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THE COLONIAL CHURCHMAN.

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

VOLUME IV.

LUNENBURG, N. S. THURSDAY, JUNE 13, 1839.

NUMBER 15.

"WHEN SHOULD PRAYER BE MADE?"

When the morning ray is streaming
Its light upon the earth,
When the trembling dew-drop's gleaming
With gladness for its birth,
When the birds to song are waking,
From leaf and bending spray,
With air sweet music making,—
Then, mortal, kneel and pray.

When the sun on high is burning,
In noontide night enshrined,
When man from man is learning
The lessons of his kind,
When things of earth are weaving
Their visions of a day,
When all are all deceiving,—
Then, mortal, kneel and pray.

When the fleecy clouds are veiling,
With rainbow-tints at eve,
When the last faint hues are dying,
As loth the world to leave,
When night's dark pencils' shading
The beauties of the day,
When rest seems all pervading,—
Then, mortal, kneel and pray.

When the moon is vigil keeping
With her gentle smile above,
When the silent stars are weeping
Glad tears of hope and love,
When sleep in visions bringing
Fond mem'ries past away,
Joy o'er sad hearts is flinging,—
Then, mortal, kneel and pray.

Church.

For the Colonial Churchman.

Messrs. Editors,

So great is the number and variety of books that are now written and published, that there are few persons who do not require a guide to direct them in their choice. But even here we are not safe; for every guide may be influenced by his own partiality, his taste, or interest, and even in great sincerity recommend what another person, equally conscientious and well informed, would counsel us to avoid. Amid difficulties so serious, it is not so much the object of this paper to draw up a list of books for every one's reading, or to introduce in your pages an "Index Expurgatorius," as to give the character of one or two among the multitude, and leave it to the choice of your readers which to select.

Books of Devotion seem to claim the first place in consideration, and here the Liturgy or Common Prayer naturally presents itself to the mind of a Churchman. This conducts us, as it were, from the cradle to the grave; it provides for our introduction to the visible church on earth; it informs us by Catechism what we are to believe, to do and to avoid, comprising therein the duty we owe to God, to our neighbour and ourselves. In the office of Communion it establishes our character as accountable Christians, and in the office for the Lord's Supper completes that character and entitles us to all the benefits of Christ's death. The other offices though in the most part accidental, may nevertheless be highly useful and beneficial to all estates and conditions of men. In the Communion Service we are furnished with a form expressive of the most essential sorrow for sin and deprecation of God's

righteous judgments. The Visitation of the Sick awakens us to a sense of our mortality, and the apostolic preaching account we have to give of the deeds done in the body, at the same time that it encourages us to cast all our care upon Him who careth for us, who so loved us as to die for our sins; while the funeral service may be made profitable to us while we live, and by its truly scriptural consolations serves to mitigate the sorrow of those pious friends who accompany our lifeless body to the house appointed for all living, where our dust will mingle with its kindred dust, and our spirit shall return to God who gave it. The other offices, although well adapted to their particular ends, do not so partake of that general character as to make them useful or applicable to all; but the several collects should by no means be overlooked; and if children were uniformly made to repeat that for the week, as well as those for the days on which the more material passages of our Saviour's life and ministry are commemorated, together with those of his apostles, and especially if accompanied with reading and reciting the Epistles and Gospels, a treasure of scriptural knowledge would be laid up in the mind which might reasonably be expected to have the happiest effect. Indeed the poorest person who is so happy as to be in possession of a Bible and Common Prayer Book, can never be at a loss for profitable employment in reading, meditation and prayer; and if blessed with a family, he will find himself abundantly supplied with the means of bringing up his children in the fear and nurture of the Lord, by instilling holy thoughts and principles into their minds, and thus teaching them to draw water out of the wells of salvation. Isa. 12. 3.

U. T.

For the Colonial Churchman.

SCRIPTURE DIFFICULTIES.

Gen. ii. 9.—It is very difficult to satisfy curiosity in this very remarkable account of the trees and the properties of their fruits. How far Moses is to be understood literally or figuratively, it is dangerous but not easy to determine. Some have thought that the fruit of the tree of life was of a restorative nature, and that had our first parent kept his innocence, he would have been permitted to have eaten of this vivifying fruit and have continued his life for ever. His posterity likewise would have had the same benefit, and continued in the present world till the providence of God thought proper to remove them into a more exalted state. Whatever were the true circumstances of, or uses attending these two trees, it is enough for us to know that man was then as now a free agent. That he was created sufficient to have stood though free to fall, and whatever the nature of the transgression was by which he lost his innocence and immortality, we should be better employed in avoiding all occasion of present error, than wasting our time in useless conjectures about the introduction of evil into the world. Sin was, and is, the transgression of the Law. This is sufficient for us in our present state to know. God grant that we may make a right use of it!!

Gen. iii. 1.—A variety of ingenious explanations have been given of the temptation of Eve; but it is better to confine the understanding within its proper limits. The lesson, or moral, is plain, whatever the parable may be, or however diversified or figurative. Obedience to God's will is sufficiently inculcated first, by His goodness in the ample allowances made to man which gave no cause for complaint or infringement of the condition; and secondly, by the dreadful consequences of sin, even the death of the soul and body, which could only be recovered and reannointed by the mediation of the law of God. The

whole of this scene, admitting it to be allegorical, is a most beautiful description of the working of the human mind in the hour of guilt.

Gen. iv.—Cain never was inwardly a good man, therefore whatever was his sacrifice, God would not regard it. Religion without morality, is nought but hypocrisy.

A CONNEXION WITH THE STATE FAVORABLE TO RELIGION.

"It is a fact worthy of especial consideration in a discussion of this nature, that it is to the fostering care or arbitrary enactments of sovereign princes that we owe the happy maturing of the blessed reformation itself. The celebrated Wicliff of England in the fourteenth century, and the Bohemian Reformers, John Huss and Jerome of Prague in the fifteenth, endeavored in vain to purify the Church, though the former succeeded in obtaining numerous followers, and the latter sealed their testimony with their blood. How shall we account for the entire failure of these good men, no wise inferior probably to those more successful reformers who succeeded them? In candour is it not to be attributed to the fact that they were unsanctioned by the civil power? How is it that the comparatively pure and simple Vaudois, who arose in the twelfth century, and for a time spread so rapidly over many parts of Europe, should in the nineteenth be reduced to a small number not exceeding 20,000, who are under the spiritual direction of thirteen pastors? Because instead of being nurtured, they have been frowned upon and discouraged by a bigoted court. Few nations gave fairer promise at the time of the reformation, of a religious regeneration than did France; some of its royal princes and many of the flower of its nobility, with vast multitudes of the people, cordially embraced protestantism, and yet few countries, with the exception perhaps of Spain and Portugal, were eventually brought more completely again under papal influence; I think your well-informed correspondent must, maugre his prejudices, be convinced that this at least was owing to the want of regal support and continuance; especially as with the apostacy of Henry IV. the hopes of protestantism in France were sunk for ages. How different was the success of protestantism in Saxony, Switzerland, Geneva, Sweden, Denmark, England, &c. in all of which it was aided supported and advanced by the public authorities? Indeed, had it been otherwise there is little rational ground for supposing that the Reformation would at that time have been brought to so glorious an issue. I appeal to Mr. Ryerson himself, whether, excellent, venerable and mighty as were the reformers, he does not believe that the violence of Luther, the severity of Calvin, the timidity of Melancthon, the simple purity of Zuinglius, and the courtier-like pliancy of Cranmer, presented far too discordant materials ever to have expected extensive lasting benefit to the church, had they not been variously controlled, checked or sustained, as occasion required, by their regal power. In concluding this letter, allow me to direct your attention to the singular and most important fact, that wherever you find the reformation permanently successful, you invariably find it maintained by the princely and righteous agency of an Established Church!

If these things are so I would solemnly warn the opposers of such establishments to take heed, lest haply they be found fighting against God."—*Com. Her.*

He that is choice of his time will be choice of his company, and of his actions, lest the one engage him in vanity, and the other be a throwing away his time and himself, and going back in the accounts of eternity.—*Anon.*

YOUTH'S DEPARTMENT.

MEMBERS.

An evening cloud, in brief suspense,
Was hither driven and thither;
It came, I know not whence;
It went, I knew not whither:
I watched it changing with the wind,
Size, semblance, shape, and hue,
Fading and lessening till behind
It left no speck in heaven's blue.

Amidst the marshalled host of night
Shone a new star supremely bright;
With marvelling eye, well pleased to err,
I hailed the prodigy—anon
It fell—it fell like Lucifer:
A flash, a blaze, a train—'twas gone!
And then I sought in vain its place,
Throughout the infinite of space.

Cloud atoms—sparkles of a falling star,
Dewdrops, or films of a glossamer, we are—
What can the state beyond us be?
Life!—death! Ah! no, a greater mystery—
What thought hath not conceived, ear heard, eye seen,
Perfect existence from a point begun;
Part of what God's eternity hath been,
Whole immortality belong to none
But Him, the first, the last, the Only One.
James Montgomery.

THE HONEST SWEEP.

A boy was employed by a rich lady to sweep her chimney. As he was climbing down the chimney, he came suddenly into the lady's dressing-room, where there were a great many fine things—and among others, a gold watch set with sparkling diamonds. As nobody was in the room, he stopped to look at the fine things. He took up the watch in his hand, and said to himself, "O, I wish I had such a fine watch!—But if I take it, I shall be a thief. Yet nobody sees.—Ah! nobody, did I say? Yes, God sees me—for he is every where. Should I then be able to say my prayers to him, after I had stolen the lady's watch? and could I die in peace?" And then the cold chills ran over him, and he trembled all over.—"No!" said he, putting down the watch; "I had much rather be poor, and be a good boy, and have God pleased with me, than to be rich, and be a thief, and have God angry with me."

Can you tell me, dear children, what part of the boy it was that was reasoning and thinking about the watch? Was it his mouth, or his eyes, or his ears, or his hands, or his feet? Was it any part of his body? "No, indeed!" you will all say. "His body, which was made out of the dust of the ground, could not think. It was his soul." Very well. It was his understanding that thought and reasoned about it; it was his conscience that told him it was wrong, and it was his will that chose not to do it.—The difference between a good and bad heart is, that a good heart chooses what is right and a bad heart chooses what is wrong. A good heart loves to think about good things, and a bad heart loves to think about bad things. A good heart loves what is good, and a bad heart loves what is bad.

If you had been there, could you have seen this boy's thoughts? Could you have seen his heart, when it was choosing not to steal? No—you cannot see your own thoughts. You cannot see a spirit, and thoughts are spirit. God is a spirit; but he has nobody like us—so you cannot see him. He is a great Spirit—for he is every where. This boy knew he was every where—and that was what made him afraid to take the watch. He knows all things, and can do what he pleases; but he always does what is right—for he is very good, and can never choose what is wrong.—N. Y. Evan.

The vices of another age astonish and shock us; the vices of our own become familiar, and excite little horror. The vices of the present age will equally shock and astonish future generations.

THE COLONIAL CHURCHMAN

LENSBURG, THURSDAY, JUNE 13, 1839.

THE LATE MEETING AT HALIFAX.—Although this was no regular Visitation of the Clergy, but simply the first annual meeting of the Diocesan Church Society, it was gratifying to those who can prize the comforts of clerical intercourse, (and none are more qualified to do so than the scattered missionaries of our land) to find FIFTEEN Brethren in the Ministry assembled on that occasion.—In addition to the detail of the proceedings given in our last, we have now the pleasure to state that a Deputation of the Clergy waited on the Venerable Archdeacon WILLIS on the 27th, when the Rev. Dr. Shreve, in the name of his brethren addressed him as follows.—

Mr. Archdeacon,

I have been requested by my brethren of the Clergy, to convey to you their thanks for the excellent and instructive Sermon delivered by you in St. Paul's Church on Wednesday last; and to request that you will cause it to be published, or furnish us with extracts for publication in the Colonial Churchman, as to you may be most agreeable. I am also requested to express their thanks for the kindness and urbanity which at all times, and more especially on the occasion of our present meeting, have distinguished your official, as well as your private intercourse with the Clergy.

To which the Archdeacon made the following

REPLY:

My Reverend Brethren,

I cannot but feel gratified by the opinion you have been pleased to express of the Sermon which I delivered before you on the 22d instant, while we were assembled at the annual meeting of the Diocesan Church Society, as also by your request that the same might be published. I can have no objection to a compliance with your wishes. But as the Clergy, on this occasion, did not meet by any official call (having voluntarily assembled at the meeting of the Society) and as a small portion only of the Clergy of the Archdeaconry were present, I should prefer a postponement of the publication of the sermon until I shall have an opportunity of obtaining more generally the approbation and sanction of the Clergy.—An opportunity may probably occur, ere long, of delivering it before my Brethren on a more official and public occasion, when their wishes as to its disposal shall be complied with.

With respect to the latter part of your address, I beg to assure you, that as it has always been my disposition, and as I felt it to be my duty, to "use hospitality," so I have always had great pleasure in seeing the Clergy whenever they could be spared from their missions to visit Halifax: and I have only to regret that so few opportunities occur for meeting each other.

That kind feeling and good understanding which have hitherto existed between us, will, I trust, continue to mark as well our private as official intercourse in future, and unite us more firmly in the bonds of brotherly affection and regard.

ROBERT WILLIS, Archdeacon.

To the Clergy assembled at Halifax.
May 27th, 1839.

CHURCH RATES.—Under this head we observe in a late number of the Christian Messenger, an extract, giving some speeches in Parliament arising out of the case of a man who had suffered himself to be imprisoned for non-payment of his church-rate. We are favoured with the usual quantum of abuse of the Church and railing at her ministers, and much whining about the violation of liberty of conscience. But what is the true state of this and all such cases? Is it not simply this—that the man who refuses to pay his church-rates, sets himself in opposition to the laws of his country; and if he suffers punishment, he suffers what he richly deserves, and knowingly brings upon himself. And is it for conscience sake that these "martyrs" thus break the laws of the land? Rather let

it be honestly confessed at once, that it is to cast odium upon the Established Church, and excite a ferment and a revolution which may bring down to the dust all the ancient and venerable institutions of the realm.—By way of a set off to the extract above alluded to, we give the following notice of a trial which lately took place in England in a similar matter, taken from the Conservative Journal.

A trial took place last Tuesday, at Bodmin assizes, before Mr. Baron Gurney, which exhibits to the country such a clear illustration of the loyalty and morality of the "tender consciences," as has not very lately appeared. Five of the "conscientious," one of whom was a preacher, were indicted for a riot which they had created and conducted at Truro, in the month of last May. It seems that the consciences of some of the dissenters of Truro were so tender, that they would not allow their pious possessors to be harassed and pay their Church-rates, and that five of them, named Barret, Edwards, Randall, Spurr, and Ball, had suffered their goods to be distrained rather than quietly discharge an honest and just debt. But even this would not satisfy their consciences; for when the auctioneer proceeded to the sale of the goods distrained, these "tender consciences" gathered together a conscientious mob, and entering the auctioneer's shop, prevented the sale of the goods, afterwards broke open his door, tore down his shelves, smashed his window, and would have cracked his head if he had not escaped from the grasp and secured himself from the free and liberal operation of their "religious scruples." So elaborate were the souls of these dissenters, with the pious achievements of the day, that in the evening they employed a band to parade the town in celebration of the triumphs of liberty of conscience over "the y old Church," as they profanely designated the Christian Church of this country.

Three of the ringleaders of this riot are line drapers, in a highly-respectable way of business; one is a teacher of dissent, and the others appear to be of the better sort of dissenting worshippers; notwithstanding, the placards published, and the language used, and the proceedings altogether, were, as the judge said in summing up, "disgraceful to them men, but much more so as men professing religion." This condemnation of their conduct, which they received from Mr. Baron Gurney, will be of so much the more weight with dissenters, inasmuch as the learned judge is himself a dissenter, of, we believe, the Baptist denomination. His lordship very truly observed, that "the Church-rate was an ancient rate payable by law. It was the duty of all men to submit to the law. But to endeavour to render it odious by acts of violence was a crime punishable in itself, and if carried on in the way this has been, it became of serious importance."

The learned Baron gave his dissenting brethren general a complete "settler" in the following words:—"Till within the last ten years no man living ever heard of 'conscientious scruples' upon this particular subject from any class of dissenters, nor till questions of conscience had been mixed with political feeling. He respected the rights of dissent no man more so; but he felt distress when he saw conscience prostituted by an admixture of political feeling. If a man purchased a house he gave a subject to all burdens upon it, and he calculated he should have to pay certain rates and certain taxes in proportion to those, so had he estimated value, and he (the learned Baron) had never known that any one of these persons had paid over to a landlord any sum he might have saved in consequence of the reduction of any tax; and until any man had done that, the less he said about his conscience the better."

The officer who distrained the goods, says in evidence, that "the defendant, Randall, would upon his taking a Bible." The reason of this was obvious, and thus remarked on by the learned judge when referring to the shameful placards which the folk had issued:—"More disgraceful public proceedings he had never had the misfortune to meet with in his professing religion. It appeared that a Bible had been taken from Randall. Mr. Randall pro-

that Bible evidently for the purpose of exciting odium.—That any man, much more a religionist, and still more a teacher of religion, should so act, was one of the most disgusting circumstances which during a long professional life he had ever heard of."

The learned judge thus passed upon the criminals the sentence of the court:—"You have been convicted of the crime of riot, and that crime has received great aggravation from the motives with which it was promoted, by the intention manifested by that placard, which three of you have disgraced yourselves, and the body to which you belong, by publishing. It is absolutely necessary that the law should be obeyed, and they who set themselves up in opposition to the law, will find, sooner or later, that the law is too strong for them, and that they would have consulted their own happiness as well as respectability, if they had obeyed the law. The conduct which has been observed by you distinguishes the case of the three of you from the other two, and I shall therefore distinguish your case in the punishment. The sentence of the court upon you, Barrett, Edwards [who is a dissenting teacher,] and Randall, is, that you, and each of you, be imprisoned one month, and pay a fine of £25; and upon you Spurr and Ball, that you be imprisoned one month; and that all of you enter into recognizances for good behaviour for three years in £100; and that you be further imprisoned until the fine be paid, and the recognizances entered into."

WESLEYANS IN ENGLAND.—The Editor of the 'Church' in remarking on the recent triumph of the Protestant conservative cause in an election for North Devon, thus continues:—

There is, one particular circumstance connected with this Election, which we must not omit to notice, because it bears us out in the remark we have frequently made, that the Wesleyans in England, as a body, are firm supporters of the Established Church; and because it is a most complete justification of those loyal Wesleyans in Upper Canada, who have reprobated the contrary course pursued by their nominal organ, the *Christian Guardian*, towards the Church in this Province. None were more instrumental in Lord John Russell's defeat than the Wesleyans of Devonshire; and, on the late occasion of Mr. Buck's election, none were more staunch in his support. The *London Watchman*, which speaks the sentiments of the English Wesleyans, advertises very wrongly, in the following terms, on the conduct of a Wesleyan Minister, who wrote a letter to a Radical paper in a tone inimical to Mr. Buck:—"We can have no hesitation, as independent journalists, conscientiously attached to the principles which we have always avowed, in saying, that the grounds alleged by the writer of the Letter for his public interference with respect to the North Devon election are, in our judgment, altogether insufficient for his justification; and do no credit either to his logic or to his sense of what was due to those Protestant interests and institutions, which true and consistent Wesleyans have always felt it their duty, through evil report and good report, to maintain and promote."

How far the Wesleyan Conference in England will approve of the line of conduct pursued by the *Christian Guardian* here,—how far they will countenance its anti-Protestant adulation of Lord Normanby, and the Editor's incessant assaults on the bulwark of the world's Protestantism, the Church of England at this startling crisis, when a revolutionary spirit is seeking to upheave our monarchical institutions, and a wily Jesuitism is secretly forging anew the fetters of Papal domination in every corner of the earth, it is not for us, with discriminate certainty, to pronounce. We think, however, we cannot be wrong in predicting, that the Wesleyan Conference at home will soon be compelled, in vindication of its faithful adherents in this Colony, to repudiate all connexion with the *Guardian*,—unless it be purified from its present leprous taint.

We are authorized to give notice that it is the intention of the Lord Bishop of the Diocese, with the Divine permission, to hold an ordination in Christ-Church, Montreal, on Trinity Sunday, the 26th day of May, next. We are desired to state that all as-

pirants for Holy Orders, whether their views have been previously made known to the Lord Bishop, in a general way, or not, are required immediately to make a particular application, and that those who are or shall be, authorized to present themselves for examination, must do so not later than the morning of Thursday the 23d of May.

We are requested to add that another Ordination will, Deo volente, be held in the Cathedral at Quebec, either on St. Peter's day, or on Sunday the 30th June, or Sunday the 7th July. Applications, must be made in due time, and at least three days previous must be allowed for examination.—*Church.*

NEW CHURCHES.—It must be gratifying to every friend of true religion and especially to every true member of the Church, to hear that the number of "houses of prayer" in connexion with the Established Church is yearly multiplying in this province. We would wish to inform our readers of all that are erected or are in progress, if those concerned would enable us to do so. We lately heard of the completion of a neat Gothic church at Three-fathom-harbour in the parish of Dartmouth, making five churches now under the charge of the Rector, the Rev. A. D. Parker. At Hammond's plains, we observed a small church nearly covered in, opposite to Johnson's, where the Rev. A. Gray occasionally officiates. At Upper Lahave, in the parish of Lunenburg, a new one is in progress, and will probably be ready for Divine service in the course of the summer. At Chester, where there is great want of room for the numerous congregation, a church is expected to be built, whenever sufficient funds can be raised. Indeed some timber is already on the spot. At Windsor, some two or three years ago we announced that there was to be a second church in the village, and that handsome subscriptions had been raised; but we have heard of no further proceedings; and the question has frequently been asked, why nothing has been done?—While on this subject, we would record a suggestion of a brother clergyman, which we think a good one,—that whenever a church is to be built, collections should be made in every Parish in the Province, after some notice of the object from the pulpit by the Rector. Material assistance would thus be afforded to weak members of the Body, and mutual sympathy and good feeling promoted.

BISHOP CHASE.—We have at various times given to our readers most interesting notices of this pious, self-denying and indefatigable Prelate of the American church, who may be justly styled the spiritual Pioneer of the West. After enduring many hardships, and encountering obstacles that would have crushed the spirit of any ordinary man, in planting the church and founding the now flourishing institution of Kenyon College in Ohio, he left others to enter into the fruit of his labours, and passed on to the wilds of Illinois with the same glorious purpose of extending the Redeemer's kingdom, and imparting the blessings of the Gospel and of sound education to the vast population daily rushing on to those plains of the West. The following extracts will shew what progress he has made. The first describes his "Robin's nest," the name given to his present dwelling, and gives us some idea of an Episcopal palace in Western America. In writing to a friend the Bishop says—

Through the roof of my log-cabin, the poorest of its kind, the snow at this moment, March 2d, 1839, is blowing, as through an open barn. Yet from the little window of my fourteen feet study, where I am now writing, I can see the foundation walls of the Chapel of the future College, at the distance of three quarters of a mile, on a hill, overlooking the fine country. How the sight cheers me! Who knows but God will, in his infinite mercy, suffer me yet to worship him, in a consecrated church, of my own building, to his glory, before I die? The thought almost overpowers me. So long have I been accustomed to fall on my knees, in a poor cabin, and read

the Scriptures in the light thrown on the page, only from an aperture in the chimney, that to be allowed to preach once more from a pulpit, and to minister at a regular altar, seems the greatest privilege.'

The corner stone of the Chapel and School-house of Jubilee College, was laid by the Bishop on the 3d April last. In his address on the occasion he observes—

This is the second great institution of religion and learning which he hath been the humble means of founding, Kenyon college and Ross chapel in Ohio in 1826 and 1829, and this Jubilee college and chapel in Illinois, now, in the year of our Lord one thousand eight hundred and thirty-nine. As then, so now, the corner stone was and is Jesus Christ, and the salvation of souls redeemed by his precious blood the one great object in view; as the Holy Ghost by the apostle hath said, 'Other foundation can no man lay than that is laid, which is Jesus Christ.' 'Know that ye are the Temple of God, and that the Spirit of God dwelleth in you.'

The address is thus concluded—

Before pronouncing the final benediction, and thus closing this most interesting service of laying the corner stone of this chapel, the speaker cannot refrain from making a short statement, which, being appended to the printed proceedings of this day, he hopes may meet the eye of benevolent persons, chosen children of God, full of faith, in this as well as distant lands, and excite in their bosoms a desire to do something of which they cannot be ashamed at the great day. To enable the founder to go on with this great work and to finish the design of Jubilee College, he must have funds: by his present liabilities, which he hath is now exhausted. If no further aid be given him, he must pledge all his worldly substance. He did this once before, for Kenyon College, and God helped him out of his distress. Why not do the same again now, before he die and be no more seen. His children, though, by his want of ready means deprived of a literary education, yet he trusts know God and their duty to him better than to complain of this. They can work for their father's maintenance as they have done for many years past, while he was laboring for the Church without a salary: and as to his wife, God hath blessed her with a meek and quiet spirit to complain at nothing. She can patiently labor for Jubilee as she did for Kenyon College, and for her reward look not to this but to another and a better world.

The landed estate which the speaker now offers for sale, is situated in Gilead, Branch county, Michigan, and contains 1009 acres.

This tract of land having been chosen after personal inspection, and when there were no competitors, is of the choicest quality. A little more than one hundred acres of it are under improvement and well fenced. The house was burned down in 1835; but it has other buildings on it of some value. It has a mill seat and a village lately laid out on it of a promising character. It has a good proportion of the finest timber, and a part of it borders on a beautiful lake affording the finest fish.

Should the above property be sold for its reasonable value, the one half of the avails shall be appropriated to the rearing of Jubilee College. And for the faithful fulfilment of this promise, and also for the disbursement of all the funds he has already received, the undersigned will be proud to account to house of bishops.

PHILANDER CHASE.

Bishop of Illinois.

The parochial clergy of the diocese of Winchester have petitioned against any increase of their livings being affected by the sacrifice or invasion of prebendal stalls, other Cathedral emoluments. What will the assailants of the "grasping" clergy say to this new instance of that sordid feeling which they impute so liberally to the ministers of the Establishment.—*Dorset (Eng.) Chronicle.*

CHESTER.—The next meeting of the Clerical Society of the Western shore district, will be held at Chester (D. V.) on Wednesday and Thursday the 3d and 4th July.

Letters received.—Lord Bishop of Montreal, Hon. A. W. Cochran, Rev. Charles Ingles, Rev. S. S. Wood.

EVENINGS IN AUTUMN.*

SOCIAL WORSHIP.

That a deep and durable attachment should be felt for the very place where from our earliest years we have been wont to share the gratifications resulting from social worship, is a sentiment natural to the constitution of man, and one, indeed, that is almost involuntarily experienced for every spot which has in any considerable degree been connected with great and interesting impressions. With what glowing enthusiasm, for instance, do we trace the scene which has become illustrious as the once-chosen abode of patriotic virtue or intellectual eminence; and what feelings of tender regret and affectionate veneration do we linger within the walls which bring back to memory the love and protecting kindness of those who were the guardians of our infancy and youth! And shall we not entertain an equally fond and fervid regard for that sacred roof beneath which, even from the first opening of the reasoning powers, we have been accustomed to pour out our hearts in communion with our God, and in concert with all those who are dear to us as kindred, friends and neighbours? It is an association, in fact, which, as founded on feelings which ought to be beyond all others interesting to humanity, has been felt with more than common strength by the wise and good throughout every age of scripture record: for, waving every other source of local sympathy, how is it possible not to experience the most profound veneration and attachment for the sanctuary to which the presence of the Deity has been peculiarly promised, and where the ties which blend earth and heaven are placed visibly as it were before us, in all their direct and immediate relations?

Such, indeed, among the Israelites of old, was the force and influence of this affection for the temple in which they worshipped their God; so indissolubly associated was it in their hearts with every thought and sentiment of religion, that the best and most devotional of their bards, their sweet and pathetic psalmist, has spoken of it in terms which for energy, and beauty, and tenderness, have no where a parallel. How amiable, says the inspired son of Solomon:—

- 1 How amiable are thy tabernacles, O Lord of hosts!
- 2 My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh shouteth for the living God.
- 3 Yea the sparrow hath found an house; and the ring-dove a nest for herself, where she may lay her young; even thine altars, O Lord of hosts, my King and my God.
- 4 Blessed are they that dwell in thine house:—

10 For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness.—*Psaln lxxxiv.*

David is generally supposed when he wrote these lines to have been deprived of all means of access to the temple; and we may picture to ourselves his sufferings in being denied that which was allowed even to the birds of the air; a privilege too which, in his estimation, was above all price; for "it is evidently the design of the third verse of this passage," observes the admirable Bishop Horne, "to intimate to us, that in the house, and at the altar of God, a faithful soul findeth freedom from care and sorrow, quiet of mind, and gladness of spirit; like a bird that has secured a little mansion for the reception and education of her young. And there is no heart," he adds, "endued with sensibility, which doth not bear its testimony to the exquisite beauty and propriety of this affecting image."

Of the fervency of attachment which had bound the whole nation of Israel, as if with the love of man, to the first and more glorious temple; and of the strength of those associations in which had originated their enthusiastic sorrow, when its beauties were recalled to their minds, we have an exquisite picture in the Book of Ezra. The prophet is describing the effect which the laying the foundation of a new temple had produced on the feelings of those who had just returned from a long and mournful exile in a fo-

reign land, of those who had "hung their harps upon the willows," and had "sate down and wept by the waters of Babylon;" and while he paints the raptures of the young who had no recollection of the former building, he represents the aged as overwhelmed with grief, as recalling with tears the memory of the ancient sanctuary, where they had so often worshipped with their fathers, and been blessed in the presence of Jehovah. "All the people," he says, "shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But the ancient men who had seen the first house, when the foundation of this house was laid before their eyes, wipt with a loud voice: and many shouted for joy. So that the people could not discern the noise of joy from the noise of the weeping."

It must be evident, however that the force and influence of this partiality for the place in which we have been accustomed to attend the public worship of our country, will depend upon various particulars, partly arising from our own modes and habits of thinking, and partly from extrinsic circumstances.—Experience, indeed, seems clearly to prove, that it is not beneath the roof of the gorgeous cathedral, however imposing may be its architecture, or within the walls of the populous city, however numerous may be its temples, that this sentiment of devotion to the altar of our fathers is most powerfully felt. It is to the Village Church that we must direct our steps, if we wish to recognize, in all its strength and beauty, the effect of this local sympathy on the human heart. Here will be found, at least in the more secluded parts of our island, where manufactures have not penetrated, and where agriculture is the sole resource, that prevailing character in the congregation which best accords with the affecting simplicity and devotional ardour of our admirable ritual. Unlike the heterogeneous materials of which the crowded audiences of a large city usually consist, the worshippers in a country congregation are comparatively on terms of equality; they are assimilated in their manners and modes of thinking, and consequently feel not only a greater affection for each other, but a greater bond of sympathy and union in their addresses to Him whom they know to be the God of charity and peace. Their devotion kindles with increasing warmth as they look around them, not among strangers, but through rows of friends and neighbours, and they almost unconsciously conceive a love for the place in which they have so often enjoyed the inestimable blessings of Christian fellowship.

The village church may be said, indeed, from the stationary and unvaried habits of the peasantry, to present them, not only with a record of the most momentous events of their own lives, but of those which had, from time immemorial, marked the days of their forefathers; for it was here that they were baptised, that they were married, that they were buried; and it was here, that, with their neighbours, they were accustomed, like themselves, "to take sweet counsel together, and to walk in the house of God as friends." Reminiscences such as these, whilst they awaken in their bosoms emotions of benevolence and piety, call forth, at the same time, the most reposeful confidence on Him who, through every generation, had been the guide and guardian of their race; and they view their dusky aisles, and pillared roof, and the adjacent turf, beneath which they shall shortly sleep, with holier love, and more endearing thoughts. "They are familiar," says an elegant and truly philanthropic writer, speaking of the peasantry of remote villages, "they are familiar from their childhood with the sound of the church-bell, in all its varied imports of joy and sorrow; the sight of the font and the altar brings with it, to them, hallowed and tender recollections; and their family graves are in the green and quiet church-yard, where they themselves know that they shall one day find room as well as the rest. It happens, not unfrequently, that a peasant on his death-bed, gives directions as to the precise spot where his grave shall be dug, and names the friends and kinsmen by whose hands it is his desire that his coffin may be let down; and this, with a composure equally remote from the insensibility which philosophism affects, and from the delirious raptures which enthusiasm inspires."

The author from whom this interesting passage has been taken, is contrasting the decorous and hallowed re-

pose of a country church-yard with the offensive and often rifled cemeteries of a crowded city; and he justly and beautifully observes, that the "village church-yard, with its little grassy mounds,

— transversely lying side by side,
From east to west:

has a character of quietness and sanctity, which makes us feel how appropriately such an enclosure is called by the Germans, *God's ground.*"

It is impossible, indeed, to view the quiet, rural, and retired situations in which many of our village churches are placed, without perceiving how well they accord with the lovely and peaceful character of the religion to which the sanctuary they shelter is dedicated; and how decidedly, as a site for social worship, the heart gives a preference, founded on every amiable bias and rational association, to localities such as these, where beautiful nature blends with and exalts the sentiments of devotion, when contrasted with the noisy, turbulent, and demoralizing scenery, which so often surrounds the gloomy churches of the manufacturing town or dissipated capital.

So appropriate, so delightful has seemed the connection between the emotions derived from the contemplation of tranquil, yet majestic nature, and those which flow from the influence of our holy religion, that, in the eye of piety and sensibility, no beautiful spot has appeared so beautiful, as when the spire is seen ascending through its fairest foliage; which has been expressed by a contemporary poet, in the following exquisite manner.

Oft when I've seen a rising ground
With bowery leafage shadow'd round;
Where groups of forest roses twine
With foxglove, and with sweet woodbine,
Where overhead the arch'd boughs meet,
And violets bloom beneath the feet;
Oh, I have thought—Surpassing fair!
Had but that spot a house of prayer,
A dome amidst the enchanted dell,
All-hallowed to Emanuel.

Oh, when amidst the grove of green,
The chapel's snow-white spire is seen;
The column and the step of stone,
The walls to meditation known,
How holy, how dear, does the spot appear!
The fairest of heaven and earth are here;
The sweetest below, and the sweetest above,
Nature's fair form, and a Saviour's love!
In a covert like this, what prayers might rise,
What notes, of praise might reach the skies!
Notes, as soft as a summer even,
Notes, with less of earth than heaven:
Hymnings that might seem to be
Sweet celestial minstrelsy.—

"Yes," in a spot so still, so fair,
That Peace might choose her haven there;
How sweet the house of praise and prayer!
Sorrow will cause the heart to pray,
But oh, how lovelier is the sound
When of notes happiness rebound,
Where all its beautiful around,
Amidst the summer ray!

Edmeston.

RECOGNITION OF FRIENDS IN ANOTHER WORLD.*

If the Old Testament affords us plain intimations of the truth of this doctrine, the New is still more express and clear. St. Paul, contrasting our present limited knowledge of the heavenly world, with that which we shall hereafter possess, says, "Now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known," 1 Cor. 13: 12; which would seem to imply that the blessed in heaven would at least know each other: for how, otherwise, could it be said that we shall know even as we are known? Not to know our most familiar friends in heaven, is a supposition altogether irreconcilable with this declaration of the Apostle.

At the time of our Saviour's transfiguration on the mount, when he appeared in his matchless glory, Moses and Elias also appeared, as is generally supposed, in their glorified bodies; with such bodies as all the saints in light will hereafter be clothed. If so, then, their being known by those apostles who were with our Lord at the time, is a clear intimation that

*By Rev. Benjamin Dorr, D. D.

the saints will know each other in a future state.— Moses had been dead fifteen hundred years at the time this event transpired, and Elijah had been translated to heaven nearly a thousand years before; and yet they are made known to Peter, James, and John, and we see no reason why they should not be recognized in heaven, by these same apostles—and if by them, by others also—as well as upon earth.

Christ tells his apostles that, as a reward for their fidelity and zeal, they shall receive a superior degree of glory in this heavenly kingdom; which he represents by their sitting "upon twelve thrones, judging the twelve tribes of Israel." Matt. 8: 11; and to the penitent thief he says—"This day shalt thou be with me in Paradise," Luke 23: 43. As if he had said—"Thy body is perishing, but thy soul shall retain its life, its activity, its consciousness; and being received in the paradise of God, shall see and know its Redeemer, even as is seen and known of him." These several expressions intimate, if they do not prove, that the saints will recognize not only the Saviour in his glorified human nature, but his twelve apostles also, in their exaltation, whatever it may be—and that they will be able to distinguish "Abraham, Isaac, and Jacob, and all the prophets"—and these, then why not all the others of "the general assembly of the church of the first born whose names are written in heaven," and our immediate friends among the number?

There are two passages in St. Paul's Epistles, which seem to place this subject beyond all question. They prove, at least, "that St. Paul anticipated, on the last day, a personal knowledge of those, on his part, and a personal reunion with them, with whom he had been connected in this life by the ties of pastoral offices and kind affection." To the Colossians he expresses the anxious desire of being able, in the day of Christ, to "present every man perfect in Christ Jesus," Col. 1: 37-29; and to the Thessalonians he thus writes: "For what is our hope, or our joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and joy," 1 Thess. 2: 10, 20. Here, this great apostle evidently anticipates with delight the time, when he should meet these persons before the throne, and "present" them to the Lord Jesus, "as the seals," to borrow the language of the pious Doddridge, "which God has been pleased to set to his labours, and as amiable friends, in whose converse and love he hoped to be forever happy." On this latter text, the learned Dr. Macknight thus beautifully remarks:—"The manner in which the Apostle speaks of the Thessalonians, shows that he expected to know his converts at the day of judgment. If so, we may hope to know our friends and relations then. And, as there is no reason to think that, in the future life, we shall lose natural and social affections which constitute so great a part of our present enjoyment, may we not expect that the affections, purified from every thing animal and terrestrial, will be a source of our happiness in that life likewise? It must be remembered, however, that in the other world we shall love one another, not so much on account of the relation and friendship which formerly subsisted between us, as on account of the knowledge and virtue which we possess. For among rational beings, whose affections will all be suited to the high state of moral and intellectual perfection, to which they shall be raised, the most endearing relations and warmest friendships, will be those which are founded on excellence of character. What a powerful consideration this, to excite us to cultivate our relations and friends, the noble and lasting qualities of knowledge and virtue, which will prove such a source of happiness to them, and to us, through the endless ages of eternity!" If St. Paul expected to know his converts at the day of judgment, may not every Christian minister indulge this hope? Can there be a higher, holier anticipation—always excepting the hope of enjoying the beatific presence of God and our Saviour, and the holy angels—that of meeting those whom we may have been instrumental in reclaiming from sin to holiness, and rescuing from the bitter pains of eternal death, to exalt them to glory, honour, and immortality? Nor can we doubt that such knowledge will be vouchsafed to those who have "turned many to righteousness," in that "triumph day," when they stand "assured,"

And will not the happiness of the saints be greatly increased by such a recognition and reunion? If it be such a pleasure to "take sweet counsel together" here, and to "walk to the house of God in company," Psal. 55: 14; what must it be to join the same society of pious friends in that temple above, of which Jehovah is the light and glory? If we are to associate at all with redeemed spirits—as we know we shall—if there is to be in heaven the most perfect communion of saints—as we are equally well-assured—then is it not reasonable to suppose, that this association, this communion, will be first with those whom we knew and loved on earth; to whom our hearts were most closely linked; who, with the same opportunities and means of grace as ourselves, have been disciplined in the same school, and—if I may so express it—had the spiritual affections and virtues cast in the same mould? This community of thought and feeling, caused by a community of joy and sorrows in their previous state of probation, would naturally attract them together, as kindred spirits. And we can easily conceive how much such an union would tend to enhance their bliss.

May we not suppose that Peter now holds sweet converse with his first Gentile convert Cornelius and his household, as well as with the angel who bore the message of mercy to this pious centurion? that Paul and Silas are now associated with the jailor of Philippi and his family, whom they were the honoured instruments of converting? and "that the martyr Stephen and Saul, that barbarous persecutor, (afterwards his brother both in faith and martyrdom,) are now joined in bonds of everlasting friendship, and dwell together in the happy company of those who washed their robes, and made them white in the blood of the Lamb?" Is there any thing fanciful in the supposition that Philip the Evangelist, and the treasurer of Candace again recognize each other? May we not believe, as the pious Bishop Horne has said, that "in Heaven the Ethiopian nobleman will again behold the face of his old pastor and Father in Christ? Numbered with the saints of the Most High in glory everlasting, with what pleasure will they then look back upon the time which they spent together in the chariot, over the fifty-third chapter of Isaiah; that small portion of time, productive of so much never-ending joy and comfort to them both?"

Why may not Moses and Elijah, and Peter, and James, and John—all of whom were witnesses of the transfiguration—now, in social intercourse, speak of the time when they met together on the mount, and were permitted to see their Redeemer's "excellent glory," a faint shadow of the glory now revealed to them? As memory retraces that heavenly scene, will not their hearts kindle with more fervent love towards him who "hath made them kings and priests unto God." Will they not sing a louder and sweeter strain unto Him who has procured for them an open and an abundant entrance into the holy of holies?—And will not Peter now exclaim, with more ardent affection, and more devout thankfulness to his glorified Master, "Lord, it is good for us to be here!" Matt. 17: 4. Can we conceive of any possible obstacle to such a union of pious hearts, and holy social intercourse?—to such a renewal of early recollections?—Is there any reason why Paul and Barnabas and Luke and Timothy—fellow-labourers on earth, and companions in glory—should not now review, with gratitude and praise, their common dangers and trials, and sufferings, in their effort for the conversion of the heathen world? If not, and assuredly there is not, then why may not all pious friends and relatives, who have journeyed together through life's pilgrimage, be permitted to meet at its close, and review the dangers and count up the blessings of the way, and with united hearts and voices bless Him who conducted them safely to the haven where they would be?

Why may not the parents and their children, brothers and sisters, unite once more in the social circle, and send up their anthems of praise, for being brought together to this state of glory? "Love never faileth;" not even when faith is lost in sight, and hope in fruition. In heaven, the love of God, and love of our neighbour will be our highest duty, our highest privilege, our highest joy. And so, we trust, it will be, in reference to these endearments

which now constitute the chief charm of life—they will be purified, strengthened, and perpetuated.

"All is not over with earth's broken tie,—
Where, where, should sisters love, if not on high."

It is unnecessary to pursue this subject farther.—From the view we have taken of it, we think it abundantly evidently, that Scripture allows us to hope that we shall know our friends in another life; that all those "who shall be accounted worthy to obtain that world and the resurrection from the dead," will be reunited to, and associate with those whom they knew and loved in this life, "and contribute to each others delight in that condition of perpetual blessedness."

INTELLIGENCE.

FROM ENGLISH PAPERS.

FUNERAL OF HIS GRACE THE ARCHBISHOP OF TUAM.

Ballinasloe, Thursday Evening.—The mortal remains of the Archbishop of Tuam were this day deposited in the family vault at the ancient churchyard of Cruagh, near this town. At six o'clock this morning the funeral left Tuam, which is 25 miles from Ballinasloe, and was met on the road by large numbers of pedestrians, equestrians, as well as by persons in private carriages and hack coaches, and by the time it arrived here (one o'clock) the funeral procession had greatly increased, and the large numbers of all ranks and classes who thus came forward to testify their esteem for the dead showed that his worth was estimated whilst living. The late archbishop was a man, beyond all doubt a man of the purest philanthropy and most universal benevolence, and the poor of Tuam of all religious denominations, particularly the poor Catholics, as they were twenty to one in number, will long have cause to mourn his loss.—His acts of charity and consideration for the poor could not be enumerated. Since the recent memorable storm he has had his men out erecting and thatching the cabins of the poor throughout his own parish that were levelled by that awful visitation, the horrors of which will be long remembered. The hearse which contained the body was followed by four coaches containing the principal mourners. In the first was the Rev. William Trench, son of the deceased, and some other near relatives. In the second carriage were Lord Clancarty, Admiral Trench, and two of the archdeacon's sons. In the third were General Taylor, the brother-in-law of the deceased, and some members of his family. In the fourth were Hardiman Burke late mayor of Galway, and some of the clergymen of the diocese. In the next carriage followed his grace's curates and domestic chaplain. The coffin, which was covered with a plain black velvet pall, was carried into the church-yard by ten clergymen of the diocese, supported on either sides by the sons and near relatives of the deceased. The funeral service was read by the Rev. Mr. Purden, who also pronounced a beautiful and pathetic eulogy upon the virtues of the deceased. His grace was in his 69th year; he had two sons and two daughters. One son was in the army, and the other in the church. One of his daughters was married to the late recorder of Galway; the other is unmarried, and is as remarkable as her father for unbounded acts of charity.

The Scotch Episcopal Church.—On Wednesday, at two o'clock, a public meeting was held in the Assembly Rooms, which was numerously and respectably attended, for the purpose of constituting a "Scottish Episcopal Church Society," the Right Rev. the Bishop of the Diocese in the chair. Several resolutions were adopted to carry into effect the object for which they had met, and a committee of management was appointed, in which the names of the Duke of Hamilton and Brandon, the marquis of Douglas, and the Earl of Glasgow, appeared as office-bearers. The meeting was addressed by the following gentlemen, viz.—The Rev. Mr. Ramsay, of Edinburgh; Sheriff Allison, Mr. G. Burns, the Right Rev. the Dean of Glasgow, the Rev. Mr. R. Montgomery, the Rev. Mr. Wade, of Paisley; the Rev. Mr. Martin, of Greenock; and Professor Burns,

who explained the object for which the society was formed, and showed the necessity that existed for such a society, from the thousands of poor Episcopalians who were destitute of the means of religious instruction. The speakers were warmly responded to throughout the proceedings.—*Glasgow Chronicle*.

The Bishop of Killaloe.—In the *Limerick Chronicle* of the 23d ult., an account is given of the presentation of a piece of plate by the Clergy of the Diocese of Cloyne to the Hon. and Rev. Dr. Tonson on the occasion of his elevation to the episcopal bench as Lord Bishop of Killaloe. The Right Rev. Prelate had resided for many years in the Diocese of Cloyne, where he is much respected and beloved. The piece of plate was presented at Ahorn Vicarage by a deputation of the Clergy of the diocese, headed by the Venerable Archdeacon of Cloyne. Upon this occasion, an address was presented, in which Dr. Tonson is warmly congratulated on his well-merited elevation.—*Caus. Journal*.

Oxford.—A very beautiful tablet is now in course of erection in Trinity Church, in this city, to the memory of the Rev. C. Simeon. The workmanship is very chaste, in the decorated Gothic style, with two figures on each side representing religion and piety, and at the top of the inscription is the coat of arms of Mr. Simeon, with the motto "Serriendo" underneath. It is erected solely at the expense of the parishioners, and bears the following inscription:—In memory of the Rev. Charles Simeon, M. A., Senior Fellow of King's College, and forty-four years Vicar of this parish, who whether on the ground of his own hopes, or as the subject of all his ministrations, determined to know nothing but Jesus Christ, and Him crucified.—*Ibid*.

Ordinations.—On Saturday the Bishop of Sodor and Man held his first ordination since his accession to the mitre. The examination was of the most severe and scrutinising nature ever made in the island, and all the candidates for orders acquitted themselves to his lordship's satisfaction.—*Mona Herald*.

The Rev. Sidney Smith, besides his stall at St. Paul's, (£2100) holds two valuable livings, Combe Flory, and Halburton, in the Dioceses of Gloucester and Hereford. We never heard that this *Radical-Whig dignitary* had ever appropriated any of the proceeds to the same purposes as Bishop Monk, the *Conservative dignitary*, and as he has pursued and animadverted with some asperity on the charge of our respected Diocesan, we invite his particular attention, hoping he will "go and do likewise," to page 36: "The fund which I appropriated six years ago, from the revenues of my See, towards the improvement of small benefices, has been carefully husbanded and improved. Besides annual augmentations to five livings, and benefactions to others, there is a reserve, which at the close of the present year will exceed thirteen hundred pounds."—We wish there were more "Simons of Gloucester!!"—*Cheltenham Chronicle*.

From the Report of the Ecclesiastical Commissioners for Ireland for 1838, it appears that "sixty-three churches have been or are being rebuilt, and thirteen enlarged, by means of funds provided by the commissioners, with the aid of local subscriptions, and forty by funds provided by the late board of first fruits. Of the sum of £49,000, set apart for church works in the present year, £20,871 5s. 6d. have been appropriated to rebuildings and enlargements, in addition to a sum of £2387 10s. 3d., received from private subscriptions, and £28,128 14s. 6d. to repairs." The commissioners appear to have expended in the year for building, rebuilding, or repairing churches and glebe houses, £60,351 3s.—*Leeds Intelligencer*.

Sir John, in London.—The public are not sufficiently aware of the efforts which are now being made in the east of London to suppress that disgrace to our Christian metropolis—open trading on the Lord's day. This evil was so much on the increase, and occasioned so much annoyance to respectable people of all denominations, that associations have been formed in Spitalfields, Whitechapel, Bethnal-Green, Shore-

ditch, Haggerstone, Hoxton, Stepney, &c. Many of the principal tradesmen have pledged themselves to close their shops on Sunday, and to pay their workmen on Friday or Saturday morning; and their numbers are daily increasing.—*Morning Herald*.

Ludlow Charities.—A correspondent has furnished us with the following statement: A very unfair and uncharitable attempt having been made to prejudice the minds of the public against a society recently formed for improving the temporal and spiritual condition of the poor at Ludlow and its vicinity, the committee have published the following account, from the printed reports of 1838, of contributions to the public charities of Ludlow, by which it will appear who are the real friends of the poor:—

	Churchmen.	Dissenters.
Ludlow Winter Charity..	£ 66 3 6	£ 1 1 6
Dispensary	123 9 0	0 0 0
National School.....	49 12 6	0 0 0
Lying-in Charity (for 1837)	48 5 6	0 0 0
Subscript. for the relief of the Poor, Jan. 1839, ..	142 4 0	1 10 0
	£430 14 6	£2 11 6

Worcester Guardian.

Lord Ward has subscribed £200 to the Worcester-shire Diocesan Church Building Society, and £300 to that of Litchfield. His lordship will also erect parsonage-houses at Netherton and Cosely at his own expense.—*Ibid*.

Three new Churches are about to be erected at Wolverhampton. Miss Hincks, of Tettenhall, it is stated, will be responsible for the building of one, if means are found to erect two others.

Testimony of respect to the Rev. J. Bardsley.—A purse, containing 60 sovereigns, was recently presented by the more opulent part of his congregation, to Mr. Bardsley, who has resided at Byerly, near Bradford, as assistant curate, for upwards of two years; and whose clerical services have, as it appears, commended him to the rich as well as to the poor.—Some unknown friends, knowing how seldom "poor curates" are able to possess themselves of sufficient libraries had previously sent to Mr. B. an order upon a Bradford bookseller for £20 worth of divinity.—*Leeds Intelligencer*.

On Wednesday morning, a splendid piece of plate and 170 sovereigns were presented to the Rev. J. H. Bromby, of Hull, as a testimony of the high esteem entertained by his parishioners for the exemplary manner, in which he had discharged the duties of Vicar of the parish of Holy Trinity during a period of 41 years.—*Hull Times*.

Testimonial of Respect.—At the annual meeting at Sithney, on the 25th ult.; a splendid silver salver, value 20 guineas, was presented to the highly respected curate, the Rev. Edward Griffith, as a testimony of the high esteem and regard of his parishioners, and in approbation of the Rev. gentleman's conduct during his residence among them.—*Cornwall Gazette*.

UPPER CANADA.

The Clergy Reserves, by a vote of both Houses, have been re-invested in the power which at first appropriated them, the Imperial Parliament,—to be disposed of by them for the advancement of religious instruction in this Province.

This is a decision which we unfeignedly pronounce to be honourable to our Legislature, and an atonement which we cheerfully accept for all the political vacillation and intrigue by which, upon this question, its acts had been characterised. How the Imperial Parliament will dispose of the Clergy Reserves, we cannot of course predict; but from them we may anticipate a better adherence to the great principle of

* A young gentleman of this name intended for Holy Orders, son of the late Admiral E. Griffith, was some time a student at King's College, Windsor, N.S. and is probably the individual thus distinguished.—*Ed. C. C.*

which every question connected with the vitality of the Protestant Established Church should be conducted than local excitements on the one hand and a very imperfect acquaintance with the primary elements of the point at issue on the other, would allow the members of our Provincial Legislature to manifest.—*Church*.

We regret much that the melancholy duty is imposed on us of announcing to our readers the death of the Rev. R. H. D'Olier, which took place in Dublin on the 9th of April. Mr. D'Olier was formerly Vicar of Ballymore Eustace, in the Diocese of Dublin, and upon emigrating to this country in 1832, was for a short time Assistant Minister of St. George's Church, Kingston, and was subsequently appointed Rector of Peterborough. To a constitution in which there was an hereditary predisposition to consumption, the severity of the climate, and the labour incident upon the duties of a Missionary in this Province, were necessarily adverse; and in the spring of 1837, this devoted minister of Christ was attacked by the malady which, after more than two years of suffering, terminated his valuable life.—*Ibid*.

In the *Guardian*, it has been frequently asserted that an "overwhelming majority" of the inhabitants of this Province,—that even nineteen-twentieths of the population accord with the views which are promulgated by him on the subject of the Rectories and the Clergy Reserves. The touchstone of proof was to be the result of the petitions so industriously circulated upon this subject since the month of November last up to the present time; but mark the evidence which these afford of the correspondence of public opinion with the doctrines of the *Guardian*. These petitions are signed by a total of 2563 persons instead of the 19-20ths of the 400,000 souls who constitute the population of the Province. We believe that if duly sifted, and weighed in arithmetical scales the whole amount of agitation upon the subject which, in some quarters, has produced so terrific an influence, will be found to bear much the same relative proportion to the general quiet spirit and conservative feelings of the people at large.—*Ibid*.

A bill has been brought in, after some debate, to deprive Jamaica of its Legislative Chamber, and to govern the island by Councillors appointed by the Crown, on account of the refractory conduct of the planters, in connection with the emancipation system.—*Ibid*.

Allan Fairford.—John Kent, Esquire, author of the letters of 'Allan Fairford,' has been appointed Clerk of the executive Council of Upper Canada, the room of John Beikie, Esq. deceased.—*Ibid*.

The hon. and rev. Thomas Plunket, eldest son of Lord Plunket, has been appointed to the see of Tuam and Killala, vacant by the death of the late Archbishop.—*Ibid*.

DEFERRED ARTICLES.

Small Churches.—We are much gratified to observe that, at many of the domestic stations, efforts are making to erect small, cheap churches or chapels. This is the true course to be pursued; and every such attempt is deserving of encouragement. Such buildings are absolutely necessary to the proper efficiency of the missionary's labor, and offer for this object, a little aid from abroad is of the greatest importance. Where, indeed, means exist for the erection of large, substantial, and ornamental churches, we rejoice to see it so applied. But this is not likely to be the case at an ordinary missionary station; wherever the attempt to build churches of the latter description has been made, relying upon foreign aid to a great extent, it has usually been attended with disastrous consequences.—*Chris. Wit.*

The New Testament and a great part of the Bible have been translated into the Caffre language, measures are in progress for printing the former. There is a great demand for Bibles in South Africa, and two thousand three hundred and twenty-five copies of the Old, and five thousand of the New Testament have been distributed in that country through the agency of the British and Foreign Bible Society.

during the past year. The Society for the promotion of Christian Knowledge has granted the sum of 170l. for schools at Cape Town, together with books to the value of 80l.—*Ibid.*

Christ Church, Philadelphia—It was here the first General Convention was held for organizing our ecclesiastical body in the United States. Here Bishop White held his first ordination. The first twenty-nine diocesan Conventions of Pennsylvania were held here. Here the Continental Congress met on days of public humiliation and thanksgiving. It was here that Bishop White was baptized, and here he officiated for sixty-four years.—*Gos. Mess.*

The largest Sunday school in the world is at Stockport in England. The number of pupils in 1837 was 4244; and of teachers 400. The schools are taught in a large building erected for the purpose. When will the zeal of American Christians be roused to supply the suburbs of our cities, our manufacturing towns and our new settlements, with spacious houses for the accommodation of Sunday-schools!—*S. S. Journal.*

The Church Missionary Society began their operations at Sierra Leone, in 1801. At the date of the last report they had under their charge ten stations, six missionaries, seven catechists, and nineteen native assistants. The average attendance on public worship in the morning 4023, communicants 843, candidates 799; scholars, day, 2414, Sunday, 1656. A Christian institution for native teachers, contains thirteen pupils.—*Ban. of the Cross.*

The Albany theatre is about to be converted into an Episcopal church.

RELIGIOUS MISCELLANY.

"THE LORD BE WITH YOU."

This is a manner of salutation which succeeds, with great propriety, to a solemn and public profession of faith,—intimating an union and brotherhood in Christ; for as St. John forbids us to say to a heretic "God speed," and as the faithful in the primitive Church were not allowed to salute those who were excommunicated, the minister of Christ, after hearing this general and hearty repetition of the Creed, is fully authorized to salute his congregation as brethren, and to receive their affectionate expressions of blessing in return. The salutation of the Priest serves also to remind the people, that unless "the Lord be with them," their services cannot be acceptably performed; and the responsive prayer of the congregation is equally necessary for him who is the organ of their petitions to heaven. "These expressions," says Dean Comber, "will not barely signify the affections between the minister and his people, but may be used as the exercise of their charity by way of prayer for one another. Let the spiritual man meditate how often Satan is among the sons of God; how many of his flock which are now preparing to join with him, are oppressed with hard hearts or disturbed with vain thoughts; and then let him earnestly pray 'the Lord may be with them,' that his prayers be not in vain for them. Let the people also remember how comfortable and advantageous it will be to them, that he who is their mouth to God may have a pure heart and fervent spirit; and with these thoughts let them most heartily requite their pastor's prayer, by desiring 'the Lord to be with his spirit,' that both may (by acknowledging their insufficiency and declaring their charity) obtain a blessing of God for each other, and find the benefit of these short petitions in every part of the succeeding offices.—*Church.*

ROBERT RAIKES.

"Hardly asserters have not shrunk from the affirmation that Mr. Raikes was a dissenter, and that Dissenters were the first originators of Sunday Schools. Among the many

obligations of the cause of truth to that noble Christian Institution, the Bath Church of England Lay Association, is the refutation of this falsehood in a shape to preclude the possibility of its revival. Sir William Cockburn, a leading and active member of that zealous body, actually addressed the Rev. H. Raikes upon the subject, and read, at the last meeting of the Association, the following reply:—'Dear Sir, I have great pleasure in replying to your inquiries, as I can reply most explicitly and most confidently. My venerated uncle, Robert Raikes, was not only a member of the church of England throughout the whole of his life, but he was also a most attached and devoted one. I should much doubt whether he ever entered a single place of worship unconnected with the Establishment; and he was uniform in his attendance at his parish Church on Sundays, frequently in his attendance at the early prayers in the Cathedral on the week days. His memory is still cherished by some of the oldest inhabitants of Gloucester, who would remember that though his mind overflowed with charity and good-will to men of all denominations, his affections and allegiance were wholly with the Church of England. Yours truly, H. Raikes. Chester, Jan. 1, 1838.' This is very decisive; and it may serve as a proof of the recklessness of party, that the assertion here denied could ever have been made in the face of the facts, that Mr. Raikes's first coadjutor was a clergyman, and the first place to which children were brought was the Cathedral.—*Ban. of the Cross.*

ILLUSTRATIONS OF SCRIPTURE.

MOUNT TABOR, THE SCENE OF THE TRANSFIGURATION.

MATTHEW xvii. 1, 2.—"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them."

Mount Tabor stands perfectly isolated; rising alone from the plain in a round tapering form, like a truncated cone, to the height of 3000 feet, covered with trees, grass, and wild flowers from the base to its summit, and presenting the combination so rarely found in natural scenery of the bold and the beautiful. At 12 o'clock we were at the miserable village of Debora, at the foot of the mountain, supposed to be the place where Deborah the prophetess, who then judged Israel, and Barak and "ten thousand men after him, descended upon Sisera, and discomfited him and all his chariots, even nine hundred chariots of iron, and all the people that were with him." The men and boys had all gone out to their daily labour, and we tried to persuade a woman to guide us to the top of the mountain, but she turned away with contempt; and, having had some practice in climbing, we moved around its sides until we found a regular path, and ascended nearly to the top without dismounting. The path wound around the mountain, and gave us a view from all its different sides, every step presenting something new, and more and more beautiful, until all was completely forgotten, and lost in the exceeding loveliness of the view from the summit. Stripped of every association and considered merely as an elevation commanding a view of unknown valleys and mountains, I never saw a mountain which, for beauty of scene, better repaid the toil of ascending it; and I need not say what an interest was given to every feature when we saw in the valley beneath the large plain of Jezreel, the great battle-ground of nations; on the south the supposed range of Hermon, with whose dews the psalmist compares the "pleasantness of brethren dwelling together in unity;" beyond the ruined village of Endor where dwelled the witch who raised up the prophet Samuel; and near it the little city of Nain, where our Saviour raised from the dead the widow's son; on the east the mountains of Gilboa, "where Saul, and his armour-bearer, and his three sons, fell upon their swords, to save themselves from falling into the hands of the Philistines;" beyond, the Sea of Galilee, or Lake of Genesareth, the theatre of our Saviour's miracles, where, in the fourth watch of the night, he appeared to his terrified disciples, walking on the face of the waters; and to the north on a lofty eni-

nence, high above the top of Tabor, the city of Saphai, supposed to be the ancient Bethulia, alluded to in the words, 'a city that is set on a hill cannot be hid.'—*Stephen's Incidents of Travel in the Holy Land, Edom, &c.*

THE ROCK IN THE WILDERNESS.

ISAIAH xxxii. 2.—"And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land."

The evangelical prophet, in this sublime passage has beautifully described in glowing imagery the exalted work and Divine sufficiency of the Redeemer. This, like other passages, derives a point and an additional force by travelling under the sun of an Indian climate. The prophet, in the first part of the passage, alludes to the terrible tempests which sometimes desolate the countries. In the year 1834, no less than from fifteen to twenty thousand people were destroyed in Balasore district by the tempests of October. The ships on the coast were some of them thrown upon the shore by the breaking in of the sea and afterwards left dry. Almost every thing, animal and vegetable, was swept away by the wild tornadoes to inevitable destruction. In vain were banks and ancient boundaries opposed to the wide-spreading waters, urged on by the tremendous whirlwind which raged. O how sweet would then have been a covert from the tempest! The next year's storm equally dreadful, destroyed every house in the town; not one escaped without injury. The judge's house, though the strongest and best, withstood not the terrible burricane. "Men's hearts failing for fear, the sea and the waves thereof roaring." "As a river of water in a dry place," life preserving streams, and "the shadow of a great rock in a weary land. Next to water and food, there is nothing like a shade.—How it refreshes the weary pilgrim! Seldom do we find in Orissa such a shade as the "shadow of a great rock;" the deep shade of a venerable tree whose tough branches have borne the storms of a century, afford nevertheless, an inviting retreat from the broiling influence of the sun. This passage always occurs to my mind when sitting in the much-desired recess. Often, whilst sitting under some shade, surrounded by the naked barbarians of these deep jungles, I thought myself as happy as any man could be. Let those who know spiritually this heavenly Rock, repose under its shadow, secure from the tempest. May we build upon this Rock; and when the rain comes, and the floods descend, and may beat upon our house, our house shall not fall, for it is founded upon a Rock.—*W. Brown.*

For the Colonial Churchman.

"Use hospitality one to another without grudging"—1 Peter, iv. 9. "Be not forgetful to entertain strangers"—Heb. xiii. 2. "Let him that is taught in the Word communicate to him that teacheth in all good things." Gal. vi. 6.

I have frequently been much pleased in reading the Church periodicals in the United States, to see on the eve of a Convention of the Clergy, public notice given of accommodation being provided for them in the place of meeting, with directions to call at some particular place to ascertain the family with which they were to sojourn. Such things indicate a happy state of feeling between Clergy and laity, and are calculated to strengthen and promote the best interests and edification of both. I have the pleasure to bear witness to the existence of a similar disposition on the part of many lay members of the Church in this Province, who esteem it a privilege to have a minister abiding under their roofs, and would consider it a reproach upon them to suffer him to pass even one night at an Inn in their neighbourhood. I am persuaded also, that where this disposition may not be as plainly manifest, it is only for want of due consideration of the inconvenience, expense and discomfort to which clergymen are exposed, when duty calls them from home, and they are obliged to look for shelter in a Boarding-house or an Hotel. This never looks well, and is moreover against a canon of the Church—one which it is believed the Clergy would not wilfully break. Perhaps it would be well, if before any expected meeting of the Clergy, the lay members of the Church would wave ceremony and lay aside a diffidence which is quite unnecessary but much prevails, and communicate to the resident Rector or Missionary, the readiness they feel to accommodate his Brethren. By the adoption of a little systematic arrangement in this matter, much good may be done, PULABOPUCS.

POETRY.

From 'My Saviour.'

'I AM THE BREAD OF LIFE.'

Bread of heaven! once more descending,
Come, my fainting soul to feed;
Health and life together blending,
Meet in thee, 'the living Bread';
Oh! my Saviour,
Now thy board of plenty spread.

While in faith thy saints attending,
Here thy death's memorials take,
Angels, o'er the table bending,
Gaze—admire—but ne'er partake:
No such banquet
Sinless spirits ever make.

Angels' food! Thy taste—adoring—
Immortality's own tree:
Richer food I eat—imploring—
Feeding, O my God, on THEE:
Bread of God,
Nourish, strengthen, comfort me.

Though the fig-tree may not blossom,
Nor the vine its cluster yield,
Nor the olive fill my bosom,
Nor the harvest crown my field!
Can I perish,
With a Saviour's love revealed?

No, ah! no, avaunt! repining,
He is more than flock or herd—
Midst all earthly stores declining,
Still my Saviour's voice is heard:
'I'll supply thee,
While depending on my word.'

THE LAST SUPPER.

Dark was the long-predicted night
When last the "little flock" assembled,
And watched, with awe, the approaching light,
And for the fatal morrow trembled;
That morrow which their Lord should see
Extended on the "accursed tree."

'Twas then that, with uplifted eye,
He took the sacred bread and brake it;
'Twas then the cup he raised on high,
And bade the astonished mourners "Take it—
Take it: and when this cup you see,
For contrite soul, remember Me!"

And didst Thou say, "Remember Thee?"
Sooner yon sun shall cease its shining—
Sooner this soul shall cease to be,
Its immortality resigning—
Than this fond heart forget to raise
Its anthems of perpetual praise.

Can we, thy houseless nights forget,
The cold dews on thy temples lying;
The taunts, the spear, the bloody sweat,
The last, long agony of dying;
Thy present gifts, so large and free;
The transports of eternity?

And is thy sacred table decked,
Thine own blest hand the feast preparing;
And shall our souls the joys reject
The angelic bands delight in sharing?
We come—we come—oh! hear our prayer,
Blest Saviour—meet our spirits there!

CUNNINGHAM.

THE ATHANASIAN CREED.

In this confession of our faith,—sound and scriptural as it undeniably is,—there are passages which have been thought to savour of unchristianity: it is asserted that, by the use of this formulary, we doom to eternal perdition all who do not believe exactly as we do, or who do not worship after our form." In reply to this accusation, it may be remarked, that where the fundamental doctrines of Christianity are at stake, there can be no terms too strong in which to express our own adherence to them, our own condemnation of those who would subvert them. This is the rule of Scripture itself; for there, as has been judiciously remarked, "there is no mention but of two ways, one leading unto destruction, the other bringing unto life [Matt. vii, 13, 14]; of two sorts of men, whereof some believe and they are saved; some believe not, and they are damned [Mark xvi. 16. John iii. 18]; and of two states, one blessed, where Lazarus is, the other cursed, where Dives abides. [Luke xvi.] A third way, sort, or state, cannot be found in the word of God."

But to proceed to the accusation itself,—the following are the clauses upon which it is founded:

"Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith."

"Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

"He therefore that will be saved must thus think of the Trinity."

"Furthermore, it is necessary to everlasting salvation, he also rightly believe the incarnation of our Lord Jesus Christ."

"This is the Catholic Faith which, except a man believe faithfully, he cannot be saved."

Here it should be borne in mind that, in using these expressions, we are not addressing ourselves to the unbeliever or the heretic; but that we are professing our own faith, the foundations of our own hopes, and the principles of our own communion. We declare our own belief that such is the Scriptural view of the doctrine of the Trinity, and of Christ's incarnation; so that the penalties of apostasy as expressed in the creed will fall upon ourselves. These are doctrines set forth in the Bible; we believe them to be there contained; we make profession of our faith in them; and, if we keep them not whole and undefiled, we are pronouncing sentence of self-condemnation.

Nor, in doing so, are we departing from the rule of Scripture itself. Our Saviour says to his disciples, "Goye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." There is nothing in the condemnatory clauses of the Athanasian Creed more positive than this language of our Lord; and the subject to which they are applied, is, in substance, the same as that which gave rise to our Saviour's expressions. To "believe," as our Lord expresses it in this passage, and to "hold the Catholic or christian faith," as the creed asserts it, is substantially the same thing; so that it is no worse to say, that they who "hold not this faith shall perish everlastingly," than to declare that they who "believe not shall be damned." For if it be asserted that the creed refers more particularly to the Trinity, while our Saviour spoke of the christian faith in general, we may reply that in the belief to which our Lord alludes, the Trinity is evidently implied. "He that believeth and is baptized," are his words; but it was his own express command, that all should be baptized "in the name of the Father, and of the Son, and of the Holy Ghost,"—that is in the name of the blessed Trinity. And although there may be qualifications of the rule here laid down, they are not added by our Saviour, and therefore not by the church. "She gives the rule as He does; and whatsoever qualifications He may leave hope for, the church does the same. And surely there can be no violation of christian charity, in applying to the main articles of our faith, a general rule to precisely the same effect, and almost couched in the same words, as that which Jesus himself applies to the whole Gospel."

Where a rule of salvation is proposed, it is the duty

of the Church to insist upon this; not to lay down the exceptions for the encouragement of neglect.—"God himself has given a general rule, and the Church's duty is to do the same.—What merciful abatements He may think proper to make, in His judgment, must rest with Him. The Church must teach her children to do their duty, and seek salvation in the plain and direct way that Jesus has pointed out; and not devise such schemes and exceptions built upon supposing what under particular circumstances (not applicable to those who are to use the Creed,) God may do. Her language is like that of her Master's when asked the vain and useless question, 'Are there few that be saved?'—'What is it to thee? Follow thou me.'—Church.

A GOOD MEMORY.

A poor woman in the country went to hear a sermon, wherein, among other evil practices the use of dishonest weights and measures was exposed. While this discourse she was much affected. The next day when the minister, according to his custom, was among his hearers, and called upon the woman, she took occasion to ask her, What she recollected of his sermon? The poor woman complained much of her bad memory, and said, she had forgotten most all that he delivered; 'But one thing,' said she, 'I remembered—I remembered to burn my bush.' N. B. A doer of the word cannot be a forgetful hearer.—Chris. Wil.

The books issued by the London Prayer Book and Homily Society for the year ending May 1838, amount to 164,386, making an aggregation, since the formation of the Society, in 1812, of 2,214,718. The receipts were 2,466l. 13s. 10d.; the expenditure 2,539l. 19s. The Society publishes the prayer book in whole or in part, and the homilies also together or separately. Great good has resulted from the homilies thus issued in tracts, and they are well commended themselves strongly to the plain, unphilosophical sense of the people. The above is a summary of what is actually done for the distribution of the prayer book by the Church of England; the societies for the Promotion of Christian Knowledge, and for the Propagation of the Gospel in Foreign Countries, contributing largely to this purpose.—A.

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