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THE COLONIAL CHURCHMAN.

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

VOLUME V. LUNENBURG, N. S. THURSDAY, NOVEMBER 28, 1839. NUMBER 1.

DUTIES OF THE MORNING.

See, the time for sleep has run ;
 Rise before or with the sun,
 Lift thy hands and humbly pray
 The Fountain of eternal day,
 That as the light, serenely fair,
 Illumines all the tracts of air,
 The sacred Spirit so may rest,
 With quick'ning beams, upon thy breast,
 And kindly clean it all within
 From darker blemishes of sin ;
 And shine with grace until we view
 The realm it gilds with glory too.
 See the day, it dawns in air,
 Brings along its toil and care :
 From the lap of night it springs,
 With heaps of business on its wings ;
 Prepare to meet them in a mind
 That bows submissively resign'd ;
 That would to works appointed fall,
 That knows that God has order'd all.
 And whether, with a small repast,
 We break the sober morning fast ;
 Or in our thoughts and houses lay
 The future methods of the day ;
 Or early walk abroad to meet
 Our business with industrious feet :
 Whate'er we think, what'er we do,
 His glory still be kept in view.
 O, Giver of eternal bliss,
 Heavenly Father, grant me this !
 Grant it all, as well as me,
 All whose hearts are fix'd on Thee—
 Who revere thy Son above—
 Who thy sacred Spirit love.

Ch. of Eng. Mag.

For the Colonial Churchman.

ON THE DUTY OF PRAYER FOR THE HEATHEN.

Are the members of the universal church of Christ sufficiently alive to the important duty of prayer for the heathen, and for the prosperity of missions? Do we enter with sufficient earnestness into the full meaning of the prayer which is often repeated by us, "That His ways may be made known, and His saving health to all nations?" In our domestic and private devotions, do we sufficiently imbibe the spirit, or adopt the words of one of our Collects, which intercedes for God's mercy upon all out of the pale of the Christian church universal, and that this same "merciful Lord may take from them all hardness of heart and conceit of his word, and that the blessed Lord may so bring them home to his flock, that they may be saved?" Let each of us put to himself the solemn question—Do I really bear in mind, that out of the six petitions of which the Lord's prayer is composed, three are directed to this point! Can our closets—our walks by the way—our plans of action testify that the cause of the heathen is frequently on our lips?

"I will be inquired of by the house of Israel, saith the Lord." 36 Ezek. 37. "Make mention of the Lord, and give him in rest till he establish, and he will make Jerusalem a praise in the earth," are the emphatic words of inspiration, in 62 Is. 67. "Ask of me, and I will give thee the heathen for thine inheritance," is a promise recorded in 2 Ps. 8. See in the Acts and in the Epistles how large a portion of the prayers

of Christ and his Apostles, refer to the conversion of the world. When the first missionaries of the Cross departed for their heavenly errand, prayer was first offered up; and their preaching was sanctified by prayer for the conversion of those who worshiped other than the true God.

In England, as in the United States, we hear of christians frequently assembling for the express purpose of interceding for a blessing on the exertions of missionaries—for the increase of their numbers, and for their safety in perils by night and by day. In the church of Scotland religious meetings are frequently holden, in which a sermon illustrating the nature and duty of prayers for the heathen, and for Divine aid to missions, is preached. Surely we should not fail to commend to the tender mercies of God,

Those who hazard health
 And life, in testifying for the Truth;
 Who joy and glory in the cross of Christ.

He who now addresses you, Messrs. Editors, is favoured to sit under the ministry of a "faithful steward of the mysteries of God," who occasionally urges on his hearers the duty of earnest prayer to God that the heathen may be turned unto Him. As all, however, are not thus favoured, I will hereafter solicit some columns of your paper, in which further to urge performance of this duty—a duty which it is no light failing to neglect. Much, however, would I prefer that pens less feeble than my own, (for instance your own editorial abilities) should be devoted to this subject.

As to aiding the cause of Missions with a portion of those worldly possessions of which God, in His gracious Providence, has made us the stewards—we should view this no less as a privilege than as a duty. If we have no abundance from which to give, then let us contribute on the principle of sacrifice. In our portion of the church, the Society lately instituted offers itself as a faithful and anxious Almoner of the bounty of its members. And to this let us add—"Prayer without ceasing." He who thus bestows, and thus prays, will himself have become a missionary in feeling, if not in actual employment—a character which the very angels joy to behold!

Faithfully yours,

SIGMA.

November, 1839.

RELIGIOUS MISCELLANY.

OBJECTION TO EPISCOPACY ANSWERED.

Perhaps, the most popular and certainly the least argumentative of the means used to invalidate Episcopacy, is a practice frequent among an inferior class of writers; namely, to enlist under the anti-episcopal banner, the envy, the covetousness, and baser passions of mankind, by enlarging upon the exorbitant wealth of the Episcopal order; and by contrasting the poverty, the plainness, the humility of an Apostle or of a Bishop, in the first and second centuries, with the lordly grandeur of their successors in the present day, "who are guilty of being nobles of the realm, who have a voice in the legislature, who live in palaces, who sit upon thrones, and whose income is the revenue of provinces;" and from this change of external circumstances it is pretended that the latter can make no pretensions to have inherited the office and prerogatives of the former. This topic is well adapted to popular declamation, and obtains over weak and superficial minds a greater influence than more substantial objections. But the whole statement is irrelevant to the present question, and unworthy of a fair or candid disputant. For the question to be determined is,

whether Presbyters possess by Apostolical appointment an exclusive and independent power of conferring ordination, and of exercising ecclesiastical jurisdiction; or whether those powers do not belong principally and essentially to a superior order of church officers: and the answer proposed to be returned is, that those superior church officers are now endowed with large incomes, and lordly titles; and that on this account Presbyters have acquired the right, exclusively and independently, of governing and ordaining. A greater solecism in argument never was committed. Imagine some Jewish Priest, in the days of David or of Solomon, to have pretended that the High Priests of those times, (when the monarchy of Israel was in all its glory,) were incomparably richer and greater persons than the primitive High Priests in days of purity, while the ten tribes were wandering in the desert, or were maintaining a hard conflict with the Canaanites for the possession of the Holy Land; imagine this Levitical objector to affirm that he could not recognize the humility, the simplicity, the poverty of Aaron or of Eleazar, in the magnificent Abiathar or the lordly Zadoc, and, therefore, that he himself, though an inferior minister, was entitled to assume the functions of his superior, and might enter without scruple into the most holy place with the blood of the appointed victim on the day of expiation:—is it likely such a claim would have been tolerated? Would not the most ignorant of the people have perceived at once that the mere accidental circumstance of greater wealth or splendour in the officer, made no difference in the essential character of the office? that the High Priest, was High Priest, whether in penury or in grandeur; in a hovel, or in a palace; and that the intrusion of inferior Priests into the office of their superior was equally unwarranted, whatever might be his temporal condition, while his spiritual rights remained the same?

Or again, to choose another instance which may come home to every impartial Christian: let some infidel allege that the Church of Christ in the present day is not the same Church as in former times: let him argue that a small company of one hundred and twenty obscure persons assembled in "an upper room" at Jerusalem, is a wholly different thing from a society, great, learned, powerful and innumerable, reckoning among its members kings and nobles, statesmen and philosophers, and founding throughout every quarter of the globe churches and missions, and colleges to promote its principles? Could the fallacy of such an argument remain concealed from any man acquainted with the Christian religion?—*Sinclair.*

CHURCH BUILDING COMMISSION.

The 19th annual Report of the Commissioners for Building New Churches has been just issued. At the time of printing their report, the commissioners state that 225 churches and chapels had been completed in which accommodation had been provided for 297,912 persons, including 164,395 free seats, appropriated to the use of the poor. Since that time, the report that 18 churches have been completed, affording accommodation for 16,000 persons, including 9,775, free seats for the poor, making in the whole 243 churches and chapels, affording accommodation for 314,412 persons, including 174,270 free seats for the poor. In addition to these 18 other new churches are now building, and in a very forward state. The number to be accommodated in pews is 7207 and in free seats 9,949; total 17,156. Plans for eight other churches have been approved of, and it is in contemplation to build eight others, at various places.—Conditional grants of money have been made to 38 parishes townships, or places, in aid of building churches and chapels, in 46 other different places, interspersedly

throughout England. Applications for further church accommodation have been made by the inhabitants of 47 districts, situated respectively either in England or Wales. London, long heretofore designated "the city of churches," will soon, it is to be hoped, better deserve that name, for as yet the wants in this respect of its immense population are but half supplied. It is most gratifying to observe, that so large a portion of the new buildings is set apart for the use of the poor.

IDOLATRY IN INDIA.

The following letter from Sir Peregrine Maitland to the Bishop of London, appeared in the Times a few days ago:—

My Lord,—it is not on account of the particular connection which I happen to have had with the subject of your Lordship's motion in the House of Lords on Tuesday last, but it is as a member of the Christian Community that I desire to acknowledge myself deeply indebted to your Lordship for the zeal and ability with which your Lordship on that occasion exhibited the true state of the question which has too lately been agitated, in respect to the propriety of our assisting in the Heathenish rites of the Hindoo worship.

Next to the importance of giving to the people of this country an accurate knowledge of the truth as it respects this question, it is material to its right and satisfactory adjustment that the efforts which are used to that end should not be misapprehended in India, either in respect to their object or extent. And I am persuaded that if pains are taken to prevent misapprehension, there will be found on the one hand no resentment, and on the other no occasion for alarm.

There are one or two points in respect to which any public discussion of the question in this country is too likely to afford ground for erroneous impressions, either because all those who take part in the discussion have not that intimate knowledge of its natural bearings which opportunities of local observation can alone confer, or because such as have enjoyed those opportunities are to imagine that it is not necessary to explain so distinctly what to themselves is so familiar and obvious.

I do not mean that in the statements and observations of your Lordship any room was afforded for the error to which you more particularly allude; but for the tone of some part of the highly interesting discussion which followed, it is possible that an erroneous idea might be formed of the change which every Christian must desire to see introduced into the practice of our Government in India. It cannot be too plainly avowed, or too clearly inculcated, that all that was intended by the Court of Directors in their Despatch of 1833, and all that is desired by those who wish to see that despatch faithfully acted up to is, that the Hindoos shall be left to perform by themselves their acts of public worship to their idols, unaided and unmolested by the civil and military authorities of the company.

Hitherto we have given our positive countenance and active support to this idolatrous worship. That henceforth we should abstain from doing so, is the only change that is contemplated, or ever has been contemplated. Neither the Government, nor any of its servants have proposed or desired that the natives should, by any compulsion, be constrained to abandon their own religious observances, or to adopt ours.

However slow may be the effect of teaching, example, and persuasion, the most zealous Christian is not only content to look to no other human means of conversion, but he feels himself prohibited by his own religion from resorting to any other.

That we do either intend or wish to propagate the Christian religion by force in our Eastern possessions, is not imagined by any part of the population there, and there is no point on which we ought to be more careful than to preclude the possibility of such an inference being drawn, from any thing that may be done, or said, in this country.

But, on the other hand, nothing can be more vain and unreasonable than the fears of those persons who imagine that the forbearing to assist in the superstitious and idolatrous worship in the East will excite

tamels and hostility, and be resented by the natives as an invasion of their religious freedom.

Bound as their attachment is to their superstitions, they do not require that we shall become idolaters; and I venture to assert, that whenever the Government shall think fit to allow their own order to be executed (as I imagined they did intend to do, or rather had done, when I accepted the military command of Maltra,) they will find that our native subjects in India are not so unreasonable as to deny to us, even in their hearts, a right to exercise that religious freedom which they themselves so fully enjoy.

I observed that in the debate of last Tuesday evening, in the House of Lords, it was asked by your Lordship, what was the proportion of Mussulmans in the Madras army. It was a natural inquiry, for it is material to consider that in this presidency the idolatrous worship of the Hindoos does not stand opposed to the Christian religion alone. It was replied by the highest and most respected authority, the Duke of Wellington, that the proportion of Hindoos was by far the most considerable, and that the Mussulmans were almost confined to the cavalry regiments. I have no doubt that any member of the Court of Directors would have given a similar reply to your Lordship, and the information would have been perfectly correct in reference to a period which is now gone by, a period to which his Grace expressly alluded.

At present, however, the following is a just statement of the proportion of the different creeds in the Madras Native Army—viz.:

Mahometans	24,000
Hindoos	22,000
Other creeds	8,000

It will be evident from this statement, which is nearly accurate, that the being compelled to attend at the Hindoo festivals is naturally distasteful (to use a mild term) to considerably more than half the native army.

Speaking of this attendance, a veteran and highly respectable officer of the Mahometan creed remarked, "We obey in silence, but (laying his hand on his heart) it makes uneasiness here." This species of uneasiness, however, is not always so passive. It exhibited itself recently in overt acts at Mysore, and made the presence of two regiments of cavalry and one of infantry necessary to restore tranquillity. I refer to one other instance, because it produced from Hindoo officers and Sepoys of a regiment, a proposal which is worthy of attention. "Let us," they said, "in future attend our own festivals, and you do the same yourselves: we will not hereafter interfere in the Mahometan feasts."

These plain boundaries of toleration are too obvious not to be acknowledged by the most ignorant, and even by the most prejudiced and unreasonable. It is what we have hitherto done upon a contrary system (that to say nothing of religious obligations, has tended to produce perplexity, and confounded distinctions which ought to have been preserved. We are the ruling power in India, and when the Hindoos see us managing their Pagoda revenues, directing their ceremonies, and presenting offerings to their idols, they can but draw the inference that our Government is countenancing and supporting their heathen worship, willingly and from choice; or, at least, that they are indifferent to the precepts of Christianity, since it is evident that they are acting under no necessity.

The intention of the Directors' despatch of 1833 was simply to correct this error—to assert practically the claim of equal rights on behalf of all parties where their conscience is concerned.

So far from there being any foundation for the apprehension that a ground so reasonable cannot be safely taken, I believe this to be precisely the position which it is the most safe and easy, as well as most just, to maintain.

As often as our stations are visited by the preachers of reformed Islamism, who strenuously inculcate on the Mussulmans that idolatry is abhorrent to their faith, we must expect that the repugnance of Mussulmans to attending at the Hindoo festivals will increase; and I know that it is the opinion of some of the ablest of the Company's servants in the peninsula, that our safest and best position in respect to the native worship would be that of perfect neutrality.

I have thought it important, after reading the contents of the other night as it is reported in the newspapers, to address your Lordship in this public manner, that in India it may be thoroughly understood that the well known despatch of 1833 was not aimed at the religion of the natives, but was intended to secure to every religious denomination the full and free exercise of their own religious observances, as to all, perfect liberty of conscience.

I have the honour to be, my Lord,
Your Lordship's very faithful servant,
P. MAITLAND.
Bedford-lodge, Brighton, August 16, 1839.
To be continued.

INTELLIGENCE.

ENGLISH ITEMS.

The Grasping Clergy again.—The Rev. Com. Maitland, during his visit to this and the neighbouring districts, has subscribed to the erection, the repair, or the improvement of churches, out of his pocket, no less a sum than eight hundred pounds! In fact, go whither we may, we hear of the distinguished munificence of this excellent man. Zealous in his calling, he never hesitates to point out deficiencies, but he is also the first to put his hand into his pocket and subscribe liberally to the means of supplying them.—*Lancaster Gazette.*

Discovery of America and Luther.—Twenty years only intervened between the discovery of America and the first preaching of Luther. The Christian scholar may be pardoned if he linger for a moment upon the analogy which subsists between these remarkable events. Columbus, pursuing his perilous voyage over the Atlantic, and led forward by the single star of lofty and inspiring hope, may be regarded as no inapt emblem of that adventurous Reformer who embarked upon a stormier sea than ever rocked the pillow of the intrepid sailor. How mighty the enterprise of both! How magnificent the result! A land of beauty opened its flowery valleys to the navigator: but a richer Land of Promise blossomed before the eyes of the Reformer.

An Example to all Parties in the Church.—The Bowling Iron Works Company, near Bradford, has given a munificent donation of £4000 towards the erection and endowment of a Church in the vicinity of their works. The company, consisting of J. G. Paley, Thomas Mayson, Joshua Pollard, and John and Joseph Sturges, Esqrs., have very handsomely placed the presentation in the hands of the Vicar of Bradford.—*Leeds Intelligencer.*

Lord Brougham on National Education.—Lord Brougham has just addressed a letter to the Duke of Bedford, in reference to the present state of the Educational question.

The noble and learned Lord admits, in the first place, that the friends of education without religion are completely beaten. He gives in his adhesion, the second place, to a system of National Education, of which the Clergy of the Church of England shall be the directors.

So far it is obvious that Lord Brougham has, on some respects arrived at sounder conclusions on this great subject than he was accustomed, formerly, to rest in. Yet still, his Lordship's views are far from being in absolute accordance with the truth.

Treatment of Erysipelas by Raw Cotton.—Dr. Robertson, of Augusta, Georgia, reports in the Journal of the Southern Medical and Surgical Journal, two cases of erysipelas successfully treated by the external application of raw cotton.

The Hon. and Rev. Dr. Wellesley has contributed £100 towards the erection of a chapel of ease at Deptford, near Sunderland.—*Berwick Warder.*

Wheat in Sheaves.—If farmers will make up their sheaves in large cocks and cover them over with stable, they will remain uninjured by rain for weeks together.

THE CHURCH.

The antiquity of the Church of England is greater than that of our ancient monarchy. It is fulfilling its course approaching two thousand years; and though persecuted, and even obscured, it has never faded in the darkest ages of history to hold up a witness to truth. In order to assure ourselves in the fullest manner of the truth or value of anything, we usually trace it to its origin or source, and ascertain, as well as we are able, the grounds on which it rests, and the principles by which it is actuated. The Church of England is identical with the Apostolical Institution of Christianity. We may be told of blemishes which deface—of evils which corrupt. We do not mean to contend that time has no innovations, or that the Established Church is perfectly consistent with the pure and undefiled precepts of its divine founder; but we do contend that, compared with all other ancient Christian establishments in the world, it is the most chaste exhibition of the primitive Apostolical Church that exists. Our fond attachment to the Church, if we do not dwell on those minor defects or lesser blemishes, which we perceive may be removed, is much more reasonable and consistent with correct judgment than that narrow-minded insinuation, which can take no pleasure in the surpassing excellence of the whole, because of some real or affected imperfections it may have been discovered in the detail. Like some ignoble critic, who, on surveying an exquisite piece of statuary, condemns the entire work, because, forsooth, the shoe-string, or knee-buckle does not tally with his ideas of tying the one or fastening the other.—*Shropshire Mercury*.

ADDRESS.

To his Grace the Archbishop of Canterbury, and those other Lords, Spiritual and Temporal, who supported his Grace's motion, for an Address to her Majesty, upon the late Ministerial proposal for an Education Grant.

"We, the undersigned members and friends of the Liverpool Protestant Operative Association, desire to express to your Lordships our most earnest and heartfelt sense of gratitude for your firm and Christian defence of Scriptural Education, more especially at a time when the enemies of the pure Word of God were making such efforts to break down the barriers which exist between truth and falsehood.

"The temperate and dignified, but at the same time uncompromising course which your Lordships have pursued in opposing the late attempt to force upon the country (contrary to the wishes of nearly one-half the House of Commons, and the general sense of the nation as expressed by more than 1000 petitions), a grant for a system of Education not only unscriptural in its character, but opposed to the Established Church and the Protestant institutions of the land, demand from the nation at large their most grateful acknowledgments, and for which we first offer our hearty thanks to our heavenly Father for his over-ruling Providence to this our native land.—We rejoice to have the opportunity of thus expressing our gratitude to his Grace, who stood forth as the first Prelate of the Church, and to your Lordships, both Spiritual and Temporal, who so faithfully supported him in resisting the encroachments of those opposed to the true principles of Protestantism, which have existed for so many years as the bulwark of the English Constitution."

THE REV. J. R. CONNOR'S LETTER.

"My Lord Archbishop,—At the request of the Protestant Operatives of Liverpool, I have the high honour of enclosing to your Grace an address unanimously carried at their last public meeting.

"The address has been presented through the medium of the press to the other Spiritual and Temporal peers who voted with your Grace on the motion alluded to; but a special allusion having been made to your Grace in the address, as the originator of the motion, the operatives conceive that they are bound to transmit their address to your Grace personally. They do it, presuming upon the high and holy feelings ever manifested by your Grace for the spiritual welfare of the country, and humbly hoping it will be received as the ebullition of hearts grateful to God—the giver of every good and perfect gift—and his Bishops, the instruments by whom he guards

the towers of Zion. It may not be irrelevant to add, that the Liverpool Protestant Operative Association is strictly a religious society, established to support our national Church, the glory of our land.—I have the honour to remain, your Grace's humble and obedient servant,

"J. R. CONNOR, Chairman,
"Minister of St. Simon's, Liverpool."

THE ARCHBISHOP'S REPLY.

"Lambeth, Sept. 5.

"Rev. Sir,—I trust that my absence from home on official duties, which occupied the whole of my time during the last three weeks of August, will plead my excuse for having so long delayed my acknowledgment of your letter, and of the address which accompanied it, from the members and friends of the Liverpool Protestant Operative Association.

"I am exceedingly gratified by the approbation thus expressed of my conduct, and the attachment implied in that approbation to our national Church; and I beg you to assure the parties who have signed the address, that I consider it as an imperative duty to oppose every measure which may have the effect of depriving any portion of the people of that early instruction in the faith and fear of the Lord, which is only to be found in the Scriptures, and to which every child that is born in a Christian country has an undoubted right.—I remain, Reverend sir, your humble and obedient servant,

W. CANTUAR.

ADDRESS OF THE COMMITTEE OF THE PROTESTANT ASSOCIATION ON THE RECENT POPISH APPOINTMENTS IN THE STATE.

The Committee of the Protestant Association, deeply concerned at the recent appointment of three members of the Church of Rome to high and important offices in the state, have felt it to be their duty to their Queen, their country, and their God, to present to her Majesty, as temporal head of the Church, the subjoined address; and they would further entreat their Protestant fellow-subjects to testify, in like manner, the sense of the injury which such appointments are calculated to inflict upon the best interests of the community. The rapid progress which popery has of late years made in the land, and the untiring efforts by which she is now, both openly and covertly, assailing the privileges and blessings which this nation has long been permitted by a gracious Providence to enjoy, cannot be regarded without serious alarm by all who are anxious to maintain those civil and religious liberties to which the unchanged and unchangeable doctrines of popery are diametrically opposed. Regarding, therefore, these recent appointments as another successful step in the efforts of the papacy to establish herself supreme in the land, the committee of the Protestant Association would urge upon their Protestant fellow-countrymen the important duty of humbly addressing their beloved Sovereign, praying that she will be pleased to cancel these appointments—fully sensible as they are that if the designs of the Church of Rome be permitted to be fulfilled, this once Protestant nation can only look for judgment and fiery indignation as a just retribution for the surrender of those privileges with which God has so abundantly blessed us.

"To the Queen's Most Excellent Majesty.

"The humble petition of the undersigned humbly sheweth,—That your petitioners beg leave humbly to approach your Majesty, with the unfeigned assurances of our loyalty, and attachment to your Majesty's person and government. We earnestly desire and pray for the security of your Majesty's throne, the prosperity of your reign, and the maintenance of that pure and reformed religion which is committed to your Majesty's care as temporal head of the Church; and therefore cannot but view with alarm and apprehension, the dangers to which these great national blessings are exposed, from the pernicious counsels of those who are at present honoured with your Majesty's confidence in the administration of public affairs.

"We have observed with deep concern that your Majesty has been advised so far to depart from those Protestant principles, which the law of England has made the condition of the succession to the throne, as to confer on members of the church of Rome high

and influential situations in several of the public departments of the State; for example, in the Admiralty, the Treasury, and the Board of Trade. And this concern is further increased by the fact that one of these individuals has been admitted to the rank and privileges of your Majesty's most honourable Privy Council; the first instance, we believe, on record of such a departure from the principles of our Constitution since the deliverance of this country from Papal tyranny in 1688.

"It is, moreover, to be deplored that this preference should be conferred on men who are subjects of the See of Rome, at a time when that apostate Church has openly threatened the extinction of the established religion in this country, and is now seeking by means of deep-laid conspiracies and secret intrigues, against to bring the people of these islands in subjugation to the Roman Pontiff.

"In conclusion, we would humbly remind your Majesty that the throne to which your Majesty has succeeded, and the form of Government under which we are privileged to live are based on Christian principles, that this nation has once been delivered by a signal interposition of Divine Providence from Popish tyranny and arbitrary power, and that if we are so forgetful of former mercies to surrender any participation in the government of the state to the partisans of an idolatrous and anti-Christian Church, there remains nothing but a fearful looking-for of divine judgments; we may expect to be delivered into the hands of those who hate us; and your Majesty's reign, instead of being happy and prosperous, may be made a period of trouble and calamity too painful for the mind of any loyal subject to contemplate.

"Wherefore your petitioners humbly pray that your Majesty will be graciously pleased to cancel these appointments, fraught, as we believe them to be, in their ultimate results, with such imminent danger to the church, the country, and the throne.

"And your petitioners, as in duty bound, will ever pray." &c.

DEFERRED ITEMS.

Clerical privations in Michigan.—At one place, a rector, with a large family, has received from his congregation during the past year, only \$234, and is compelled to pay \$250 for house rent; the one he occupies being the only one to be procured. Another writes that he has received only \$220, and that he has been paying \$125 for the half of a one story and a half house. Another informs me, he has received only \$80! he also has a family. Another only \$20! he too has a family. Another writes as follows: "A subscription was circulated for my benefit, and about \$200 were subscribed, but not one half has been paid." The following is an extract from another clergyman: he receives from his people \$250: "Rent in this place is from \$150 to \$250 per annum. No clergyman can live here, and pay rent on the salary I receive. You may ask, then, how I get along? Why sir, I have kept boarders, and taught school two winters—received the charity of many friends in Detroit—been assisted by my own relatives, and labored some with my own hands!" I have collected more facts, but presume it is unnecessary to detail them, as you must already be conversant with them, and no benevolent or Christian heart will require more, to make him "kindly affectioned" towards our western labourers.—Perhaps however, I ought to state that many of us have been deprived of the common necessaries of life, and have been unable to send our children to school.

Keeping the Sabbath.—By keeping the Sabbath, we acknowledge a God, and declare that we are not Atheists; by keeping one day in seven, we protest against idolatry; and acknowledge that God who in the beginning made the heavens and the earth; and by keeping our Sabbath on the first of the week, we protest against Judaism, and acknowledge that God who having made the world, sent his only begotten Son to redeem mankind. The observance, therefore, of the Sunday in the Christian Church, is a public weekly assertion of the two first articles in our creed,—the belief of God the Father Almighty, the Maker of heaven and earth; and in Jesus Christ, his only Son, our Lord.—*Bishop Horsley*.

A SHORT HISTORY OF THE CHURCH OF ENGLAND.*

John Wickliffe, "the rising sun" of the Reformation, was born in 1324, near Richmond, in Yorkshire. At Oxford he resisted the pretensions of the popish friars with great effect, and brought himself into celebrity. He was presented to the Rectory of Lutterworth, in Leicestershire, through the influence of his friend the Duke of Lancaster. Here he preached with great diligence and success, although he was harassed and persecuted by the pope and the bishops. His doctrines and character became extremely popular; and his translation of the holy scriptures into English, is sufficient to endear his name and memory to all posterity. He died in peace at Lutterworth, of the palsy, in 1384. In the year 1428, his bones were taken up and burnt, by an order of the council of Constance, and his works were publicly thrown into the flames at Oxford. "But the word of the Lord endureth for ever;" and no popish artifice has been able to prevent it from having free course amongst us. The followers of Wickliffe rapidly increased, and were usually called *Lollards*, a German word, signifying a "psalm singer." Real Christians have always been stigmatized with some reproachful name by the world. But they must be content to go through evil as well as good report. Courtney, Archbishop of Canterbury, dreadfully persecuted the Lollards, whom he charged with sedition, but they suffered purely for conscience sake.

In the beginning of the fifteenth century, Henry the fourth having usurped the throne, undertook with Archbishop Arundel, the work of exterminating the Lollards by fire. And the king empowered the magistrates to burn all heretics whom the bishops should give up for that infernal purpose. William Sautre, rector of St. Osyth, in London, having boldly preached salvation through faith in the blood of Christ, was the first person who thus suffered death for the truth's sake. He was burnt in the year 1400. In the reign of Henry the fifth, a great many suffered the same painful death, amongst whom was Lord Cobham a zealous promoter of the doctrines of Wickliffe; when he was brought before the bishops, he protested against all popish superstitions, and declared his firm reliance on the sacrifice and mediation of Christ for his salvation. He was executed in the year 1417, as a heretic, being burnt alive, suspended on a gallows by a chain fastened round his waist.—At this period, nothing but bonds, imprisonment, and death, awaited those who dared to oppose the errors of popery, and profess a more scriptural faith. During the long minority of Henry the sixth, the persecution of the Lollards continued unabated. Hundreds suffered a variety of cruel torments, particularly John Brown, of Ashford, in Kent. His feet were burnt in prison to the bare bones, with red hot coals. He was afterwards put in the stocks, where his afflicted wife attended him all night, and heard the mournful account of his previous sufferings; and on the next day, being Whitsun eve, he was burnt alive.—He died exclaiming, "Into thy hands I commend my spirit; for thou hast redeemed me, O Lord, thou God of truth."

But now behold the inscrutable wisdom of God, in delivering the Church from that degrading tyranny under which it had so long groaned. The very cruelty of the papists roused the nation to action, and called forth those energies of the human mind which led to the Reformation of religion. But before we proceed, let us place ourselves in the situation of the poor Lollards, and ask ourselves, "Are we prepared to suffer every torture, and part even with life itself, rather than make shipwreck of faith and a good conscience?" Are we like them looking for salvation only through the blood and righteousness of Christ: renouncing all dependence upon forms and ceremonies? Have we such a settled conviction that the creed of our established Church is agreeable to the word of God, that we would rather die at the stake than deny her faith? These are important questions which the members of the Church of England are seriously and particularly called upon to consider. The time may come when their principles will be put to the test here on earth; and at all events, we must appear at the bar of God, to give an ac-

count of the improvement we have made of the blessed privileges, which, as protestant churchmen, we enjoy.

The reformation of our Church from popery and its abominations, began in the reign of Henry the eighth. That capricious monarch had, when very young, married Catherine of Arragon, the widow of his brother Arthur, who died without issue, Henry was so devoted a papist, that he wrote a book in defence of popery against Martin Luther, the celebrated Saxon Reformer; for which the Pope bestowed on him the title of "Defender of the Faith;" which our beloved monarch, in a far nobler sense, enjoys at this day. But the doctrines of Wickliffe had now existed 150 years, and made great progress amongst all ranks in the nation. Many persons, however, suffered great persecutions during this period, and amongst many others that might be mentioned, it is recorded that in the year 1519, six men and a woman were burnt at Coventry, for teaching the Lord's Prayer, the Creed, and the Ten Commandments in the vulgar tongue!!! Let us never hear the minister's solemn exhortation at the conclusion of the ceremony of baptizing our children, without calling to mind the miseries of our forefathers, and praising God for his great mercies vouchsafed unto us their unworthy posterity. King Henry having fallen in love with the beautiful Ann Boleyn, began to express scruples of conscience respecting the lawfulness of his marriage with his brother's wife, and he was determined, if possible, to obtain the pope's authority for a divorce, in order that he might marry his new favourite. His holiness made Henry many promises, but for political reasons, delayed from time to time to fulfil them, and so wearied the patience of the King, that at length he began to think of accomplishing his wishes in spite of the pope. It was suggested to him by the learned Doctor Cranmer, to consult the different Universities on the subject, and Henry was so pleased with this plan, that he exclaimed, "I have now the sow by the right ear." Cardinal Wolsey was dismissed from his high office of Lord Chancellor, and succeeded by Sir Thomas More, a man of great wisdom, strict integrity, and exemplary morals, but a furious persecutor. Doctor Cranmer, for the advice he had given, was promoted from one step to another, till on the death of Dr. Warham, he was raised to the archbishopric of Canterbury. On the promotion of More to the Chancellorship, Cardinal Wolsey was disgraced and banished from the court.—This haughty prelate, who had been so insolent in office and favour, now became, under the frowns of the king the most abject wretch imaginable; and had the shocking profaneness to declare, that "he preferred the king's favour to that of Almighty God."* He was at length arrested in Yorkshire, on a charge of high treason, and ordered to be committed to the Tower. But he fell sick in his way up to London, and died at Leicester, on the 28th of Nov. 1530—His dying words are so important that they ought to be had in remembrance by all. "Had I," said he, "served my God as I have served the king, He would not have given me over in my grey hairs."—No, for none ever served God in vain. None ever trusted in him and were confounded. And we see by the mournful end of this great man, who had risen by his talents, from being a butcher's son at Ipswich, to the highest rank and authority under the king, "that it is better to trust in the Lord, than to put any confidence in princes." We may learn too, that unless riches and talents and honours and power be employed for the glory of God, they only expose a man to greater calamities even in this life, than he would otherwise be subject to, and very much increase the risk of his salvation in the next.

On the fall of the cardinal, new measures were adopted, and the parliament passed several laws for reforming the abuses of the clergy, who in vain attempted to oppose their enactment.

The different universities, having given their opinions in favour of the king's divorce he began to take great liberties, and assert boldly the "Prerogative of the English Crown," and that he himself, and not the pope, was the "supreme Head of the Church and Clergy of England." Sir Thomas More resign-

ed his office, when he saw the lengths the king intended to go, and was permitted to retire from councils which he could no longer sanction.—To be continued.

THE ADVANTAGES OF KNOWLEDGE.*

That science (which is simply knowledge reduced to a system) should confer power, may easily be comprehended; because he who has most extensively examined and best understood the constitution of the material world, will be preeminently qualified to make it subservient to his own purposes. That such knowledge may be made applicable to the acquirement of riches is quite obvious; but, independently of worldly riches, the keen enquirer after knowledge secures for himself a meed of intellectual affluence and gratification, which by its very nature is placed beyond the ordinary accidents and fatalities of fortune. Though poor apparently, he is rich indeed. Though deprived of the society of friends and companions, yet he is far from being alone; *nunquam minus solus est quam cum solus*. All the pleasures of such a person are derived from other objects than those of sense, and, like the Roman philosopher, he feels that he is born for higher things than to be the slave of the body.

But knowledge, besides thus giving power and wealth both material and intellectual to its possessor, gives also—what we most desire to get—time. It does not certainly give time in the literal sense of the word, but it teaches the proper use and value of time. The ignorant soon become depraved, because they have no idea of the true value of time, and of the responsibility they lie under to make a proper use of it. Vanities beyond laughter, listlessness, vacancy, frivolity, systematic egotism and positively vicious debauchery, are the enjoyments of those only who have not begun to appreciate the delights of knowledge, and who have never felt the intense satisfaction which results from the discovery of truth, by the use and unaided exercise of one's own intrinsic powers.

True it is, however discouraging it apparently may be to be told so at the outset, that the more knowledge we attain to, the more we are led to feel our own ignorance.—The contemporaries of Columbus believed that they were already acquainted with all the world; and they rested content in their ignorance. Even he, when he first set his foot on the New World—even he, the intrepid navigator—sighed that so much more was yet to be done before he saw the limits of the new country. But did this cause him to be discontented, or to repine, or to despair? No. The prospect was inviting as it was new, and the vastness of the whole was not less impressive than the novelty and interest of the part which he already had discovered. The very magnitude of the object was to him, accordingly, a stimulus to increased exertion; and hearty, vigorous and resolute exertion brought with it more enlarged and more important discovery. So it is in knowledge. Let us first discover the outer island, and we shall soon discover the all but limitless continent behind—we become aware of our own ignorance, but we are rewarded by what we have already learned or observed; and hope still urges us on to further attainment. No man, however, may flatter himself with the hope of obtaining all. They who pretend to universal knowledge are little better than quacks; and the true philosopher is the first to confess his own ignorance. Not even Newton—the Columbus of Science—not even Newton believed he had attained to perfect wisdom; on the contrary, we are informed, that he was the modest and diffident of himself to a more than ordinary degree. "I do not know," he exclaims shortly before his death,—"I do not know what I may appear to the world, but to myself I seem to have been only like a little boy, playing on the sea shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of Truth lay all undiscovered before me."

The first lesson in knowledge, therefore, will be humility; and if we thus at the outset lay down the conceit and swelling pride of ignorance, whilst we

* This fact is stated on the authority of Bishop Burnet, although the Monthly Reviewers deny it.

* From an Oration delivered at the Encenia of King's College, Fredericton, by the Professor, &c. James Robb.

place it by humility and a desire for more information, truly we may be said to have gained much.—With humility and lowliness of mind will come moderation; with moderation, self-government; with self-government, morality. Were this only the end of process, the founders of any scheme or institution promotive of such an object would be deserving of our warmest gratitude. But the Governors and Legislators, who have so thoughtfully considered the interests of education, will be found to have most effectually answered their own purposes in another way; for they have raised a powerful barrier against the inroads of time, and a strong defence for the happiness and honour of the community. And if the literary and scientific education so conferred upon the rising generation be based upon the principles of religion—and more particularly if, as in this, and I am happy to say, in most British Universities it be accompanied by an habitual inculcation of the great moral and doctrinal truths which characterise and constitute the Christian Religion—if, to the instructions of one who is specially charged with the teaching of such an important kind of knowledge, there be added a daily and common worship of the great Giver of all knowledge; if, in short, a secular and a religious education be intimately and effectively combined together—there is then the highest human probability, that the true end and object of all such institutions will be achieved, and that the country will be supplied with men qualified to promote its welfare in every department of life.

A knowledge of the classics is, in my opinion, and always will be, an essential element in the education of a scholar, and an English gentleman—all the cavillings of ignorance, innovation and sophistry notwithstanding.

Mathematics are of unquestionable benefit to the young mind, because this, more than any other branch of study, tends to improve the reasoning powers.—It is the best kind of practical logic; and a person who has become thoroughly imbued with mathematical principles and reasonings, must, on all the future occasions of life, be peculiarly fitted for the detection of error, or the discovery of truth. But besides these claims, it possesses perhaps higher recommendation of being the instrument, by which the science of natural philosophy has been raised to its present eminence and extent. In the eloquent language of Professor Sedgewick, "it is a high privilege to study this language of pure unmixed truth. The laws by which God has thought good to govern the universe are surely objects of lofty contemplation; and the study of that symbolical language, by which alone those laws can be fully decyphered is well deserving of the noblest efforts on the part of the Student."

The study of nature, that universal and public manuscript which lies expanded to the eyes of all, is productive of much advantage to the mind, because its object is to make us acquainted with many facts of interest and importance, to methodize and classify knowledge, to train to habits of observation and reflection upon things which the vulgar call trivial or common. Things thus become books, and every object is made to afford matter of useful contemplation and thought. A double advantage will result from the study of this branch, if the teacher strives constantly to impress upon the young men committed to his charge the necessity of connecting means with ends, and then again with their final purpose in Creation, and the intrinsic imperishable evidence which they afford of care, divine superintendence, and special providence.—If these views be constantly kept up, then surely the study of Natural History will be admitted to a higher rank than it has hitherto held in what is rightly termed a liberal Education.

BIOGRAPHY.

THE LIFE OF JAMES USHER, BISHOP OF ARMAGH.*

In the summer of 1643, the archbishop was nominated one of the assembly of divines which was called by the parliament to sit at Westminster. It is not agreed whether he ever appeared in this synod; but according to the most probable account, he refused to acknowledge their authority, and was consequently

* Concluded.

voted out of their body. This opposition of his inflamed their resentment against him; so that one of the oppressive committees of the times ordered some valuable books which he had lodged in Chelsea College to be seized. By the interference; however, of Dr Fealty, they were most of them preserved.

After a residence of some years at Oxford, when it appeared likely that that city would be besieged by the parliamentary forces, Usher retired to Cardiff castle, of which his son-in-law, Sir Timothy Tyrrel, was governor. Here for about a twelvemonth he lived in peace, engaged chiefly in the composition of his Annals; but the king having found it necessary to withdraw his garrisons, Cardiff was abandoned among the rest, and the lord primate had to seek a new asylum. This was offered him by the dowager lady Stradling, at St. Donat's castle; but as his party were on their journey thither, they were plundered by a body of Welsh, and the archbishop's precious books and manuscripts were speedily dispersed into a thousand hands. This, after he had been rescued by the neighbouring gentry, troubled him more than all the other ill-usage. By the great exertions, however, that were made, nearly all of these were in two or three months recovered.

While at St. Donat's, Usher was brought by a dangerous illness to the very brink of the grave.—The temper of his mind in this extremity was such as might have been expected. He was ever patient, we are told, "praising God, and resigning up himself to his will, and giving to all those about him, or that came to visit him, excellent heavenly advice to a holy life, and due preparation for death, ere its agonies seized them." But trial was to follow trial. Scarcely was his health restored, than he was obliged to look out for a fresh place of refuge. Hunted at home, "like a partridge upon the mountains," he resolved to seek repose abroad, among a strange people. The churlishness, however, of a parliamentary admiral, who happened to be off the coast, and refused to let him pass, changed his plans; and as he waited for some providential opening, he received a message from the Countess of Peterborough, whose lord he had many years before been instrumental in converting from popery, to take up his abode with her. Accordingly he proceeded to her in London, and commonly resided with her till his death; but so reduced was he, that had he not received presents from several gentlemen, who, unknown to each other, sent him considerable sums, he could not have performed the journey.

On the archbishop's arrival in London, in 1646, he experienced at first some of the annoyances with which the party in power delighted to worry the loyal episcopalian; but by the interposition of his friends, and chiefly of the learned Selden, these molestations were ended. In the next year, having by the same interest obtained permission to preach, he was chosen by the society of Lincoln's Inn to be their preacher; and this office he faithfully discharged for eight years, till the failure of his sight and other infirmities compelled him to relinquish it. Here too, in apartments provided for him by the society, he placed his noble library which had escaped the fury of the Irish rebels.

But he was not permitted to retire altogether from public affairs. He was not afraid boldly to declare his sentiments; and the king, then a prisoner at Carisbrook, requested him, with other divines, to aid him with counsel in the treaty then on foot. Usher proposed a moderated plan of episcopacy, the chief feature of which was, that the bishops should, in regulating their dioceses, take the advice of a synod of their clergy. This, however, was ineffectual; and the presbyterian party had afterwards reason to regret that they had not more willingly listened to some of his suggestions. His labours in this conference procured him much obloquy, and attacks were unsparingly made upon him in the papers and pamphlets which then issued from the press. In a short time he was to see his persecuted sovereign once more, and the occasion was on the fatal day when Charles was cruelly murdered. The account shall be given in his chaplain's words: "The lady Peterborough's house, where my lord then lived, being just over against Charing Cross, divers of the countess's gentlemen and servants got upon the leads of the house, from whence they could see plainly what was

acting before Whitehall. As soon as his majesty came upon the scaffold, some of the household came and told my lord primate of it, and asked him if he would see the king once more before he was put to death. My lord was at first unwilling, but was at last persuaded to go up, as well out of his desire to see his majesty once again, as also curiosity, since he could scarce believe what they told him unless he saw it. When he came upon the leads, the king was in his speech; the lord primate stood still, and said nothing, but sighed, and lifting up his hands and eyes (full of tears) towards heaven, seemed to pray earnestly; but when his majesty had done speaking, and had pulled off his cloak and doublet, and stood stripped in his waistcoat, and that the villains in vizors began to put up his hair, the good bishop, no longer able to endure so dismal a sight, and being full of grief and horror for that most wicked fact now ready to be executed, grew pale, and began to faint; so that if he had not been observed by his own servant and some others that stood near him, who thereupon supported him, he had swooned away. So they presently carried him down, and laid him on his bed, where he used those powerful weapons which God has left his people in such afflictions, viz., prayers and tears—tears that so horrid a sin should be committed, and prayers that God would give his prince patience and constancy to undergo those cruel sufferings."

In 1650, Usher published the first part of his "Annals of the Old Testament," a work on which he was further employed during the remainder of his life. The object of it was to settle, as far as possible, the dates of events from the creation to the destruction of Jerusalem. About the year 1654, the archbishop received an invitation from Cromwell to visit him.—The protector showed him much apparent civility, and promised to lease to him some of the lands of his see; but this promise he never performed. And now his friends were falling fast around him;—his wife was gone; and Mr. Selden also, whom he highly valued, and whose funeral sermon he preached at the Temple Church; and he himself took these bereavements as warnings to set his own house in order.

On the seventy-fifth birthday he made an entry in his almanack. "Now aged seventy-five years.—My days are full!" and just below, in capitals, "RESIGNATION." Yet he was not forgetful, even in his last times, to labour as earnestly as he could for the suffering Church of Christ. An infamous declaration had been issued, imposing penalties on those who kept any of the sequestered or ejected clergymen in their houses as chaplains or tutors, and forbidding any such clergyman to keep any school, or to preach to any but their own families, or to use the book of Common Prayer. Let us not forget the lesson which this fact teaches us. Usher, anxious to avert this persecution, repaired to Cromwell, who, though he had first spoke him far, afterwards refused his suit. The aged archbishop returned almost broken-hearted to his home. "This false man," he said to his friends, "hath broken his word with me, and refuses to perform what he promised; well, he will have little cause to glory in his wickedness, for he will not continue long. The king will return; though I shall not live to see it, you may. The government, both in Church and state, is in confusion; the papists are advancing their projects, and making such advantages as will not long be prevented."

He then went down to Reigate, where lady Peterborough had a seat; but his race was almost run.—March 20, 1656, he visited a sick lady, and discoursed with her as if he had a glimpse of the celestial glory. The next day he was himself seriously ill. His sickness rapidly increased, and he felt that his departure was at hand. His end was in conformity with his life. The last words he was heard to utter were, "O Lord, forgive, especially my sins of omission." His remains were, by order of Cromwell, interred in Westminster Abbey.

Little need be added to the foregoing account of this eminent servant of God. His record is on high. His piety was saintly, his disposition most amiable. He held his opinions on mysterious points with singular moderation, and embodied in his practice the doctrines he taught. Such too was his wisdom and sagacity, that he was currently said to be gifted with a prophetic faculty. His loss, therefore, was deeply

left; nor could many even in foreign countries hear for years his name mentioned without expressing the tenderness of tears. "A divine and apostolical bishop," it has well been said by an eminent divine, "he was; and next the apostles, evangelists, and prophets, as great a pastor and teacher, and trusted with as much of God's mind, as I believe any man hath since been:—a man so famous as never to be named without some preface of honour." May the successors of his ministry follow him as he followed Christ!

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, NOVEMBER 28, 1839.

OUR FIFTH VOLUME commences this day, and the occasion seems to call for a few words respecting ourselves and our undertaking. That undertaking was engaged in by us with the desire of being humbly instrumental in promoting the interests of true Religion, in accordance with the doctrines and discipline of the Church of England.—To set forth and uphold the distinctive principles of that Church—to recommend her in all her features as presenting scriptural claims upon the firm adherence and ardent affection of all who would walk in the 'old paths,' and obey the inspired calls to UNITY and peace with which the Bible abounds:—to lay also before the members of the Church a sketch of the situation of her varied interests from time to time—with information especially respecting that branch which is struggling with many trials in these colonies,—these have been among the objects of our editorial labours. How far we have succeeded in the Volumes that have closed—how far we have made the *Colonial Churchman* the channel of sound practical instruction on these matters, and those pertaining to vital godliness, we leave it to others to say.

Although conscious of very many defects, and lamenting too great unprofitableness in the management of this means of usefulness, we are yet encouraged by the hope that something has been done for Christ and his Church:—that, by means of this Journal, an enlightened acquaintance with the true principles and character of our Church, has been promoted, and the blessed cause of her Divine Head in some measure advanced. For whatever good may have been effected in those things—to His holy name be all the praise. And for our shortcomings of duty in this as in ten thousand other ways, be His pardoning mercy our only refuge. In His name we would resolve to proceed, and strive to be useful to the Church, at whose altars we stand, as far as our ability may be aided by his grace, and as long as He may permit the day of work to last.

Our course in the past, as in former years, has not been free from discouragements. We do not reckon among these the attacks we have received, and the epithets of "bigotry," "arrogance," and "intolerance," which have been so plentifully heaped upon us, merely because we conscientiously maintain the distinctive principles of our Church. These are things for which we were prepared, and we think we can stand such artillery as this for some time longer. We do not always think it necessary to give a shot in return, but we beg our friends without the camp to be assured, that it is not for want of ammunition. But we would much prefer peace to war, and hope we may be allowed to indulge our inclinations. If, however, we are to be branded with intolerance, with a leaning to popery, with bigotry, and all the other hard names that have been given us, merely for asserting what we believe to be the truth;—if we must be considered unfriendly to other denominations merely because we assert the claims of our own, which was the only denomination known for the first 1500 years of Christianity, we fear that we must be content to bear the odium longer still. We never can abate one iota of the claims of our Church as generally set forth in these columns. We would rejoice to carry along with

us the good will and approbation of our non-episcopal Brethren; but if we cannot have that, without the compromise of principle, and treachery to the cause of that Church in whose bosom we have been nurtured in childhood, and strengthened and supported in riper years, and in whose embraces we hope to repose in death—we must reluctantly be content to do without it,—being still, however, ready, as individuals, to regard all with christian fellowship, so far as they will allow us.

And we would again respectfully call upon our Brethren of the clergy, and the many of the laity who are every way qualified to contribute by their pens to the interest and improvement of our periodical, not to be quite so sparing of their favours as in times past, but rather to enrich this volume beyond its predecessors by their kind communications. To those who have thus assisted us hitherto, we offer our grateful acknowledgments. Local matter, parochial details, accounts of Sunday schools, edifying obituaries, and the like, we particularly desire.

One favour more we have to ask of the friends of the *Colonial Churchman*, and that is, that they will implore that blessing upon it from on high, without which the best of human works and endeavours can profit nothing.

We have to thank our friends who have used their exertions to enlarge the circulation of our paper, and who have forwarded us not only names but cash. Let such services be continued, and all will be well. But more promptness in payment of subscriptions is essential to the well being and to the very existence of the work. We revert to this subject with reluctance, but of necessity. Let every subscriber pay his arrears immediately to the nearest Agent, and the Printer will take courage, which much work and no pay is apt to cool.—There are several improvements which he is desirous to introduce in his department, and which, we trust, speedy remittances will enable him to accomplish.

CLERGY RETURNED.—We have the pleasure to notice the safe return from England of the Rev. WILLIAM GRAY, and the Rev. WILLIAM COGSWELL, with their respective families. The former, we understand, is to be the Rector of St. John, N. B. in the place of the Rev. Dr. GRAY, who retires. The latter resumes his important duties in St. Paul's, Halifax, and, we trust, brings to their discharge, a fresh acquisition of health and strength. We heartily welcome back to the Diocese these esteemed fellow-labourers, whose return, no doubt, will be highly gratifying to the flocks with which they are respectively connected. Mr. Gray has been absent 14 months—Mr. Cogswell about seven. We are also happy to hear of the arrival of the Rev. William Godfrey, who was lately ordained at Quebec by the Lord Bishop of Montreal. We hear that he is to be stationed for the present at Annapolis, whose worthy Rector, the Rev. Edwin Gilpin, has four churches under his care.—The Rev. Mr. Storrs, who had exchanged duties for several weeks with the Rev. Lambirth Owen, has returned to St. George's, Halifax.

BISHOPS RETURNED.—Their Lordships the Bishops of Newfoundland and Toronto, have come out from England, both of them via New York.

NEW ORGANS.—We understand that new Organs have arrived from England for St. Paul's, Halifax, and Trinity church, Liverpool; the latter purchased by a bequest from the late Col. Freeman.

GERMAN BIBLES.—We have just received from the British and Foreign Bible Society, London, 100 German Bibles and 100 German Testaments with the psalms annexed, granted at the suggestion of the Rev. W. Cogswell to the Rev. J. C. Cochran for sale or gratuitous distribution. They are on sale at the store of Messrs. John Zwicker & Co.

CHURCH OF ENGLAND MAGAZINE.—We have frequently enriched our columns with extracts from this valuable periodical, and take this opportunity of recommend-

ing it to our readers. The contents are sound and interesting, and the poetry especially is always of a high order.—The work may be had of Mr. BELCHER at Halifax, whose catalogue of religious Books, on our last page, we commend to the notice of our friends.

THE BISHOP.—We give below extracts from a circular letter, addressed by the Bishop of Nova Scotia to his clergy, dated

London, October 13th, 1839.

Reverend and Dear Sir,

It was not until the last week in September that I gave up the hope of returning to Halifax, by the packet of the present month. I sensibly feel the evils of so long an absence from my charge, and am not disposed to think that this protracted separation from my Clergy, which is very painful to myself, can be a matter of indifference to them. It is my earnest desire and prayer that these evils may be mitigated—that those who are committed to us may be saved from injury, and that all our efforts for the welfare of our Zion may be greatly blest.

Much has been done, as much perhaps as could reasonably be expected, under existing circumstances in furtherance of those objects which, you are aware, brought me to England; but much remains to be accomplished, which it is my duty to assist, if I can be permitted to afford my feeble aid to its accomplishment, and as my Clergy were desirous that I should visit England to endeavour to promote the objects of the Colonial Church, it is my hope that they will feel assured that my absence would not have been prolonged if it could have been avoided without injury to those objects.

The Venerable Societies for the Propagation of the Gospel, and for Promoting Christian Knowledge, with our revered Primate, and the Bishops and Clergy, and a large portion of our Lay Brethren, have manifested a lively interest in the welfare of the Colonial Church. They have entered into our present depressed condition with kind and affectionate feeling. These venerable Bodies and Individuals have made, and continue to make exertions for the benefit of the distant members of the Church, much beyond all former efforts: and the result of these pious exertions, while it calls for our heartfelt gratitude to God, and affectionate thankfulness to our benevolent Fathers and Brethren, is full of encouragement both for them and for us.

Numerous meetings have been held to make known the present condition of the Church abroad, and awaken the sympathy, and call forth the assistance which that destitute condition requires. The most solemn appeals have been made from the Pulpit for the same objects; and very numerous Parochial Associations have been formed under the immediate sanction of the Archbishops and Bishops, which aim at enrolling every member of the Church as a contributor to this good work; that the rich of their abundance may give plentifully, and the poor may do their diligence gladly to give of their little; and that the prayers of all, of every condition, may continually ascend for unceasing blessings upon this labour of love. The work is proceeding with increasing success; the amount of contributions and yearly subscriptions to the Incorporated Society for the Propagation of the Gospel has been doubled within the last two years; and they are encouraged to hope that the present amount may be so augmented, by continued and unwearied efforts among all the members of the Church, as to render the Society competent to the full discharge of their duty, as Agents of the Church, in the widely extended field of her missionary labour, which now happily embraces the four quarters of the world.

It can hardly be necessary to inform you, that these pious exertions call for corresponding efforts among those whose spiritual welfare engages such affection here, and prompts such beneficent assistance. Well may it be hoped that every member of the Church in the Colonies will now feel a double obligation laid upon him to co-operate most cordially in the work, which aims at the promotion of his own eternal welfare. Even the poorest settler will feel constrained to give, of his poverty, and offer up his fervent prayers for a blessing upon his gift, when he learns that the poorest members of the Church

at home are called upon, and readily contribute their weekly pence, that they may have a part in sending forth the Gospel of the Son of God, and all the blessings of the Church, as He founded it, to every portion of the British Empire. Make known these noble efforts and these pure and holy desires. Stir up a holy zeal among all the members of your flock; and be encouraged, amid the many difficulties which surround you, to increased faith and hope and confidence and to unwearied faithful labour in your sacred calling; and the blessing of our God, and of His Christ and of the Holy Spirit, will surely rest upon yourself and upon your work.

As opportunities have been afforded to me, I have not neglected to request the attention of several of Her Majesty's Secretaries of State for the Colonies, to the present circumstances of the Colonial Church. It has not been easy, among the changes which have occurred, to obtain as much of their attention as was desirable. But I trust it has been clearly shown, that the lands allotted in Prince Edward's Island for the glebe were the exclusive property of the Established Church, and consequently that their alienation is to be regarded as a great and undeserved injury; nor can I doubt that compensation ought to be made and probably would be, if there were lands on the Island at the disposal of the Crown. This object must still be kept in view; and it may at least be hoped that some security has been obtained for glebes in other portions of the Diocese, by proving that wrong has been done to the Church in that Island. I have devoted much time and labour to endeavours for making plain the original intention of the Government to assist in the support of the Schoolmasters of the Society for the Propagation of the Gospel, by the grants and reservations of school-lands, which have heretofore been made. This intention has been shown by reference to an early agreement between the Society and the Lords of Trade,—to instructions from the Crown,—to the grants which have been made in pursuance of those instructions,—to the usual occupation of the lands for the benefit of the Society's Schoolmasters, often under express authority from the Governor,—and to the opinion of distinguished and learned Counsel. The result, I hope, though not yet fully settled, will establish the equitable claim of the Society on behalf of their Schoolmasters.

We may hope for benefit to the Church from the additions which have been made to the number of Colonial Bishops, and you will join with me in thankfulness for the division of the extensive diocese of Nova Scotia, by which the arduous duties of the Bishop are so far diminished, that some hope of their more satisfactory performance may be entertained. You will not be surprised that this has been a source of much comfort to me.

You are probably aware that during the last Session of Parliament petitions were presented from many parishes in England, on behalf of the Colonial Church. The feeling which prompted these will probably produce many more petitions in the next Session.—Having had an opportunity of communicating with several of the Colonial Bishops, I am glad to inform you we entirely concur in the opinion, that it is the duty of every one of our congregations, in every settlement, whether large or small, to prepare and send forward similar petitions. They should, however, be grounded upon a sincere concern for the spiritual destitution in the Colonies, and encouraged by an humble hope that they will be made useful in keeping alive and extending the benevolent feeling which has been manifested here, and finally if God should graciously bestow His blessing on our faithful endeavours, in the attainment of such support to the Colonial Church as will promote His glory and the eternal welfare of many thousands, who are now in suffering and sorrow from the want of spiritual instruction.

The terms, of the petitions must be especially marked by Christian moderation, which will secure the respect which they ought to show for the Imperial Parliament. They should be so perfectly free from every thing like party or political feeling, that they may be fit for presentation by men of all parties, who can feel for the spiritual wants of their distant brethren. Their prayer must be cautiously expressed,

that it may not ask for more than it is in the power of the two Houses to grant. They must be written, not printed, and may be forwarded to me through the Archdeacon, or by any friend who will take the trouble of handing them to me more directly.

I have thus been carried much farther than my inclination would lead me, into the secular concerns of the Diocese, by a persuasion that our attention to these has unfortunately been made necessary. But I hardly need say to you, my Reverend and dear Brother, that we must not allow these to occupy such undue portion of our regard as would interfere with our more solemn duties. We have higher and holier objects than any which are limited to this world of change, to engage our attention, and quicken our exertions. Let these be ever in our thoughts to assuage all anxiety for less important things, and prompt the continued aspirations of our hearts for unceasing blessings from Him, who can order all things for the benefit of His Church, and will supply protection and consolation under every trial and affliction, which His unerring wisdom may permit to come upon His servants. Let our faithful seeking be for the kingdom of God, and his righteousness, with fullest faith in His divine assurance that all things necessary for us will then be added from the exhaustless storehouse of His mercy.

Fervently commending yourself and your flock to that unfailing mercy, and earnestly desiring that however separated from each other, our hearts and prayers may be united, and continually ascend in earnest supplication to the most Holy Trinity, for the richest blessing upon all our labour in the Lord,

I am, Reverend and dear Sir, your affectionate Brother,
JOHN NOVA SCOTIA.

ST. PAUL'S COLLEGE, NEAR NEW YORK.—This truly christian and eminently useful Institution to which the anxious parent may confidently send his son, assured that all that can be done will be done to promote his present and eternal good, is thus noticed by the Bishop of New York in his last conventional address. Is there not public spirit and right feeling enough amongst ourselves to support a somewhat similar establishment?

This seminary, it is well known, had its origin many years since, in the individual enterprise of its Principal, the Rev. Dr. William A. Muhlenbergh.—Under the original appellation of the Flushing Institute it justly commended itself to the respect, confidence, and affection of the Church, for the efficiency with which it prosecuted, in the union in which God has joined them, the moral and spiritual together with the intellectual improvement of its pupils. By his blessing, it has been the means of training for usefulness in life, and happiness through eternity, ripe scholars, virtuous citizens, and devout members, and pious, talented, and useful ministers of the Church.

The Reverend Principal, who is still the sole proprietor of the College grounds and buildings—a state of things in regard to which I would most earnestly ask the Church whether it ought to be permitted much longer to continue—having frequently expressed a strong desire that I would consent to become, in my Diocesan capacity, Visitor of the College, I deemed it not only right but a duty, to contribute, by accepting the honour and assuming the responsibility of that station, to the effecting of that union of the College with the Church, as its handmaid in promoting the great objects for which it was divinely established, which I know has ever been near his heart.

The first action under this my new connection with St. Paul's College, was the visitation now noticed. The Principal having in accordance with my wishes that I should be thus accompanied on my visitations, invited a number of the clergy of the vicinity, we met there on the above mentioned Festival of St. Barnabas. The visitation was opened by the service of the day—the Morning Prayer being read by two reverend instructors in the College, and the ante-communion service, together with a sermon, by himself. These exercises were performed in the chapel, a very neat and commodious apartment, arranged on the principle above noticed by me, for the proper performance of the respective services of the altar, desk, and pulpit, and furnished with an excellent

organ. And I should do injustice to my feelings, were I not to observe farther, in the very reverent, devout, and appropriate manner in which the chapel exercises are performed, is a most pleasing manifestation of the holy spiritual influences which appear so happily to pervade this excellent institution. The remainder of the day was principally spent in witnessing an examination of the students by their instructors, and was closed in the chapel by devotions conducted by the Principal, consisting of the Evening Family Prayer in the Prayer Book, with the addition of a chant and hymn from the Liturgy, and the reading of the second Evening Lessons for the day. The exercises, of the second day were commenced with the order for Daily Morning prayer, conducted by the Principal. After which the examinations were continued through the whole of the forenoon, and a part of the afternoon.

I have entered so much in detail respecting the religious services connected with the visitation, because I think them gratifying evidence of the truly Christian and church-like character of the establishment. Its religious peculiarities, however, by no means interfere with a strict and thorough course of study.—This was evident from the examinations, which afforded to my Rev. Brethren present, and myself, the highest satisfaction. I believe there was no difference of opinion amongst us, that, taken altogether, it was one of the most creditable exhibitions of the kind—creditable to both teachers and pupils—which we had ever witnessed. The course of study is evidently thorough—a circumstance the more gratifying from the fact that the greater number of the teachers have themselves been there taught. In short, thus, my first official visitation of St. Paul's College, greatly strengthened the conviction, long entertained by me, that it ought to be extensively patronized, and liberally sustained by the Church.

We understand that Mr. W. M. Godfrey, who came with letters Dismissory from the Archdeacon of Halifax, in the absence of the Bishop of that Diocese, was ordained Deacon by the Lord Bishop of Montreal, on Sunday the 13th instant; and on the same day, we understand that 169 young persons were confirmed in the Cathedral Church.—Church.

IN THE PRESS.

AND WILL SHORTLY BE PUBLISHED,

The Divine Origin, and Uninterrupted Succession of Episcopacy maintained.

In a series of Letters, addressed to the Rev. A. W. McLeon, Methodist Minister at Guysborough, in answer to his Letters entitled "The Methodist Ministry Defended." By the Rev. CHAS. SURREY, Rector of Christ Church, Guysborough.
Halifax, Nov. 5, 1839.

We also observe an advertisement in the St. John papers, of a republication of part of Chapman's sermons on the same subject. The whole of Chapman's sermons are well worthy of perusal by all who are desirous of seeing the argument for Episcopacy thoroughly stated, and all that can be said *per contra*, candidly canvassed. Mr. Chapman was once a Dissenting minister, but becoming dissatisfied with the validity of his ordination was led to investigate the question, and in the end to seek Episcopal orders, as most agreeable to Scripture and the history of the Primitive church.

MARRIED.

At Pleasant River, on Wednesday 27th inst., by Rev. J. T. T. Moody, Rector of Liverpool, Mr John Harley, junior, Merchant of Bridgewater, to Maria, daughter of Zenas Waterman, Esq. M. P. P. for the County of Queens.

At Londonderry, on the 29th ult. by the Rev. I. Brown, Arthur McNutt Cochran, Esq. of Maitland, to Susan Songster, third daughter of John Wier, Esq. of the former place.

DIED.

In this town, on Sunday last, Charles, eldest son of Mr. C. E. W. Schmidt, aged 3 years.

At Halifax, on the 10th instant, Emma Mary, only daughter of the Rev. Doctor Twining, in the 17th year of her age.

POETRY.

THE BARK OF LIFE.*

My bark of life o'er the waters of strife
Has long been sailing slow;
With rudder lost, and tempest-toss'd,
It bears its weight of woe.

Like a troubled dream does my voyage seem,
So rough has been its course;
For against my bark the billows dark
Have spent their utmost force.

As a living grave, o'er the sullen wave
Listless my bark moves on;
And clouds of ill are hov'ring still,
Though the ireful storm be gone.

Now all around a gloom profound
Enshrouds the circling air;
Of hope bereft, my bark is left
A prey to fell despair.

But see, from afar heaven's polar star,
The beacon of grace shines clear;
And the radiance bright of that blessed light
Dispels each gloomy fear.

Faith springs the gale that fills my sail,
And wafts me towards the shore—
That land of peace, where troubles cease,
And sorrow is no more.

For the Colonial Churchman.

THE SELECTOR.—NO. 1.

Will you allow me Messrs. Editors, to solicit for *Selections* which I have of late set aside for the purpose, a few columns of your Journal?—The mere compiler can claim for himself but little praise, so that my sole object in seeking for the attention of your readers, can be none other than a desire to promote their benefit, and the objects contemplated by your editorial labours.

ORION.

MIRACULOUS PROPAGATION OF THE GOSPEL.

The Gospel of Christ, at its earliest appearance, had all the probabilities in the world against its success; for it was possessed scarce of any one of those advantages, which do most signally recommend a new doctrine, and make it thrive. It had no complying tenets, to sooth mens' appetites and passions! but was all harsh and austere. It had no encouragement, no protection from the civil power; no force or cunning to uphold it; no men of eminence and esteem to engage on its side. The age, which was pitched upon for the discovery of it, was more discerning and enlightened, more curious and inquisitive, than, perhaps, any that either preceded or followed, and therefore the success of this doctrine could not be owing to mens' ignorance or supineness. Finally, its promulgers delivered it not out by parcels, as is the way of cunning and designing men; but offered the whole of it to be altogether examined, and compared.—Nevertheless, though pressed with all these clogs and incumbrances, it sprung forth, and made its way into the world, by a swift and incredible progress.—The inference from hence is plain and indubitable; that a divine power and virtue certainly went along with it, to supply what was wanting to it upon other accounts; and that its increase must needs have been supernatural and miraculous.—*Bishop Atterbury.*

CONNECTION BETWEEN THE SOUL AND BODY.

Scarcely can I conceive, even to myself, this union between my body and my soul—how it is that I bear upon me the stamp of divinity, and that at the same time I grovel in the dust! Is my body in health, it wars against me—is it sick, I languish with it in sympathy—it is at once a companion that I love, and an

* From the Church of England Magazine.

enemy that I dread—it is a prison that frightens me, a partner with whom I dwell. If I weaken it by excess, I become incapable of any thing noble; if I indulge it, or treat it with too much consideration, it revolts and my slave escapes me. It fastens me to the earth by ties I cannot break; and prevents me from taking my upward flight to God, for which end alone I was created. It is an enemy that I love; a treacherous friend whom it is my duty to distrust. To fear and yet to love! At once what union, and what discord! For what end, with what secret motive, is it that man has been thus organized? Is it not that God has seen it fit by this means to humble our pride, which might otherwise have carried us to the height of disdain even our Creator, in the thought that, being derived from the same fount of being, we might be permitted to regard ourselves as on terms of equality with him? It is then to recall us incessantly to the sense of our entire dependence on him, that God has reduced our bodies to this state of frailty, which exposes us to perpetual combats; balancing our nobleness by our baseness; holding us in suspense between death and immortality, according to the affection which inclines us to the body or the soul; so that, if the excellencies of our souls should inspire us with pride, the imperfections inseparable from our bodies may bring us back to humility.—*St. Gregory Nazianzen.*

HISTORY TEACHING BY EXAMPLE.

The store-house and the very life of memory, is the history of time; and a special charge have we, all along the Scriptures, to call upon men to look to that. For, all our wisdom consisting either in experience or memory, experience of our own memory of others; our days are so short, that our experience can be but slender. "We are but of yesterday, (saith Job,) and our own time cannot afford us observations enough for so many cases, as we need direction in. Needs must we then ask the former age, what they did in like case; search the records of former times, wherein our cases we shall be able to match, and to pattern them all. Solomon saith excellently, *What is it that hath been? That that shall be: and back again, What is it that shall be? That that hath been: and there is nothing new under the sun of which it may be said, it is new, but it hath been already in the former generation.* So that it is but turning the wheel, and setting before us some case of antiquity, which may sample ours, and either remembering to follow it, if it fell out well; or to eschew it, if the success were thereafter. For example: by Abimelech's story, King David reproveth his captains for pursuing the enemy too near the wall, seeing Abimelech miscarried by like adventure, and so maketh use of remembering Abimelech. And by David's example (that, in want of all other bread, refused not the shew-bread) Christ our Saviour defendeth His disciples in like distress, and sheweth that, upon such extremity, necessity doth even give a law, even to the law itself.—*Bishop Andrews.*

BELCHER'S FARMER'S ALMANACK FOR 1840.

Containing Lists of the Members of the Executive and Legislative Councils and House of Assembly; Officers of the Army and Navy; OFFICERS OF MILITIA throughout the Province, corrected from the late Returns; Sittings of the Courts and List of Public Officers, arranged under their respective Divisions and Counties; Roll of Barristers and Attornies; Charitable and other Societies; Clergy, Colleges, Academies, &c.; Routes and distances to the principal towns in the Province, and to St. John, Fredericton and Quebec, with a variety of other matters useful and entertaining,—containing every thing requisite and necessary. The Calendar pages and Farmer's Calendar have been considerably enlarged, and the time of High Water given for Annapolis, Windsor, St. John, N. B. and Charlotte Town, P. E. Island, in addition to that for Halifax.—May be had of the Subscriber, and at every respectable store throughout the province.

C. H. BELCHER.

Halifax, Nov. 1, 1839.

"I feel that I knew and all I teach will do nothing for my own soul if I spend my time, as most people do, in business or company. My soul starves to death in the best company; and God is often lost in prayers and ordinances. "Enter into the closet," said he, "and shut thy door." Some words in Scripture are very emphatical. "Shut thy door," means much; it means—shut out not only nonsense, but business; not only the company abroad, but the company at home; it means—let thy poor soul have a little rest and refreshment; and God have an opportunity to speak to thee in a small still voice, or he will speak to thee in thunder.—*Cecil.*

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C. H. Belcher