt from want of labourers or of funds.

B E R M U D A .

Accounts, to a very late date, have been received from Bermuda. Archdeacon Spencer has forwarded a statement of the School for the emancipated Negroes in connexion with the Church of England; and expresses an earnest hope that, with the Divine blessing, they will be the means of accomplishing a very considerable improvement in the spiritual condition of this large portion of his charge. Considering the present as a most important crisis, by which the religious character of the negro population will probably be determined, he has not hesitated to undertake a personal responsibility for the payment of competent Teachers, beyond the amount of funds placed at his disposal by the liberality of this Society, and the Ladies' Society for the Education of the Negroes.

The whole Report for 1836 is thus concluded— Upon a review of the preceding statement, the first feeling which rises in the mind is that of thankfulness for the large measure of good in which the Society is allowed to be instrumental, and for the promising appearance of its Missions. Further reflection cannot fail to suggest, that what is done, bears a very small proportion to what may be justly expected from the Church and people of Great Britain; and that while the tide of emigration continues to flow with its present strength, the religious wants of the Colonies are more likely to increase, than to be overtaken by any efforts which it will be in the power of this Society to make. The same may be said of the East Indies, where changes have taken place with respect to the use of the English language, and the education and employment of the natives; which cannot fail to influence their religious opinions, and to afford fresh opportunities, at no distant day, for preaching the Gospel to the people of Hindostan. Under such circumstances, the duty of the Society is clear. It is bound to employ all the funds which it can command in the support of Ministers of Religion throughout the British Colonies. And at the same time, it is required to urge upon the Mother Country the necessity for increased and more universal liberality, in order to meet the large expenditure indispensable to the success of its undertakings. A livelier sense of religious obligation, and a warmer attachment to the doctrines and discipline of the Church of England, are reckoned among the characteristics of the present age; and the members and friends of the Society cannot hesitate to avail themselves of this occasion for bringing forward the case of their fellow-subjects in the Colonies, and placing it in a prominent position before the public. As claimants upon the compassion and bounty, of a wealthy nation, few

persons can establish a better title to assistance than the emigrants to America, or Australis, or Africa; nor is there any work in which philanthropy can find a nobler employment than in raising the moral character of the natives of India. Upon a christian community the demand is far more urgent; and it is difficult to believe that we are duly grateful for the religious privileges enjoyed in this country, while we manifest no desire to impart similar blessings to our distant and perishing fellow-creatures. Nor is there a more awful consideration, than that of the fate which may be in store for this empire, according as it performs or neglects the sacred duty of propagating the Christian faith. By pursuing one course, it may become the channel for conveying religion, pure and undefiled, to half the globe: by pursuing another course, it may become the mother of infidel nations, and be held responsible for all their wickedness and misery.—May God in his mercy give a right direction to the hearts of his people, and enable them to preach his everlasting Gospel among the whole family of man!

T H E V A L U E O F P I O U S S A I L O R S .

Testimony from Ship Masters.

Capt. Franklin, of the British navy, in a speech delivered at the annual meeting of the Naval and Military Bible Society, in the year 1824, made the following statement:

"I can have no hesitation in speaking of the mercies of God personally to myself, nor of his wondrous works among the children of men; for sure I am that, amidst the various trying scenes of professional life, in which it has been my lot to be cast, neither I, nor those associated with me, could have borne up against them but for the support of religion."

On a similar occasion, in 1826, Capt. Parry, who commanded the British ship *Hecla*, made the following statement:

"On the paramount, the overwhelming importance of religious instruction, in general, it is not my intention to intrude any remarks: it is to the effects of such instruction on the minds and conduct of seamen in particular, that I wish to confine my observations. This I am the more anxious to do, because I know that there are many of my own profession, even among those who are disposed to treat religion and its obligations, at least, with respect, who yet consider any high attainments in it as incompatible with the temporal duties of seamen. I have lately had the honor, and, may truly say, the happiness of commanding seamen under circumstances requiring the utmost activity, implicit and immediate obedience, and the most rigid attention to discipline and good order; and I am sure that the maintenance of all these among us was, in a great measure, owing to the blessing of God upon our humble endeavours to improve the religious and moral character of our men." He adds, "these things have convinced me that true religion is so far from being a hindrance to the arduous duties of that station in which it has pleased providence to cast the seamen's lot, that, on the contrary, it will always incite him to their performance from the highest and most powerful of motives. To this fact," he says, "I can bear the most decided testimony, and the friends of religion will feel a pleasure in having the fact announced, that the very best seamen on board the *Hecla*, such I mean as were always called upon in any cases of extraordinary emergency were, *without exception*, those who had thought the most seriously on religious subjects; and that if a still more scrupulous selection were to be made out of that number, the choice would fall, without hesitation, on two or three individuals possessing dispositions and sentiments entirely Christian."

A respectable captain of a merchant ship trading a few years ago between Liverpool and South America; had a crew composed almost solely of religious men. Not an oath was heard on board that ship, and rarely an angry word. When on the coast of Peru, he fell in with the British fleet, under the command of Lord Cochrane, who, being in great want of men, offered large bounties and high wages, and the merchant vessels suffered exceedingly by the desertion of their crews. But not a man left this vessel. Their integrity was put to a severe test, but a high and holy principle sustained them.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JUNE 1, 1837.

THE VISITATION.—Agreeably to public notice and to the citations sent to the Clergy of this Archdeaconry, the Lord Bishop of Nova Scotia held his second Visitation at St. Paul's Church, Halifax, on Thursday the 15th May, which was attended by thirty Clergymen from the several parishes in this province, seven being absent from various causes. The usual service was performed at St. Paul's on Thursday morning, the prayers being read by the Rev. Dr. McCawley, president of King's College, Windsor: after which the Bishop delivered his charge in a very impressive manner. As this important document will appear in print, in compliance with the unanimous wish of those to whom it was addressed, we shall merely observe that the altered circumstances of the Clergy since the last visitation, made it necessary for his Lordship to advert at considerable length to the temporal affairs of the Church, and to the present and prospective resources for its support.—Favourable notice was taken of the Clerical Societies which have been formed in various parts of the Diocese, and have already been instruments of so much benefit to their members and their respective congregations. But the most prominent object recommended in the Charge, was the formation of a CHURCH SOCIETY, for the purpose of combining the Laity and Clergy more effectually together, and concentrating their energies for the promotion of the interests of the Church and of Religion in general. We give in another column the proceedings afterwards had on this subject. His Lordship's address was listened to with marked attention by the Clergy, and by a large congregation of the laity.—His Excellency the Lieutenant Governor was present. After the duties at St. Paul's were over, the Clergy repaired to the National School-house, where several subjects, suggested by the Bishop for the advantage of the Church, were discussed in a brotherly spirit.

On Friday, there was again morning service in St. Paul's, when prayers were read by Rev. Dr. Shreve of Chester,—sermon by Rev. Edwin Gilpin of Annapolis, from John, 17 ch. 21st and 22d verses, on the obligation and the benefit of preserving the unity of the Church,—a sound and very reasonable discourse. After Divine service, the Archdeacon and Clergy went in a body to the residence of the Bishop, where the following address was presented to his Lordship:—

To the Hon. and Right Rev.

The Lord Bishop of Nova Scotia.

We, the Clergy of the Archdeaconry of Nova Scotia, beg to convey to your Lordship the expression of our thanks for the excellent and affectionate Charge yesterday addressed to us; and under a sense of the great appropriateness of your remarks to the present circumstances of the Church in this colony, we venture to solicit that it may appear in print.

But while expressing our wishes on this subject, we cannot but take occasion to acknowledge our obligation to your Lordship for the active and successful zeal which you have ever manifested for the spiritual and temporal interests of the Church in this Diocese, since the Providence of God has placed it under your care.

In particular, we desire to make known to your Lordship, our grateful sense of your unremitting endeavours to uphold the collegiate Institutions at Windsor, which, under Divine Providence, appear to constitute the indispensable means of training up a succession of qualified men for the ministry. On looking back to the alarming perils which lately impended over them, we have reason to consider your zeal and exertions as the chief cause to which may be justly attributed their present successful operation, and the permanent footing on which they are now established.

We rejoice to find that, notwithstanding the difficulties in which the Colonial Church has for some time back been involved, it still continues, under God's blessing to be prosperous.

In conclusion, we cordially reciprocate your Lordship's wishes to preserve unanimity and zealously to co-operate for the promotion of "true religion and virtue." And that it may please an overruling Providence, to grant us a long continuance of your successful supervision of the Church in this extensive Diocese, and to accompany all your endeavours with His blessing, is the sincere and ardent prayer of—
(Signed by)

ROBERT WILLIS, Archdeacon, and all the Clergy.

To which the Bishop extemporaneously replied, in a very affecting manner, and in the following terms:—

I thank you sincerely, my Reverend Brethren, for the affectionate address which you have just presented. It is gratifying to me to find that we all have the same view of the circumstances under which the Church in this colony is now placed; and as you consider the Charge, to which you listened with kind attention, may be made useful, your desire to see it in print shall be gratified.

Your affectionate regard overrates the value of the endeavours which I have felt it my duty to make on behalf of the Church committed to my superintendence. If they have been blest with any success, you will join with me in giving all praise and glory to HIM who alone can make the feeble efforts of his servants effectual.

The Collegiate Institutions at Windsor are deserving of our warmest regard, and best exertions. They have been endeared to me from the time of their first Establishment, and shall never want such aid as I may be enabled to afford for their defence and support. I need only say, that of thirty clergymen, which the present Visitation has assembled, no less than twenty six were educated there.

For your affectionate desire to co-operate in every effort to cherish unanimity in the Church, I return my repeated thanks;—and for your prayer, that our connexion may be long continued as fellow labourers in the service of our Master, I would return all my heart can offer. The period of our happy union is with HIM who cannot err when He shall see fit to interrupt it. Let it be our prayer that the connexion, while it continues, and the separation when He shall sever it, may alike be blest by His unbounded mercy, to His glory, and the benefit of His Church.

May 19th, 1837.

JOHN NOVA SCOTIA.

Immediately afterwards, the Clergy, with his Lordship at their head, repaired to the Government House, where a respectful address was presented to his Excellency the Lieutenant Governor, by whom they were most graciously received.

We regret that we are accidentally without a copy of this address and the appropriate reply, which shall however, appear in our next.—The Clergy approached his Excellency with those sentiments of loyalty to the King, and attachment to the Constitution which have ever distinguished the ministers of a Church acknowledging his Majesty as its Supreme Earthly Head, and the Defender of the Faith. The kind and ready attention which the interests of the Church in this province, and the various institutions connected with it, have uniformly received from our present Governor, were duly and gratefully acknowledged: and prayers were earnestly expressed for the Divine blessing upon his Excellency's person and administration.

In reply, his Excellency was pleased to assure the Clergy of his cordial respect for their sacred office, and his determination to uphold the rights and privileges secured to the Establishment by the laws of the land. The Clergy retired, very favourably impressed with his Excellency's urbanity and condescension.

On Saturday, morning prayer was read by the Rev. Mr. Moody of Liverpool, and a sermon preached by the Rev. Mr. Robertson of Bridgetown, from Psalm 43, last three verses, which we regret there were so very few to hear. The rain indeed was descending in

torrents at the time, but we did not think it would have kept so many away from services so rare.—A meeting of the members of the church had been called at 1 o'clock, at the National School; but the state of the weather operated also against the attendance there, and the meeting was adjourned until Monday.

A good deal of conversation took place upon a subject to which we have before adverted,—the establishment of some fund for the relief of the widows and orphans of Clergymen in this province; and rules were actually prepared for an association for this purpose.—It was, however, finally determined to postpone further action in the business until more information, as to the most advisable plan, can be procured, which the Bishop and the town clergy were requested to seek from different quarters.—It is a subject very interesting to every missionary who sees a family growing up around him, for whose support, after he shall be called away from them, he is utterly unable to provide. He will justly consider any means by which £50 a-year can be secured to them, as more desirable than if twice the sum were now given to himself. We trust the matter will not be lost sight of; and we do earnestly commend it to the favourable attention of all who would promote the comfort of those who are now enduring the labours of a missionary life, and whose hearts are often cast down within them, in the midst of these toils, by considering the poverty in which they must leave their families.

On Sunday the 21st, morning prayer was read by Rev. Mr. Stevenson of King's College, and a sermon preached by the Rev. the President of that University from 1 Cor. 4 ch. 1. v. on the duties of the ministerial office.—The Holy Communion was then administered in both kinds by the Bishop alone, first to the Clergy, and afterwards, (assisted by the Archdeacon and Dr. Rowland), to the congregation, of whom many remained to "eat of the same spiritual meat, and drink the same spiritual drink." It was truly "a most comfortable Sacrament," and we trust, the gracious presence of Him who is head over all things to the Church was not withheld, while His chief shepherd in this portion of the earthly vineyard was dispensing the sacred memorials of his dying love to the inferior ministers around the Altar. The affecting solemnity of the scene was increased with all whose thoughts wandered to those dear and honored Fathers and Brethren in our Israel who were with us at the last Visitation, but are now entered into their heavenly rest. Nor could this solemnity be diminished by the enquiry prompted by such reflections,—Who will be wanting when the elders of the Church are next called together here? May we all be so firmly united to Christ our blessed Master, as to be sure of a happy and indissoluble union with Him and each other whenever it shall please Him to end our term of labour in this world of trial.

In the afternoon, prayers were read by the Rev. Mr. Townshend of Amherst and the sermon by Rev. Dr. Shreve, on the analogy between the Jewish and Christian dispensations.

In the evening, the Rev. Mr. Cochran read prayers, and the Rev. H. L. Owen of Aylesford, preached from Hebrews 13 ch. 8 v.—and so closed the exercises of the blessed Sabbath, and with them the proper duties of the visitation.

Monday morning had been set apart for the examination of the National School, but owing to the unfortunate indisposition of Mr. Maxwell, there was not an opportunity of gratifying the Clergy by the inspection of his superior school, where the excellencies of the Madras system are faithfully and skilfully reduced to practice.—We understand that about 100 boys are in daily attendance. The female school, under the care of Mrs. Maxwell, was visited, and afforded satisfactory evidence of the laborious diligence with which she devotes herself to the instruction of the children.

At three o'clock, the adjourned meeting for the formation of a CHURCH SOCIETY was held at the National School, when the room was well filled, and filled by those who showed that they came to be actors as well as spectators.—After an address from the Bishop, who was in the chair, and an excellent speech from the Chief Justice, who has set a praiseworthy example for the laity to follow, of open and

early zeal for the interests of his Church,—the Rules were adopted, which will be found on page 106.

About £100 were subscribed in a few minutes, and the next day when a deputation waited on his Excellency to request his acceptance of the office of Patron, he was graciously pleased to signify that he would be a yearly subscriber of Ten pounds.

It is our earnest prayer, and our firm belief, that this Society, so long a desideratum in the system of our ecclesiastical affairs, will (if prudently managed) be the means, in God's hands, of decided benefit to the Church and the cause of Religion in general. Now is the time for all who profess to be members of the Church to come forward and manfully avow it, and lend a helping hand to support her, and extend her happy influence as "the Church of the living God, the pillar and ground of the truth."

On Monday and Tuesday evenings, Divine service was performed in St. George's Church, to large congregations.

Upon the whole, we think we are doing nothing more than expressing the general sentiments of our Brethren, when we say that this Visitation has been highly important to the interests of the Church at this particular crisis. It has advanced the cause of unity, so dear in the Saviour's sight, who prayed that this Church might be one, as the Father and He are one. It has drawn closer than ever the cords of affection by which Brother is joined to Brother in the Lord. It has awakened afresh lively emotions of gratitude to our venerable Bishop for his unwearied solicitude for the spiritual and temporal prosperity of the Church, and has more than ever impressed us with attachment to his person. It has aroused the slumbering attention of the people, and fixed it, we trust, with increasing interest and admiration upon their Church. It has, in short, sent us back to our respective fields of labours, refreshed in our souls by the public and private sources of light and strength which it opened upon us—by the united prayers and supplications and Sacraments of the sanctuary, and by the sweet counsel we took in the house of God as friends. And we are now going on our way rejoicing, thanking God for what we have seen and heard, and taking courage to work the works of Him that sent us with new diligence, alacrity and zeal. May the Lord crown all that has been said and done, and all our future doings, with His all-sufficient blessing, and to Him be all the praise.

AFRICAN SCHOOL.—We were delighted with a visit to this interesting and important institution at Halifax, founded by the Bishop about two years ago, for the benefit of coloured children, and which has, so far, succeeded beyond the expectations of its most sanguine friends. Perhaps no part of the population of this Province had been more neglected, as respects moral and religious culture, than those for whom this School is designed. But now, it is most gratifying to know, that those who before were growing up in idleness and vice, receiving only such an education as the streets of a dissolute metropolis usually affords, are daily trained in such a manner, as under the Divine blessing, may make them useful members of society here, and heirs of eternal glory hereafter.

The School was examined on Monday the 22d ultimo, in presence of the Archdeacon and several of the Clergy: and all seemed highly pleased at the proficiency of the scholars. Their reading would have done credit to the faintest in the land; and their answers in Bible history would have been honourable to students in theology of greater pretensions. In short, evidence most convincing was afforded that whatever may be the outside covering of the head, the interior can be, and has been, furnished with sound and useful knowledge. The greatest credit is due to Mr. Gallagher, the conscientious master: and to Mr. Inglis, who has bestowed much time and pains on the superintendence of this school, where he enjoys the gratification of seeing already the fruits of his gratuitous labour. A class of adult coloured persons meets him each Monday evening in the school, for instruction in reading, and in the Scriptures. The singing is very attractive.

But of all the interesting objects in this most interesting establishment, we were most deeply affected by wit-

nessing the blessing of education imparted to a boy entirely blind. His answers *memoriter* were excellent, but besides, we had the pleasure of hearing him read for himself on one of those books with raised letters, which are among the blessed inventions that God has communicated to the present age. Surely none of the great discoveries in the arts and sciences is more truly the subject of delight to a reflecting mind, than this by which the eyes of the blind are opened. We understand that a complete apparatus for an Infant School has just been received from London, a present from a female society there for the improvement of the African race.

MAHONE BAY.—A new Bell has just been added to St. James' chapel, at this beautiful place. It has been procured from Boston, weighs 376 lbs. and cost altogether about £34. The tone is good, and it performed its interesting duties for the first time on Sunday last, when as usual, a large congregation filled the church. For which of those who were then assembled it will first toll the funeral note, is an interesting and solemn subject of enquiry. May all strive to be ready not only for that, but for the more startling sounds of the Archangel's trump, calling them to irreversible Judgment.

KING'S COLLEGE.—We are happy to find that £200 a-year have been granted by the untiring benevolence of the Society for the Propagation of the Gospel, for reopening the Divinity scholarships at King's College.

NEWFOUNDLAND.—We understand that a ship of war is soon expected to convey the Lord Bishop to this Island, to perform the arduous duties of another Episcopal visitation of its difficult settlements and harbours.

☞ We must apologize to our correspondents, for the omission of several favours this week.

MARRIED.

At Newport, on Sunday the 7th May, by the Rev. Mr. Morris, Mr. Samuel Mumford to Miss Maria Jane, second daughter of William Mumford, Esquire.

DIED.

In this town, since our last, Leander, son of Capt. W. Moser, in the 5th year of his age.

MISSIONARY INTELLIGENCE.

Extract of a letter from Mrs. HILL, wife of Rev. J. H. Hill, P. E. missionary at Athens, dated Dec. 19th, 1836.

Our duties and responsibilities increase daily, and we might well shrink from the proper discharge of them if we trusted in our own strength; but we look away from ourselves and find comforts and consolations which none can take from us. And as they proceed from God, so they lead us to him and we gratefully acknowledge that it is the power of divine grace alone which can produce spiritual life, and that we are but the feeblest of God's instruments. The emissaries of Satan have been at work in the region round about us, and many of our missionary brethren in Turkey have been compelled for a season to suspend their labors. In Smyrna and Constantinople the missionary schools are closed. God has dealt more graciously with us—and although the shafts of the evil one were sent, they have dropped unheeded—and we remain unharmed. I can truly say that our mission was never more prosperous than it is at present—and nothing is wanting in Greece but the means to take advantage of the numerous openings around us and to sustain the important institution of the church in Athens, the influence of which is beginning to be felt throughout Greece.

The poor of this world are becoming rich in the knowledge of God, and the way-side soil, which heretofore received the seed of the word, promises a more productive harvest than the well-prepared fields of more favored regions. Our minds at this time are greatly solemnized by the approaching death of one of our family—a poor girl, who eighteen months since was poor, ignorant, and friendless—but now is rich in the graces of the Spirit, endued with heavenly wisdom, endeared to us by the strong ties of spiritual

affinity—and waiting with patient submission the will of her heavenly Father, to enter into the inheritance which is incorruptible, undefiled, and which fadeth not away. Such proofs of the effect of our teaching (of which this is by no means the only one) gives us a satisfaction which makes us almost indifferent to the opinion which man may form of the manner in which we have performed our duty here—the evils which might arise from high condemnation are prevented by the conviction that the Divine power alone can bring to spiritual light so dark and ignorant a mind as that whose gradual change we have been with so much interest contemplating. And censure harms us not, knowing that angels are rejoicing where the worth of a soul is known and appreciated. I have had since my return many interesting proofs of the impression which the feeblest teaching has made, and have received a lesson myself not to despise the day of small things. A young girl—the daughter of one of the most respectable Athenian families, who had left the school for nearly two years, and upon whom, if I had been asked, would most certainly have said no serious impression had ever been made—undertook voluntarily to answer those who endeavored to raise the cry of proselytism against the missionaries. "They say our teachers wish to take our religion from us, I can bear my testimony that it is false. I was in that school and there I learnt what my own religion really was—my parents never gave me religious instruction for they were as ignorant of the duties of Christian parents as I was of mine. My teachers taught me what was my duty to God. Before proceeding to our daily studies, before a book was opened, or a piece of work touched, we were taught to offer the sacrifice of thanksgiving to that Being who had kept us through the past night, and to implore a blessing upon the day, upon which we had entered. This is what I call religion to acknowledge God in all our ways. The externals of religion are nothing." I cannot express to you the surprise and gratification with which I heard this—for well did I remember the extreme feebleness with which our religious instruction was given during the period this girl attended our school—we were but very lisping in the language of the country—and were often discouraged when we contemplated the spiritual chaos around us—and the inquiry constantly forced upon us was, "shall those dry bones live?" Thanks be to God, who strengthens our faith by enabling us to see evidences of his power, we believe they will receive the breath of spiritual life, and become an exceeding great army, to be engaged in extended the conquests of the Redeemer.

I need add no more to induce you to do what is in your power to carry out the designs of the Lord. I trust our church will be found equal to the great resolve she has published to the world. To enable her to perform that which she has undertaken, each one of her members must be found doing their duty. You, I know, often think and pray for us—continue to do so, for we feel that our great strength lies in the prayers of God's people.—Believe me yours, most affectionately,

F. M. HILL.

Settling Accounts.—When a minister was spending a few weeks in Edinburgh, there came, on business to the house where he was, a man of the world. He was introduced to the minister in the following manner. "This is an acquaintance of mine, and I am sorry to find though young and healthy, never attends public worship." "I am almost tempted to hope that you are bearing false witness against your neighbour," replied the minister. "By no means," said the man, "for I always spend my Sunday in settling accounts." The minister replied, "You will find, sir, that the day of Judgment will be spent in the same manner."

COMMUNION WITH GOD.

There is a nearness to God which we are not only allowed, but called to in the loving dispensations of the gospel, so that now we are not to be strangers any longer but friends; we are to have fellowship and communion with God. Why do not our hearts even leap for joy? Why do not our souls triumph in those discoveries of love? Even because we know not the greatness of our privileges, the highness of our calling, the excellency of our advancement, the blessedness of this life, the sweetness of those employments, the satisfaction of those enjoyments, the comfort of this heavenly life, the delights of this communion with God.

P O E T R Y.

From the "Christian Keepsake, and Missionary Annual,"
for 1837.

PRAYER FOR MISSIONS.

Recommended to the Young.

NIGHT wraps the realm where Jesus woke,
No guiding star the magi see,
And heavy hangs oppression's yoke,
Where first the Gospel said, "be free."

And where the harps of angels bore
High message to the shepherd-throng,
"Good-will and peace," are heard no more
To murmur Bethlehem's vales along.

Swarth India, with her idol-train,
Bends low by Ganges' worshipp'd tide,
Or drowns the Suttee's shriek of pain
With thundering gong and pagan pride.

On Persia's hills the Sophi grope;
Dark Burmah greets salvation's ray;
Even jealous China's door of hope
Unbars, to give the Gospel way.

Old ocean, with his isles awakes,
Cold Greenland feels unwonted flame,
And humble Afric wondering takes
On her sad lips a Saviour's name.

Their steps the forest-children stay;
Bound to oblivion's voiceless shore,
And lift their red brows to the day,
Which from the opening skies doth pour.

Oh! aid with prayer that holy light,
Which from eternal death can save,
And bid Christ's herald speed their flight,
Ere millions find a hopeless grave.

Kneel, while unsullied youth doth glow
Resplendent on the blooming cheek,
And for the climes of heathen wo,
A blest Redeemer's favour seek.

Blend sweetly with the classic page,
The love of heaven, sublime and fair,
So beauty's brow, though dim with age,
The lustre of the soul shall wear.

L. H. S.

THE DEATH OF THE LAST CHILD.

By the Rev. THOMAS DALE, A. M.

(From the Christian Keepsake.)

Farewell, my young blossom!
The fairest, the fleetest:
The pride of my bosom,
The last—and the sweetest!
On thee my heart center'd
All hopes earth could cherish:
The spoiler hath entered,
And thou, too, must perish!

I see thy bloom wasting,
And cannot restore it;
The end now is hastening—
'Tis vain to deplore it.
Could prayers detain thee,
As pale thou art lying,
I would not enchain thee
To live ever-dying!

To linger—to languish—
That life may be sorrow:
Through the night pain and anguish,
No rest on the morrow.
Oh, soon may deep slumber
In mercy steal o'er thee!
Earth can but encumber,
And Heaven is before thee!

O loveliest!—O dearest!
When anguish oppressed thee
My arm still was nearest,
My prayer still hath blessed thee
But now all is ended:
How welcome that sighing!
My prayer hath ascended,
'Tis heard!—She is dying!

My God! I adore Thee!

Receive the freed spirit
In gladness before Thee,
A crown to inherit;
Take the gem that Thou gavest;
Take the flower Thou dost sever;
Take the soul that Thou savest:—
It is Thine—and for ever!

From the Boston Recorder.

HYMN FOR SICKNESS.

This life, with all its thousand ties,
Is but a loan from thee,
Our God, whose goodness gilds the skies,
Whose power controls the sea.

Thine are its early joys, that spring,
Like flowers, where'er we tread,
And thine, its later comforts too,
When brighter hopes are fled.

Thou Maker of this curious frame,
Who know'st its every pain,
And bid'st its broken wheels roll on
When man's weak help is vain.

Still plainly as thy might is seen,
Thy blest compassions shine,
So would we peaceful rest our souls
Upon thine arm divine.

And clinging to our Saviour's cross,
Supported by his love,
Pass through this changeful life below,
To deathless life above.

From LITURGICA, by Rev. John Ayre, A. M.

THE BURIAL SERVICE.

Some of the objections most frequently urged against the ritual of the English church, are made to her occasional offices. In the burial service, for instance it is often asserted that the minister pronounces the salvation of the deceased certain, even though his preceding life may have been unchristian, and his character notorious: 'we therefore commit his body to the ground...in sure and certain hope of the resurrection to eternal life.' Now though indisputably the church intended to use the language of charity respecting those whose bodies she thus consigns to the grave, yet it is most clear that she never meant to affirm of every man that he will rise to eternal life. The words are 'in sure, &c. of the resurrection,'—the resurrection generally, not necessarily that of particular individuals. But the question is incontrovertibly settled by the fact, that at the last review the sentence was changed: it formerly stood 'in sure and certain hope of resurrection to eternal life;' an alteration was made, and the article 'the' was inserted, *on purpose* to shew that the sense is general, as I have explained it.

The expressions of the burial service may be defended upon solid grounds: the real objection, therefore, is only that many hearers are not acquainted with the explanation, and may misunderstand them. But as it has been acknowledged by a writer who wishes them altered, 'it is far more easy to see the difficulty, than to remedy it. Shall we have a neutral form which says nothing? or, shall we have one form for believers, and another for the wicked, leaving each clergyman to make his choice between them? This is a responsibility which no clergyman would dare to be charged with. The alteration, or omission of a very few words, would, however, in this instance, ease the minds of many; though, when these words are altered, the service, *as a whole*, still supposes the departed person a true servant of Christ, and therefore, in its spirit, is inapplicable to the case of the wicked. The question goes to the structure of all our services, and must be looked at, and dealt with, as a whole.'

The objection against the burial, and other services of the established church, is simply that the church assumes the sincerity of the worshippers. It is easy

to say, that the fact is otherwise, and that charity, unsupported by fact, is misplaced: it is not easy— it is hardly possible—to say, on what other principle public prayer can be offered. The prayers of dissenters are obliged to rest on exactly the same basis. I refer, in illustration of this point, to an anecdote related in the memoir of Legh Richmond. That venerated clergyman was present, in a private family, when the late Mr. A. Fuller, a leading dissenter of his day, who had objected on the ground I have mentioned, to the service-book, offered up a prayer. Mr. R. afterwards addressed him—'Your prayer is liable to the same objection which you make to the services of our church. Your petitions for pardon and grace, your acknowledgment of guilt, your hope and confidence in God, were all generally offered up, without qualification, as expressive of the feelings and sentiments of the whole assembly.' 'How would you have me pray?' 'Precisely as you did, but you must no longer adhere to your objection: for you were not warranted to believe, except in the judgment of charity, that all the members of the family were sincere worshippers. You have this night authorized the principle, on which our services were constructed, by your example. So long as an individual is not removed by the sentence of a competent tribunal, from the communion of the church, he must be admitted a partaker of all the outward privileges of the faithful. It might perhaps be well to draw the reins of ecclesiastical discipline tighter: it would not be well to lower the services of the church to the standard of the world.'

Practical sarcasm.—One of the most ingenious practical sarcasms ever made use of, was that of the late Rev. Robert Hall, addressed to a clergyman who had obtained a lucrative living after a change of religious opinions. Mr. Hall pressed him hard upon the question of church reform. The gentleman's constant answer to the arguments addressed to him, was, 'I can't see it,' 'I don't see it,' 'I can't see that at all.' At last Mr. Hall took a letter from his pocket, and wrote on the back of it, with his pencil in small letters, the word 'God.' 'Do you see that?' 'Yes.' He then covered it with a piece of gold. 'Do you see it now?' 'No.' 'I must wish you good morning, sir,' said Hall, and left him to his meditations.

THE CHRISTIAN KEEPSAKE

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