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COLONIAL CHURCHMAN.

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

VOLUME IV. LUNENBURG, N. S. THURSDAY, FEBRUARY 7, 1839. NUMBER 6.

"THE RETURN OF PRAYERS."

Heczekiah prayed for them—and the Lord hearkened to Heczekiah, and healed the people.

I am well pleased, and rejoice
That my good Lord my prayer would hear ;
Hath bowed to my unworthy voice,
And saved me out of all my fear.
And therefore, while I live, will I
Call upon him most cheerfully.

'Tis thus we learn, from mercies past,
The depth of love's eternal spring;
'Tis thus we learn to hold us fast
Beneath the shadow of His wing;
And faith and hope may daily grow,
When our poor prayers are answered so.

And now, O Lord, my faith increase,
Till like the mountains firm it stand;
And grant mine eyes may never cease
To wait the turning of Thine hand;
Nor let impatient thoughts arise
Against the sweet influence of the skies.

I seek not ease nor quiet here,
But light to lead me in Thy way:
With wisdom pure, and courage clear,
And strength, when in the battle-day
The arm of flesh must faithless prove,
And nought prevail but prayer and love.

From the British Magazine.

A THOUGHT FROM MR. JAMES BONNEL.

Trees stand patiently in winter's shroud,
In their shadow, their lost glories round them thrown,
With dank creaking arms, and leafless crown,
To the moaning spirit of the wood,
Through this strange and mute vicissitude,
Summer and winter, day and night, at length
They gather storied height, beauty and strength,
In comeliness and glory. What though strowed
A path with joys decayed, nor gleam above
Our sorrow's winter; blessed Lord,
Thus through joy and woe, Times' varied scroll,
Light gleams, and the withholdings of Thy love,
Thou buildest up Thy children, till the soul
Shall gain the stature of the living Word.

For the Colonial Churchman.

THE CORONATION.

Dear Editors,
I have before me a beautiful little composition, which I am strongly disposed to transcribe for your readers; but shrinking from the labour, I can only bring myself to give them what I consider one or two of the most striking passages from "By-gone-Days," the coronation of Charlotte Elizabeth. Her loyalty led her to attend not only to witness the splendid pageant of the Coronation, but to pour forth a supplication on behalf of the "Youthful Queen, that her future reign might be one of unbounded peace whereon the rose and shamrock should lovingly combine: roses

without thorns—shamrocks untainted by the blight that has too long rested on their native plains."

Beautiful indeed is the record she has transmitted to us of the splendid procession of that eventful day—truly patriotic her notice of the representatives of the several foreign princes who honoured England's Queen, and above all full fraught with piety her remarks upon the whole.

After a few moments of sad musing upon the state of her distracted country, caused by witnessing the decorations of the mansion of the Duke of Leinster, and breathing a prayer that she who has suffered while others were in peace and prosperity, may yet be comforted—she proceeds with her narration—

"But I have lost sight of the procession. Revolted Belgium, who preferred the trampling hoof of the Apocalyptic beast to the mild sway of Protestant Holland, made a very sparkling display. But I gave it little heed, except as recalling the image of one who in the course of nature, would now have been wielding for eight years the sceptre of Britain, our own Princess Charlotte. She too had rejected the alliance of Nassau: and a long vista of 'By-gone-days, might have been opened; but the next carriage, the Sicilian, closed this part of the pageant. And again the Moslem costume appeared, as the regular Turkish Ambassador passed, followed by the French, the Russian, and the Austrian, all in magnificent array. Then came a gallant company of minstrels, followed by a detachment of the Life Guards, who preceded the Queen's mother—our own Royal race. A daughter and two sons of good old George the third succeeded, and were welcomed with hearty cheers.

Then a long train of her Majesty's carriages, containing individuals of note, attached to the royal household, but among whom only one excited any interest in my mind—a lovely christian lady, whose heart I well knew ascended in prayer for her youthful Sovereign, and who nursed at the foot of 'Sicor Donard,' would have preferred the "calm retreat, the silent shade," to all the glitter of a luxurious court.

These too passed by, and expectation was all alive for what was next to come. Another squadron of the life guards, nobly mounted, and a splendid band on similar horses, sounding their martial notes, preceded the Military Staff, and royal aides-de-camp. This was a spirit-stirring sight as regarded the reminiscences of hard foughten fields; crosses, ribands, medals, and sometimes a scar, bore witness that many among those who thus heralded England's Queen, had perilled their lives in defence of her crown: and had I possessed the power, it was here I should have placed the Duke of Wellington, whose permitted absence was a deep disgrace to those who could have made him the poor but gratifying return for the best part of a life devoted to his country.

The next remarkable object in the procession consisted of that conspicuous body, the Yeomen of the Guard, whose costume has remained unaltered from the days of Henry 8th.

This corps is of all others the most exciting on the subject of By-gone-days; and as if to allow a wider range to thought, some stoppage detained them for above five minutes, just in front of the bower where I sat. It was in this antique garb, with weapons precisely similar, that the Yeomen guarded our blessed martyrs to the stake: and as the men stood before me, resting on their tasselled halberds and gleaming pikes, I almost shrank from the filling up that imagination supplied. * * *

But no sooner did the group pass on, than all historical recollections were swallowed up in the kindling enthusiasm that spread like wildfire along the living lines: for slowly advancing was now to be descried the gem of national antiquities—that cumbrous mass of solidity on which no transforming hand of modern innovation has yet been laid—the old state coach of Old England.

Here was a precious resuscitation of "By-gone-days," the reader will surely exclaim. No such thing: considering was out of the question: or if any thing was considered, it was only how to take the most advantageous hold of a white handkerchief, and join the general greeting.

Built up as the scaffoldings were to the second stories of some houses, and tastefully canopied with drapery, interspersed with evergreens and flowers, the effect produced by the fluttering of so many cambric appendages was as if ten thousand white doves had suddenly taken wing and were hovering about the windows. It was a moment not to be forgotten through life—that heartfelt homage to the gentle maid of Brunswick. The graceful lowering of England's yet unconquered banner, the steady procession of the military salute; the outburst of the National Anthem from a powerful band, and of the national loyalty from a number of hearts, through lips that joyously shouted their love—the stately tread of eight magnificent horses, with their coats of glossy cream and trappings of burnished gold—all were parts of one perfect whole, that filled the mind, crimsoned the cheek, and caused many an eye to overflow with emotion truly enviable.—And there she sat, the young Queen of this mighty empire—God's chosen Vicegerent, set up to rule our realm, to be a nursing mother to His church—a shepherdess in His fold.

Her look, that of extreme youth, her person small and delicate, attired in gorgeous robes of state, with a circlet of diamonds on her fair and remarkably open brow; she sat fully visible through the glass that forms the principal part of the immense coach, and with a pretty graceful motion of the head, slight but perfectly marked, kept up a perpetual acknowledgment of the incessant greeting. There was a delicate glow on her cheek, and a smile of pleasure on her lip, but much of quiet dignity that became the Queen of such a people.

And so she passed on, "in maiden majesty," leaving my heart and eyes so full, that of all who followed her I saw nothing. "My Lady, my mistress," occupied every nook of thought, elevated to

prayer on her behalf. People do not know what they lose when they will not suffer themselves to be loyal. It is a delicious feeling—I would not barter it for fifty republics.

After the lapse of some hours, the procession returned, with a new addition to the British portion of it; for now all the nobles wore their coronets, and it was a splendid sight. Of all my country's institutions, next to her church and throne, I would uphold her aristocracy: and however modern licentiousness may affect to scorn them, those little circlets of gold are very precious in my sight.

Now too the maiden's brow bore that brightest jewels among many nations—the crown—the regal crown of Protestant England: her right hand held the sceptre, and her left the golden ball. Thus invested, her reception was far more enthusiastic than before; for the people recognised the symbols of righteous dominion, and proved the truth of the assertion which has led me so far, that the genius of England is decidedly monarchical.—May God in his mercy, keep it so."

YOUTH'S DEPARTMENT.

For the Colonial Churchman.

A few months since I saw a vessel at the port of —, preparing to leave for some distant land. A few hours before she spread her canvass to the wind, I saw her youthful Captain in high spirits shaking one by the hand and then another, bidding what at the time was considered but a temporary farewell. He was soon conveyed on board and the vessel under sail. The wind being fair, she was soon lost to our sight. At the moment the vessel disappeared, a delicate female was standing near to me, watching the last speck the vessel formed upon the ocean. I heard her say aloud, "I wish you well," and burst into a flood of tears. On inquiry, she proved to be the Captain's wife. Time rolls rapidly on. The vessel has performed her voyage, and returned to the same port from whence I saw her take her departure. I observed her coming up the harbour; many hearts were palpitating in anxious waiting to hear the report from her of "All's well." As the vessel neared the wharf, suspicions were caused by an apparent gloom on board,—as scarcely a voice was to be heard from among the sailors who generally display gladdened hearts and merry voices at the sight of the home that they had left. But a few minutes transpired before the news came on the shore to us that Captain — was not on board, that he had been suddenly called out of this world, and his body laid low in the dust at the Island of —. I shall never forget the scene that the sudden shock occasioned. Many a manly tear started in the eye, but what were they to the tears that flowed from the eyes of the poor Captain's wife. The blow was indeed to her a sad and heavy blow. When she first heard that the vessel was in sight, and knowing the hardships with which the sailor has to contend, she at once busied herself in preparing a comfortable reception for her husband on his reaching his home — Soon and suddenly her hopes of seeing him were blasted in the bud. The sad countenance of a friend told her the mournful news. Where? she cried, where is my husband—my best earthly friend and protector? Her friend made known to her gradually the heart-rending news, but the blow to her was

too heavy and sudden,—she swooned away, and it was some time before she completely recovered.—

"In the midst of life we are in death." Scarcely a day passes away without full proof of this.

How little did Capt. — think at the time I saw him, that he was never to return to his wife and friends again. Nothing, I believe, was further from his thoughts. How solemn the reflection. They will never meet again until they meet on the day of Judgment:—the farewell that I witnessed, was the last and final farewell.

Reader! Are you a mariner? and do you seek your living on the mighty ocean? If so, let me kindly remind you, that while you are the tenant of a floating house, there is but an inch or two between you and a never ending Eternity. The Captain before alluded to, was permitted to die on shore, and his body decently committed to the earth. He exchanged his floating dwelling place for a much smaller and more fixed abode in the grave, where the storms and tempests of this world pass over and reach him not. But such may not be your fate.— Die you must in God's own good time; and your grave may be in the wide expanse of the mighty ocean. Your ship is your little world, and as such your little world is in danger every moment of being swallowed up by the great deep, or destroyed by the whirlwind. Therefore it behoves you to be at all times ready to meet your God, not knowing at what moment your house, which is without foundation, may be scattered to the wind. Or perhaps Reader, you are the wife or relative of the still living and noble mariner? If so, remember the sad event above related; so that whenever you bid 'Farewell' to your friend, even though he is bound on a short voyage, reflect that such may be your last Farewell on earth, as was the case with Capt. —. Life is most uncertain with us all. Therefore, in all your doings remember, whether on land or water, that "In the midst of life we are in death."

January, 1839.

D.

RELIGIOUS MISCELLANY.

CAUSE OF FREEDOM.

—o—

Extract of a letter from George Blythe, Scotch Presbyterian Missionary, to Joseph Sturge, dated Hampden, Trellawney, Jamaica, 21st August, 1838:—

'You will be anxious to know how the emancipated negroes conducted themselves after the festivities had ceased. On the 6th, (the first day on which any were expected to work,) nearly all the males of my congregation offered to engage in the same labor to which they had been accustomed. On two estates, Dundee, and Kent—the former under the management of Mr. Farquharson, and the latter of Mr. G. Gordon, (both of whom, I suppose, you met)—all the males and some females commenced work, and continued steadily at it, without knowing what wages they would receive; and their confidence has not been abused, for their managers have since agreed to give them 1s. 3d. (1s. sterling) per day, with other perquisites. On another property, on which I have upwards of two hundred members, the attorney offered 1s. 8d., and got a considerable number of laborers, who were almost exclusively connected with my church. It is somewhat remarkable, that the first who went to work were young men who had learned to read their Bibles, and have been members of Mrs. Blythe's Sunday noon class for a number of

years. So much for instruction in fitting the labouring classes for their station. Some attorneys who offered only 1s. 3d. (9d. sterling) per day, have not been able to make any arrangement with their people, but have got a good deal of work done by the piece. From 10s. to 13s. 4d. (currency) have been given for cleaning an acre of canes, according to the condition in which they were. Last week, eight of my people cleaned a field of sixteen acres, at 10s. per acre, in the course of two days. They laboured hard, indeed, and during extra hours. Still they made excellent wages, and one person cleaned an acre per day, which, in the days of slavery, required six or eight. The remark of the Governor has therefore been more than verified, that one free man would work as much as four slaves. Another of my people took a cane field to clean, and after paying those who assisted him at the rate of 2s. 6d. per day, had forty shillings remaining to himself for a few days' labor. If there be any in my congregation unemployed, they are merely a few straggling individuals on estates where 1s. 8d. has not yet been offered, for they have all pledged themselves to work for that sum. On some properties, the work is going on as regularly as if no change had taken place. And on the whole, the state of my congregation more than justifies the hopes of the warmest advocates for emancipation. I consider this part of the country as completely settled, with the exception of a few properties, the managers of which are obnoxious to the people, or refuse to give them adequate remuneration for their labor. This happy state of things has, in a great measure, arisen from the reasonable demands of the labourers, and the good sense of the planters, who have met them, though reluctantly, on fair terms. I suppose the most irreligious will confess that Christian instruction has also a salutary influence in the present crisis. One of my elders told me, last Sabbath, that the attorney of the estate on which he resides, called him up to the overseer's house, and expressed his great satisfaction at the excellent way in which the people had behaved themselves; and added, that he attributed it to the good advice which they had received at church and from the elders at home. The following is an extract from the letter of a judicious overseer who manages a property where all the people are connected with my church:—I think, if any thing causes the ruin of the country, it will be the folly of those who allow the negroes to go down idle, while the offer of 1s. 8d. per day would set all to work. When this has been offered and refused, I fear there is no alternative, as a lighter rate would not leave the proprietor any thing. I assure you it is a cause of great happiness to me to see how well the people here are behaving which I consider is caused by the good advice and instruction they get from you. I mention not these things in the spirit of boasting, but I cannot be blamed for magnifying my office, and the great cause to which I have devoted my life. I am sorry to add, that unfavorable reports have reached us from other quarters, but they are probably exaggerated; my congregation have also had many reflections cast upon them for labouring, as some of their neighbours have thought, for too low wages. While those of opposite interests have blamed Mr. Knibb, myself, and others for combining to raise the rate of wages. I expected such censures, but disregarded them, having no other in view but the prosperity of this country, and the securing of such a scale of wages as appeared equitable to master and servant. And it is no small gratification for me to see at least nine-tenths of a congregation already settled under the new system, and likely to prosper in their worldly circumstances, as well as to adorn their religious profession by a consistent conduct. I hope much more from the influence of the Congregational Temperance Society. It has

first in the island, and now numbers six hundred members.

In the course of the month, there has been a great addition to the school in this place. Nearly one hundred young persons who were apprentices have been added to the list, making it nearly four hundred, of whom two hundred and sixty are generally present. I expect to open two other schools in different districts of the congregation; but I find it difficult both to provide efficient teachers and funds to support them. I will endeavour now to make the schools support themselves by school fees.

I cannot close without informing you that several of the Presbyterian congregations have pledged themselves to unite in the formation of an Island Emancipation Society, Auxiliary to those of Britain. We are only waiting till the country be completely settled. It strikes me, that the various ways we may hasten the downfall of slavery, particularly if we be able to refer to the good conduct of the emancipated negroes in the island.

ORIGINAL.

HISTORICAL NOTICE OF THE PARISH OF ST. STEPHEN IN THE TOWNSHIP OF CHESTER.

Messrs. Editors,
Those who have once enjoyed the comfort of going up with the congregation on holy days, to the temple of their God, to hear His word, and attend on the sacraments and ordinances of His Church, most commonly, when from a change in their place of residence, or any other course, they are deprived of this blessed privilege,—soon deeply feel that something important is wanting to secure happiness, even though they are surrounded by many earthly comforts. Such persons are ever found ready and willing to spare neither time, nor labour, nor personal inconvenience in order that once again they may hear the sound of the "church going bell." From the memorial forwarded to the Venerable Society for the propagation of the Gospel, it is evident that those who had come from different parts to reside in this parish, soon experienced the want of a spiritual guide, and the public services of the Church of God. This will likewise appear from the following extract from the Vestry Book:—

"The following petition was handed about in Halifax and Lunenburg, to solicit subscriptions to build an English Episcopal Church at Chester. The petition of the inhabitants of the township of Chester, humbly sheweth—That your Petitioners, in consequence of their memorial, have had a worthy missionary sent them by the Society for the propagation of the Gospel in Foreign Parts—That sensible of the great blessing of having an Episcopal Church established among them, they have opened a subscription, and exerted themselves as much as possible, considering their circumstances, in contributing towards raising the sum of money necessary for building a decent Church—That notwithstanding their exertions, the amount of their subscription falls very short of what, upon the most moderate calculation, will be required. That therefore they humbly pray for the assistance of all charitable and well disposed christians, to whom their petition shall be presented by Messrs. Thompson and Schwartz at Halifax, and Messrs. Thickpenny and Hawbold at Lunenburg, whom they have empowered to collect and receive the contributions of all those who wish to assist their laudable undertaking."

This petition was signed by J. Prescott and F. G. Etter, Esqrs. and by Messrs. J. Stevens and Thomas Thomson. The last mentioned person presented it to the friends of the Church at Halifax, and was very successful. Having spent the early part of his life in the service of his King and country, he retired to this place to seek repose in the occupation of husbandry, and bringing with him those sacred feelings of loyalty and attachment to the established

religion of the nation, he was zealous in his exertions, until he could hear from an authorised minister of Christ, the "form of sound words," as used in the admirable service of the Established church. He continued firmly attached to the doctrine, discipline and worship of the church he loved, very seldom absenting himself from her services, though residing some distance from the town and died in a good old age, A. D. 1821.

The worthy missionary alluded to in the above petition, and the first in this place, was the Rev. Thomas Lloyd, who came to reside here in September 1791. During the very short period that he was permitted by the providence of God to minister here in holy things, he assembled his little band of followers in the small 'upper chamber' of a house still standing in the town—there, as testify the few who yet survive, who remember his words and voice, he affectionately and faithfully declared to them the words of Eternal life. From one of those I lately heard the subject of his first and last discourse. The first was from Proverbs 6th ch. and 6th verse—"Go to the ant thou sluggard, consider his ways and be wise." The Sunday previous to his lamented death, he delivered an appropriate sermon from those remarkable words of St. James, 4th 9th and 10th verses—"Be afflicted and mourn and weep, let your laughter be turned into mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." By many it was soon after remarked that their joy was indeed too soon turned to heaviness, and that he had, as it were, preached his own funeral sermon.—In the early part of the winter he succeeded in getting the timber prepared for the church, and previous to his setting out on the unfortunate journey which caused his death, he marked the spot where the building should be erected. The following particulars respecting his early and lamented death, are taken from the Vestry Book of the Parish:—

"This worthy and respectable Missionary perished in an attempt to go through the woods from Chester to Windsor. Having engaged a young man as a guide for the journey, he set out on Tuesday the 24th of February 1795, and proceeded about nine miles, when a dreadful storm of snow, hail and rain came on, which continued all the day, and most part of the night. The next morning about eight o'clock he told his guide to go back to Chester as fast possible and bring him assistance; who about three in the afternoon reached an house two miles from that place, nearly exhausted, and quite confused, imagining he was still proceeding to Windsor. A message from him to the town caused a party to go off immediately to Mr. Lloyd's relief; who, after extreme fatigue, exploring their way all night by the help of a candle, found his body frozen hard as a rock on Thursday morning, about fourteen miles from the town. It is supposed he perished about noon the preceding day, as he had travelled but a short distance from the place where the guide had left him. His remains were brought back, and decently interred amidst the groans and lamentations of all the people of the township—They were all inconsolable for him, and were persuaded that they had lost their best guide and director to a future happy life."

The Church is now built over the place where his remains were interred—a funeral sermon was preached, and the appointed service for the burial of the dead used, by Mr. Blades, a Methodist Missionary, who afterwards removed to the United States,—the weather not permitting the Rev. Mr. Money of Lunenburg to attend as requested.

Messrs. Editors,

I have read a communication in a late Novascotian signed C. S. P., some parts of which I liked very well, but was much grieved by others. What I liked was the writer's assertion of those distinctive principles of the Church, which I think ought always to be candidly and manfully set forth, in all charity, certainly, for others, and in courte-

ous language. I liked also his reproof, cutting but yet gentlemanlike, of the Editor of the Novascotian, who talks of his "forbearance" with regard to the Church, when it is notorious that for years his paper has teemed with abuse of the church and of the respected Bishop of this Diocese, who was labouring for the good of Nova Scotia before Mr. Howe was born, and still continues to do so, unmoved by the unmerited slanders that are heaped upon him by the Radicals of the day.—The remonstrance too of C. S. P. with those who complain of offensive exclusiveness on the part of Church writers, when greater exclusiveness is found among the Baptists and others, is well urged, and ought to weigh where reason is not thrust out by passion and prejudice.—But what I did not like in that communication was his strictures on a writer under the signature of S. in the Colonial Churchman, and J. S. in the Times, assumed by C. S. P., and perhaps correctly, to be the same person. Indeed who that writer is, is nearly as well known as if his name were written at full length, and whoever knows the man knows that he does not deserve the imputations cast upon him by C. S. P.,—and as to his "letters on Dissent," which I have read, I confess I can recollect nothing that calls upon any consistent churchman to "disavow" them or say that he "dislikes his spirit."—They were directed not against Dissenters, but against Dissent, or in other words against that "schism," which is denounced in Scripture, and from which C. S. P. prays every Sunday that the "Lord may deliver us."—And what Clerical or lay member of the church, who sees around him the evils of division, can do otherwise than desire such a prayer to be granted, and do all he can to effect it. There might be a doubt as to the expediency of the time and means chosen by "S" for combating Dissent, but among sound churchmen and those that desire the Body of Christ to be unbroken, there could be no doubt as to the excellence of the object he had in view. And I beg leave to add that as far as my knowledge of the views of your readers extends, "S" is not considered either by churchmen or Dissenters, as an enemy because he tells what he believes to be the truth.—Nor did his sentiments appear a whit more exclusive than those of C. S. P. who yet blames him so severely.—Let it be remembered that the matter in question is not a "conflict of opinions," but a conflict with the word of God as we understand it, and we should not shrink from declaring what we believe that contains, whatever man may think of it.

AN OLD FASHIONED CHURCHMAN.

AMERICAN ITEMS.

The Royal William.—The last passage of the Royal William has proved that if steam vessels but take the Southern route, they can cross the Atlantic as well in winter as in summer.—She ran down within a hundred miles of Fayal, and came up the Gulf Stream, and all round found the weather so mild that no fire was necessary in the cabin, except for a very short time at each end of the voyage. The sailors worked with their coats off, and bare-foot. The Gulf Stream keeps every thing warm as summer, almost up to soundings off our coast. The fact is, that the world has become so small of late, that if one feels cold here at the North, he has only just to run down to the equator and warm himself by the great fire, just as on a smaller scale a dull urchin in school runs to the fire there. There is nothing now in the way of Atlantic steam navigation. The terrors of the ocean were first subdued, and now old Boreas blows his blast and scares nobody.—*N. Y. Jour. of Com.*

Canada Governor.—We saw a private letter yesterday, dated London, Dec. 14, which says:—"It is spoken of in the highest circles here, and by those who are certainly conversant with the intrigues of State, that the Duke of Wellington has been asked to accept the Governorship of Canada! Certain it is that he has had many special interviews with the Queen of late!"—*New York Herald.*

*Continued.

BIOGRAPHY.

From the Church of England Magazine.

MEMOIR OF C. GRANT, ESQ.

The spiritual improvement of the British empire in the East is a subject so deeply interesting to all who have at heart the extension of the Redeemer's kingdom, that it has been the intention of the Editor, since the commencement of this work, to give a biographical sketch of the four prelates who have filled the see of Calcutta; of some of the most eminent clergymen and missionaries in India; and of those laymen, who, while filling high official situations, used their influence to promote the cause of true religion. There is, perhaps, no name connected with this most important object, to which the reader will revert with more entire satisfaction, than that of the subject of the present memoir; who, himself having tasted of the sweets of religion, and experienced its richest consolations, was anxious that others should participate in the same unspeakable benefits. The whole public and private life of Mr. Grant appears to have been spent with the earnest desire for the furtherance of the glory of God, and the truest interests of man; and it is no too much to say, that had it not been for his steady, unflinching, and straightforward conduct, the establishment of a bishop in India could not have taken place at the time it did. For it must be recollected (the subject has already been adverted to in the memoir of Bishop Middleton) that there was not only supineness or indifference on the subject, but absolute hostility. There was a strong party, vehemently opposed to the propagation of the Gospel amongst the natives of our eastern empire; who regarded such a measure as fraught with incalculable mischief to the interests of Great Britain in that country. It is difficult to conceive upon what principle, save that of the most despicable selfishness, such views were entertained. It is a matter of rejoicing and heartfelt gratitude to God, that the attempts of these enemies to the dissemination of truth were frustrated; and that there is at the present moment an ecclesiastical establishment in India, closely connected with our own Church; from which the most important results may be expected to spring, with reference to the conversion of the millions of the East. The lamentable state of India, in a religious point of view, at the end of the last century, is thus faithfully, though painfully, depicted. "The inadequate provision made for the maintenance of public worship, even in the capital of our eastern dominions, and the want of chaplains in the subordinate settlements and military cantonments, had produced among the Company's servants in general a total indifference to the grand concerns of a future state, and an apparent disregard of the doctrines received and principles imbibed in early life. In the splendid metropolis of Calcutta, the service of the English Church was confined to an apartment over the gate of the old fort; while the lofty towers of the Portuguese and Armenian churches, rearing their heads in the capital, proclaimed from afar to the zealous Hindoo and Mahometan, the irreligious epicurism of their English sovereigns, who had the wealth of rich and extensive provinces at their command. . . . Through all its extensive territories, a few stations excepted, there was no temple, no priests, no worship. Religion was of all concerns, the most neglected and forgotten."

Mr. Grant was born in Scotland in 1716; and his father falling at the battle of Culloden, a few hours after his birth, he was placed under the guardianship of an uncle, who anxiously watched over his truest interests, and by whose kindness he received a good education in the town of Elgin. In the year 1767, Mr. Grant proceeded to India in the military service; but, on his arrival there, was taken into the employ of Mr. Becher, a member of the Bengal council. He re-visited Scotland in 1770, and married Jane, daughter of Thomas Frazer, Esq., by whom he had issue, Charles, the present Lord Glenelg; the Right Hon. Sir Robert, governor of Bombay; William Thomas; Sophia, and another daughter. In 1772, he returned to India, and during the voyage became acquainted with the venerable Swartz. An intimacy, founded on the best principles, and arising from a similarity of views on the most important subjects, speedily arose between them; they corresponded toge-

ther for many years; and it was chiefly by the recommendation of Mr. Grant, that the East India Company erected a monument in St. Mary's Church, at Fort George, to the memory of the missionary, whose name will be handed down to posterity with reverential admiration, as of one who was willing to leave all for Christ, who "kindled in the South of India a light which has been continually growing brighter and stronger, and is hastening, as we devoutly trust to a more complete and 'perfect day;' while he is already, to the eye of faith, exalted, among the children of God, above the brightness of all earthly glory, and shall, ere long 'shine forth like the sun,' in full and unclouded splendour, in the kingdom of their Father."

It does not fall within the limits of this memoir to trace Mr. Grant through the various high official situations which he held while resident in India for the space of twenty years; or to enter at any length into his honourable and useful career, while one of the directors or chairman of the India Company; or while he represented the county of Inverness, or the district of Berwick, which he did from 1802 to 1810. — It is rather than to say, that his conduct fully testified the vitality of that Christian principle which governed all his actions; for whether he gave his opinion as legislator in the great council of the nation, or transacted business at the India House, — it was obvious that the best interests of the human race, and of India, in particular, were near to his heart. While resident at Calcutta, he testified his readiness to contribute liberally to the support of religious ordinances. The church, which had been originally constructed at Calcutta for the use of the English residents, had been destroyed by a furious hurricane in October 1737; and, incredible as it may appear, from that period till the erection of the Mission Church in 1770, no Protestant place of worship existed there. Towards the erection of a new church, Mr. Grant was a liberal donor. In 1737, the chapel call Bethlephillab, with the schools and burying-ground, that had been erected by the missionary Kierander in the year 1770, was placed under sequestration, to answer for the missionary's personal debts. To prevent the sale of the premises, Mr. Grant paid the sum of ten thousand rupees, the amount at which the property was valued; and immediately placed them in trust for sacred and charitable purposes for ever, constituting Mr. William Chambers, the Rev. D. Browne, one of the Company's chaplains, and himself, the first trustees

To be continued

MINISTERIAL.

THE LAWFUL COMMISSION.*

Not every one who feels a loyal devotion to an earthly sovereign and rejoices to tell of his merits, is the lawful ambassador of that Sovereign, but he alone who bears his seal and is entrusted with his warrant; so must the ambassador of Christ have some commission to point to—some title which can be recognized—some "epistle which may be known and read of all men." Even in the age of miracles, when the Divine Spirit was supernaturally bestowed, we find that an outward form of consecration was used, and that specified ceremonies were observed, in separating any of the disciples of the Lord to the work of the ministry. In referring to the practice of our Saviour himself, we perceive that, after a certain probationary trial, he selected from the whole number of his followers, first twelve Apostles, and afterwards seventy Disciples, to be the bearers of his message of love, and to instruct the world in the requirements of his religion; and after his ascension into heaven, we discover that they to whom our Lord had entrusted the government of his Church, "ordained elders (or presbyters) in every city," with the laying on of hands—by a solemn ceremonial and a distinct commission. To certain others they entrusted the same authority which they were exercising themselves,—namely, to "commit the same to faithful men, who should be able to teach others also,"—thus constituting a provision for the continuance, the perpetuity of that separated class of men whom Christ himself had first commissioned. And early ecclesias-

* From an Ordination sermon by the Rev. Mr. Bethune of Cobourg, U. C.

tical history furnishes us with a variety of examples of the strictness with which, under all ordinary circumstances, the sacred order was preserved.

If, therefore, it be necessary that ordination should be conferred—if a commission must be regularly given before a man can rightly exercise his ministry—if no one of himself may lawfully assume any spiritual authority,—it follows that that authority cannot be derived from, or through, an unauthorized person. No lapse of time can render that valid which was at first invalid. And though God may choose, in some degree, and under certain circumstances, to use the services of such persons and overlook their doings to his own glory, yet this pleasure of His cannot be taken as sanctioning a departure from the order which he desires to have observed in his Church. The belief that the end may, in this way, justify the means, would bring us precisely into that position which the Word of God so pointedly condemns,— "to do evil, that good may come"

Most grateful, my Brethren, should we be to God that, in our own venerated Church, the order of the Apostles is preserved; that the commission to teach and to preach is given by men amongst us who received it, according to ancient rule, from those who were themselves in turn similarly authorized; and that so, link by link, we hold an apostolic chain, and can trace the connexion upward, until we come to the only source of ecclesiastical dignity,—our blessed Saviour himself acting by his apostles. If, then, the continuity of this chain be any where broken,—if at the head of any ministerial succession stands merely the congregation or the self-commissioned teacher,—it must, in fairness, be allowed that the order of things is inverted—that authority is conferred not by the superior, but by the inferiors. It is true that, at the present day, this last may be no unpalatable doctrine, when it is a favour to maxim that "the power that be are ordained" not of God, but of the people—that from their voice is to proceed all civil, ecclesiastical authority. There are, however, not a few (and, praised be God, they are fast swelling into that great multitude which no man can number) who, as they believe with the Scriptures that by God and from God "kings reign and princes decree justice," so, by parity of reasoning and respect for that divine authority, do they trace up the ecclesiastical commission to the same heavenly source. It is not for us to determine the extent of injury inflicted by this failure in order—this flaw in the ministerial succession. In abundant charity towards those in whose this irregularity is to be discerned, let us be grateful to God for the privileges which he has been pleased to confer upon ourselves.*

Instead, too, of leading to arrogance and promptness to extravagance of pretension, let this consideration rather beget humility in the authorized holders of this fearfully responsible commission. To be an ambassador for Christ—to speak "in his stead" to fellow-sinners in a fallen world—to be the dispenser of his refreshing and sanctifying ordinances,—is a high and ennobling privilege; but when the inquiry, "Who is sufficient for these things?" comes home in its power to the minister of Christ, self-abasement, fear and trembling, must take possession of his heart. Exalt himself he cannot—he dare not; but laying all the extent of his poor acquirements at the foot of the cross—avowing his utter unfitness for this high charge—and confessing that it is in the strength of heaven alone that he can go forth to this duty,—he declares the testimony of God, as did the Apostle of old, "in weakness, and in fear, and in much trembling."

VALUE OF THE SOUL.

"Were we permitted," says an excellent writer, (Rev. T. T. Biddulph,) "to descend into the bottomless pit, and be witness to the weeping, and wailing, and gnashing of teeth, with which its horrid caverns perpetually resound; were our ears to be wounded for a season with the bitter lamentations of the lost, and their earnest, but fruitless entreaties for a drop of water to cool their flaming tongues; nay, were we ourselves to taste that cup of trembling: would

* The substance of a few of the preceding paragraphs will be found in an article on "Ministerial Succession" in the third volume of the Church of England Magazine.

we, after a transition through this scene of overwhelming horror, permitted to enter for a season within the gates of the new Jerusalem which is above, and to be spectators or even participants of the pleasures which are at God's right hand; we should nevertheless be unable to form adequate conceptions of the human soul, unless we could at the same time comprehend universal duration." Such, then, being the inestimable value of this treasure, how shall they lightly or thoughtlessly regard it, who are appointed to watch for its everlasting welfare! If, through a deficiency in knowledge, fidelity, or zeal, one such precious soul should be lost, may they not feel as felt the Babylonish monarch, when he desecrated the marvellous hand-writing upon the wall,—“his countenance changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another?"

WHAT WE SHOULD PREACH.

O then, in our preaching, in our prayers, in our ministrations, let us never forget—let us never lose sight of the cross of Christ. And that we may value this cross as we should do,—that we may have a due regard to the sole-sufficiency and the all-sufficiency of that atonement which upon the cross was made,—let us never lose sight of the inherent depravity, the deceitfulness, the desperate wickedness, of the human heart. To be “convinced of sin”—to know its “exceeding sinfulness”—to be sensible of our vast estrangement from the purity and the favour of God,—is a necessary preparation for the reception into our hearts, of what has been termed the “another-grace” of Christianity,—JUSTIFICATION BY THE FAITH OF CHRIST ALONE. It is only thus that we can persuade the sheep of Christ's pasture that they are wanderers in a desolate and dangerous wilderness, where the enemy of souls watches continually for his prey; only thus that we can lure them, urge them, compel them to come to the rock of safety—to the “strong-hold” of defence. It is only by creating a distrust of human dependencies, that we can move a perishing world to rush for safety to the “everlasting arms,”—to plant their hopes where they cannot be shaken,—to fix their strength where it cannot be moved. Yes, brethren, it is by proving to you—by convincing you, that you are “wretched, and miserable, and poor, and blind, and naked,” that we, the ministers of Christ,—by nature as poor, and blind, and naked as yourselves—can hope to persuade you to go to that Saviour whose precious blood is the enriching “gold” which will supply all your wants,—whose righteousness is the spotless “raiment” which can cover the “shame of the nakedness” of the soul. You must be brought to the knowledge of your plague—you must be forced, in agony and tears, to the cry, “Is there no balm in Gilead? is there no physician there?”—And then, when you come, guilty and contrite, helpless and self-despairing, to the cross of the Saviour, when you prostrate yourselves there, with an utter rejection of your self-righteousness, and your self-dependence, then will you hear from the Redeemer of souls this encouraging call,—“Look unto me and be saved.”

From the Christian Witness.

NEGLECT OF PUBLIC WORSHIP.

There is nothing more common than to hear the remark, from the lips of one professing to believe in the Christian religion, made with perfect unconcern, I am not very regular at church—I have not of late found time to be often in my place in the sanctuary.

For this neglect we say that a man ought to be able to render a sufficient reason. What are the excuses most commonly urged?

1. The length of our service is a very common excuse. The morning service especially, is so long, that the man cannot always ‘find time’ to confess his sins and pray for pardon in the sanctuary.

Or if he so far exert himself as to be present in the morning, he will be pretty certain to be found wanting in the afternoon.

The man cannot ‘find time’ to worship God! There are 168 hours in every week—God gave man

his existence that he might devote that existence to the honor and glory of his Maker.—The two services of the Lord's Day consume three hours—three hours out of 168 are asked for the public worship of God, and we cannot give this meagre shred of time to such a purpose! How do we expect to pass eternity? Shall we ‘find time’ to worship God there?

2. The inclemency of the weather is a most frequent excuse for absence from church. It is so hot, or so cold, so wet or so windy, that we cannot be found in our place in God's Temple. More especially in the city, where distances are short, and the ways are smooth, and the rough places made plain, is this excuse rendered. And it is also a very peculiar feature of this excuse, that it often operates in the inverse ratio, of one's distance from church. They who are from afar off draw near, and they who live under the eaves of the sanctuary are kept from her service.

But alas for this excuse—the most insignificant item of worldly business will draw out this fearful congregation on the Monday morning, whose health and comfort were on the Sabbath so sedulously cared for.

3. The dullness of the preacher, and the heavy manner in which the service is performed, is often urged in palliation of neglect of the sanctuary.

A preacher may catch dullness from his hearers, and it certainly is a poor way to increase his interest in his duties to compel him to toil over his pulpit preparations through the week, and to spend his breath on the Sabbath, when cold walls and empty pews are all that greet his eye, and warm his heart.

But who are they that are thus fastidious in regard to services and sermons? Are they those, who feel that they are sinners, needing forgiveness; who feel that the business of time is to prepare for eternity? Are they those, who feel that in the most meagre sermon, there is generally to be found some single sentence conveying a truth, which, if rightly applied, is able to save the immortal soul? Or do we hear it from those, who go to church, if they go at all, to be excited, amused, to have their intellect or their passions gratified?

4. Another common excuse is this,—‘I can spend my time as profitably at home, I have excellent books, I have my Bible, I can commune with my own heart and be still. But how do such really pass the time of their sojourning at home on the Lord's Day? It is no breach of charity to believe when such an excuse is rendered, that the time is indeed passed ‘profitably,’ but it is a worldly profit which they have at heart. ‘They have excellent books’ but the Ledger and the Letter Book, are among them; it is very likely they have a Bible, and it is not very likely to be soon defaced. ‘They may commune with their own hearts, upon their bed,’ and the fruits of their meditations be seen in the superior skill with which the business of the week will be transacted.

If real sickness or any genuine infirmity detain us once or often from the house of God, we have a valid excuse, and we may look for God's blessing, as truly by our own fire-side, as though we were worshipping with the great congregation. The word of Revelation will speak to us the same instructions, will breathe into the soul the same rich consolation, will lift the heart to the same sacred communings with God and Heaven. Even a greater sacredness may be shed abroad in the closet when the good man meets with his God alone than is felt in the place of public prayer.

Or if we are so situated, that no sanctuary can be visited, but such as is defiled by radical heresies, we may with propriety remain at home.

He that despiseth the Church of the living God, whose corner-stone a Saviour cemented in his own blood,—will that man pretend to say that he loves his God, or honours his Saviour?

“Who loves not you, doth but in vain profess That he loves God, or heaven, or happiness.”

LET the restless, comfortless state of a backslider, distinguish him from an apostate.—Cecil.

THE HOLY CATHOLIC CHURCH.

“The simple meaning of the word *Catholic* is universal or general. The word is Greek, and instead of being translated it is retained in the three creeds; but in the superscriptions to the epistles of James, of Peter, and John, it is rendered by the word *general*, which is similar in its signification. The word may be used in a good or ill sense, according to the subject to which it is applied. The ancient physicians, for example, speak of *catholic* remedies, namely, such as are useful in almost all maladies which are incident to the human frame; and they speak also of *catholic diseases* meaning such as are epidemic or such as overrun whole provinces or countries.—In this latter sense popery may truly be termed *catholic*, since many countries are overspread by it as with an infectious disease. Such are Spain and Portugal, Italy and Ireland.

“When the term is applied to the Church, it signifies that the Church of Christ is *general* or *universal*, embracing within its pale men of all nations; unlike the Jewish Church, which was confined to a certain period, a certain nation, and a certain place. The epistles of James and John, and Peter, are designated *catholic* or *general*, because they are addressed not to particular churches or individuals, but to the Jewish and Gentile believers wherever they might be dispersed. In some of the early fathers the term is used in the sense of *orthodox*. *Christian* is my name, says one of the ancients, and *Catholic* is my surname—by one I am known from infidels by the other from heretics.

“But in neither of these senses is the Church of Rome *Catholic*. She is not the universal Church, nor is her creed orthodox. Even in ancient times the Church of Rome was only acknowledged as a part of the *Catholic* Church. Even then it was viewed as differing from the *Catholic* Church, just as the particular differs from the universal. If, therefore, the Romish were a sound part of the Church of Christ the term *catholic* could not be applied to her with propriety, because she could only be viewed as a branch of the Church universal. The term *Roman Catholic Church* is also an absurdity, for its simple meaning is the *Roman Universal Church*. It is as absurd as it would be to say the *English British* nation. The papists indeed arrogate this title to themselves; but by altering the rule of faith, they have departed from the communion of the *Holy Catholic Church*, while the reformed Churches, in adhering to the ancient rule, are branches of that assembly, which is *one, holy, catholic*. It is as absurd to call the Church of Rome *catholic* as it would be to call England or France the *world*.—*Cons. Jour.*

AFFLICTION.

“Is any man afflicted?” says St. James, ‘let him pray.’ Be much in prayer to God: God invites you to pray to him. He says, ‘Ask, and you shall receive.’ ‘Your heavenly Father will give his Holy Spirit to them who ask him.’ Luke xi. 9, &c.—Lift up your heart to your God. Many of your acquaintance have been called into eternity, and some of them, perhaps, suddenly; yet God has spared you. Had he cut you off suddenly unprepared, where, ah, where, might you have been! Awake, then, ‘arise and call upon God.’ ‘Awake, thou that sleepest, arise from the dead, and Christ shall give thee

light.' Eph. v. 15. Stir up your heart, and the hearts of your family and friends, and call upon God to sanctify this present adversity, that your soul may profit by this visitation, and that you may have reason to bless God for it, and that for ever. Have you lost a tender and affectionate partner? Have you followed to the grave a beloved parent, or a beloved child, or the friend that was dear unto you as your own soul? Or, are you in sickness, in delicate health, or brought to poverty and want; or in dying circumstances, and in a few days expecting to leave all below? Still God is able to comfort you, to raise you up, to provide for you. He is the Father of the fatherless; he pleadeth the cause of the widow. How many widows have been left friendless, and without a protector; but God has proved himself their protector and their friend! How many fatherless children have had none but God to look to, and the providence of God has raised up friends and benefactors. Let your distress lead you to Him? then it will prove a blessing. God is now speaking. To-day, if you will hear his voice, harden not your heart. How tenderly did Christ weep over Jerusalem! Luke xix. 41. John xi. 35. How tenderly did he weep at the tomb of Lazarus! Now in Heaven he pleads; Father, spare that sinner yet another year. Call to mind how he hung upon the cross, bleeding and dying. He died that sinners should live for ever. May such dying love produce a lasting impression on your heart and mind.

Lastly, Should it please God to support you under this adversity, and raise you from this sickness, let me entreat you to consider—have you profited by it? Can you say, it is good for me that I have been afflicted? Has your affliction humbled you on account of your sins? Do you acknowledge that God is just in all which he hath laid upon you? Has it weaned your heart more from the world, and are you more in earnest for eternity? Has it brought you more to admire, adore, and love your God, the Lord Jesus Christ, and his great salvation? Have you a deeper sense of your need of the grace of the Holy Spirit? Hath your affliction had a sanctifying effect on your temper, your words, and actions? Hath it made you more tender, kind, and friendly to others; and taught you to have a real anxiety for their salvation? Oh, be careful not to lose these impressions. Seek the acquaintance of those whose pious conversation will assist you in the ways of God; and flee from the company of those, who, by the love of the world, negligence towards God, and dislike of spiritual things, would ruin your soul. Remember that religion is not the work of a death-bed, but is the grand business of life. Remember, also, that if this merciful warning be not improved, it may be the last warning—your death may be sudden. God may say to you, 'My Spirit shall not always strive with that man.' 'I will come in an hour that he is not aware of, I will cut him asunder, and appoint him his portion where the worm never dieth, and the fire is not quenched.'

Oh! then, let every consideration of judgment and of mercy, of the love of God our Saviour, and of the excellence of his law, of the value of your soul, and the importance of eternity, awaken you to flee from the wrath to come. Then, indeed, shall these light afflictions, which are but for a moment, work out for you a far more exceeding and eternal weight of glory. God the Father, God the Son, and God the Holy Ghost, will receive you as a child returning to

his arms, with holy delight. There shall be joy in the presence of the angels of God over you as over a repenting sinner.

Oh! what a blessed state is this! This is happiness indeed, and without it there is no happiness to be enjoyed in this world; for how can you be happy here, unless you have a well-grounded hope of being happy hereafter? May God then enable you to make such use of the present adversity, as may lead you to the knowledge and love of his holy ways. 'This is life eternal, to know the only true God, and Jesus Christ, whom he hath sent.' May your present affliction have this blessed effect. Then you will say, 'It was good for me that I was afflicted.' You will then esteem this affliction as one of your chief mercies. In a better world you will see and acknowledge that in all your sufferings, however painful, mortifying, and perplexing, your heavenly Father was too wise to be mistaken, and too good to be unkind:

*"Good when he gives, supremely good,
Nor less when he denies;
Afflictions, from his sov'reign hand,
Are blessings in disguise."*

Then you will come out of great tribulation: God will wipe the tears from your eyes and praise will be your employment for ever.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, FEBRUARY 7, 1839.

DIOCESAN CHURCH SOCIETY OF NOVA SCOTIA—The following address to the Public, and official notice by the Secretary, were alluded to in our last. We regret that a time has been named for the meeting, when it may be expected that the roads will be in such a state as to make it difficult for Delegates to attend from the several district Committees of the Province. We are glad, however, that a meeting has been called, if it were only to certify to the public that the Society is not numbered among the dead. We hope that action is now to begin, and that it will prove to be what its friends anticipated, the means of cementing stronger than ever the bonds of brotherly love and unity amongst the members of the Church, and of supplying the destitute portions of the Province with the ordinances of Religion. These we hold to be the great objects of interest which should enlist the best exertions of the lover of his Church and of his Lord in behalf of the Society. But a difficulty stands in the way of the latter branch of its operations in the want of persons to bear the Missionary office, and preach the glad tidings of salvation, in the dark places of our land. The small number now awaiting the Bishop's return to receive holy orders, as well as of those who are preparing at the Collegiate institutions, is disheartening to all who see the wants of the Church, and long to extend her borders, and embrace within her blessed fold the multitudes that are desirous to receive at the hands of her duly authorised ministers, the Bread of life. Again would we inquire if no more of our young men can be tempted by the prospect of the noblest usefulness of which man is capable, to engage in this blessed and holy work of labouring in the Redeemer's service. We trust we make the inquiry under the fullest sense of the danger of laying unholy hands upon the Altar, and rushing unduly qualified into the ministry. But parents ought not surely to place every other profession but the Church before their sons' choice, and recommend every other but that,—which it is to be feared is too generally the case. We think that the ministry, with all its solemn responsibility and indispensable qualifications, its glorious rewards and excellent honours, (even those that "come from God only")—ought to be prominently set before our young men, and the result left to that God who turneth

the hearts of the children of men as He will. And should not be forgotten, that want of means to procure a suitable education, which has driven many into other regular ranks of the ministry, does not now stand in the way.—The poorest may now arrive, through the means of the Colonial Society, and the Society for promoting the Gospel in Foreign Parts, at equal advantages with the richest in the land.

TO THE PUBLIC.

Since the formation of the DIOCESAN CHURCH SOCIETY OF NOVA SCOTIA, the attention of the public has been but little called towards it. It is now upwards of eighteen months since it was organized under the most favourable circumstances; and though its operations have attracted so little notice, and it might therefore be supposed to have sunk into a state of inaction, it has been preparing the way for active and extensive exertions, and, in the mean time, furthering by its help such objects as appeared to claim its immediate regard.

Before it could proceed to beneficial operation, consistently with the principles of the Church, and with a due sense of obligation to the two great Societies in England, to which the Church population of the Colonies has been so much indebted, it was necessary that the patronage and friendly offices of the Societies should be secured. The presence of the Rt. Revd. President of this Society in England, afforded him an opportunity of explaining the objects and designs of its institution in the most satisfactory manner: and the Societies for Propagation of the Gospel and for Promoting Christian Knowledge have in consequence, not only allowed the sanction of their names as Patrons of this Society, but also made munificent donations in money and in books for the advancement of its purposes.

This fact has been but recently communicated to this Society, and the return of the President, who both from his ecclesiastical station, and from his official connection with this Society, must be considered the chief guide and director of its operations, now only waited for, in order that it may enter upon such a field of useful exertion in promoting the spread of true religion in connexion with the principles of the Established Church, as the measure of its funds may warrant. It has, in the meantime, procured a large supply of books and tracts, consisting principally of Bibles and Prayer Books, which are now on sale, and by whose circulation, at the cheapest possible rate, no little good may be looked for: has afforded aid in several instances to such schools as were in need of help; has assisted in the erection of Churches; and has lately extended its helping hand in furtherance of the wishes of a young man, whose desires are directed, and it is hoped from christian principles, to the exercise of the Ministry of the Church.

That this Society has so little called for the aid and counsel and cooperation of the lay members of the Church, whose feelings and affections it was one of the great objects of its institution to bring into more lively action in behalf of the Church to which they belong, has been, therefore, the result not of design but of circumstances,—of circumstances now happily overruled: and the Committee of the Society therefore desire to keep the Society in the view of their fellow-churchmen, and would affectionately call upon them not to cease their interest, nor withdraw their affections from an institution whose success must much depend not merely upon their contributions to its funds, but upon the spirit of harmony and brotherly love, and of warm and affectionate interest in the principles and institutions of the Church, which should characterize all its members. They would respectfully invite their fellow Churchmen, and indeed the public at large, to a union in its operations, in the hope of arousing and keeping alive an interest in its proceedings, propose a general Meeting of the

Members of the Society at an early day, when such information as this committee has received will be laid before the public in a more detailed report, and each consideration submitted, as may, it is hoped, assure the public of the activity of this Society, of the purity of its principles, and the consistency of its designs, not only with the particular interests of the denomination with which it is connected, but with the best spiritual and temporal interests of our fellow subjects in this Province.

Halifax, January 24th, 1839.

A General Meeting of the Society has been appointed to take place on Wednesday the 13th day of March, ensuing.—previously to which the Collector of this Society will call upon members for their subscriptions, and to request the names and support of those who are willing to become members of the Society. A subscription of as small a sum as 1s. 3d. constitutes a member.

MISREPRESENTATION CORRECTED.—A statement made in the Christian Guardian published in Upper Canada, and dated by Mr. Ryerson, that there were only 181 communicants of the Church of England in that province in the year 1821, while there were 6,000 of the Methodist denomination alone, having been copied into the Novascotian, strengthening the argument for spoliation of the Church, we give below a commentary on that statement. We doubt not that at the date above mentioned, there were at least the same number of communicants in the Church as Mr. Ryerson boasts of in his own denomination; and probably in one parish there were as many as he takes from the Society's Reports, which are always defective in that particular, from the causes mentioned below:—

"The editor of the Christian Guardian, states that thirty years after the passing of the Constitutional Act, that is, in the year 1821, there were but ONE HUNDRED AND EIGHTY-ONE communicants of the Church of England in Upper Canada! If this be true, then the present number of the communicants of that church in this province, contrasted with that small amount, proves an increase in the members of her communion scarcely paralleled in the annals of any Church. At the present moment, there are not less than TEN THOUSAND communicants of the Church of England in Upper Canada; so that, in seventeen years, if such was her real position in 1821, they have increased more than fifty-fold! Ordinary calculators affirm, that to double our number every ten years, were a wholesome evidence of increase; but that, in less than twice ten years, we should be enabled to witness a fifty-fold augmentation, is far beyond what the most sanguine usually anticipate. Assuming, then, the data furnished by the Christian Guardian to be correct, we ask, Do facts prove that the Church of England is a declining Church in this province,—that it is one of whose future progress we are to despair—one which ought to be abandoned as fruitless and unprofitable?

A glance at the statistical tables we have, from time to time, published in our columns, will show that several single parishes in this province, there are now a greater number of communicants than were ascribed to the whole of Upper Canada in 1821; yes, ten in places, which, in that year, were not furnished with a clergyman, and consequently did not report any communicants at all.

But we are not so disingenuous as to take the literal benefit of this argument; we deny the correctness of the premises, although, in doing so, the conclusion drawn should, in an inverse ratio, be unfavourable to ourselves. We deny that, in 1821, there were only 181 communicants of the Church of England in Upper Canada; and we deny that the Report of the Society for the Propagation of the Gospel stated that to be their amount! It merely published the number as reported; and where no reports were received,

a blank was placed opposite the name of the parish or mission. Moreover, it was not the custom to report the whole number of communicants within any given charge, but the greatest number at any one time; a mode of reporting which would by no means convey an accurate statement of the full strength of that particular communion. On the contrary, we know of many instances in which the whole number in one year often more than doubles the greatest number at one time.

We have said that the Church of England in this province numbers now at least 10,000 communicants; and we have to add, that, were clergymen of that Church planted throughout the country, wheresoever they are needed and desired, that number would, in a very few years, be increased three or four fold.—Church.

In Toronto alone there are now 500 communicants.

UPPER CANADA CLERGY SOCIETY.—We take the following brief account of the rise and progress of this charitable association in England for the relief of spiritual wants in Upper Canada, from a late No. of the "Church," where it forms part of a letter from Sir W. R. Farquhar, treasurer of the Society, to the Editor of the London Record:—

"The Upper Canada Clergy Society had its origin in the anxious desire of several gentlemen to do something for the spiritual welfare of that neglected province. This feeling was excited in the year 1834 by the perusal of letters from Upper Canada, detailing the lamentable state of morals and religion there, and especially by the impressive and earnest appeals on behalf of his diocese, which were made by that apostolic prelate the late Bishop of Quebec.

The withdrawal of the Parliamentary grant of £15,000 per annum from the Society for Propagating the Gospel, rendered active exertions still more necessary, because it necessarily prevented that Society (at least for a time) meeting the wants of the Upper Province, by sending out fresh missionaries, &c. &c. so that that colony was threatened with all those evil consequences which inevitably overtake a population among whom the Gospel message, except in a few favored places, is but rarely declared. To pass over the difficulties which invariably accompany the establishment of a new Institution (in surmounting which the Committee were ably assisted by Dr. Mountain, now Bishop of Montreal, by whom the Society's fundamental rules were drawn up,) towards the end of 1835 our society had the privilege of sending out the Rev. H. H. O'Neill, who has ever since been labouring with encouragement and success as a travelling missionary, first in the Home, then in the Gore and Niagara districts. In May, 1837, the Rev. F. L. Osler arrived in Canada, and was appointed by the bishop to the township of Tecumseth and West Guillemburg, about forty miles north of Toronto, as a located missionary. In December last he was followed by the Rev. F. A. O'Meara, who has been sent to the Home district to succeed Mr. O'Neill.—In addition to these devoted men, I am happy to announce to you that the Committee have engaged another clergyman, the Rev. B. C. Hill, as a travelling missionary, who will (D. V.) sail early next month; and we further hope that he will be immediately followed by another clergyman, who, it is proposed, should be located in the same manner as Mr. Osler. This will make a total of five missionaries, and the Committee feel that they have cause of deep gratitude to God for blessing so abundantly their humble labours."

COLONIAL GAZETTE.—We acknowledge the receipt of two Numbers of this paper, published in London, in connexion with the Colonial Society, and devoted as its name imports, to the interests of the colonies. We observe in it some extracts from our paper, and shall be glad to exchange.

Thermometer this morning at 8 o'clock, 2° below zero.

ARRAARS!—This is so unseemly a word that the Publisher is anxious to avoid the necessity of using it, in which he hopes all concerned will assist him, by sending as early as possible, their dues up to the end of Volume III.

NEW MANUAL OF DEVOTION.—A few copies of this work containing Prayers for families, and various occasions, may be had at the Depository, at Mr. Gaotz's, Lunenburg.

DIED.

At Buckhurst Hill, Essex, (Eng.) Mrs. SUSAN HEATH, wife of Mr. C. Heath, and formerly of Halifax, N. S. She left a husband and eleven children to deplore an irreparable loss.

DEFERRED ITEMS.

Wesleyan Centenary.—We noticed the great meeting at Manchester, at which upwards of £46,000 had been subscribed, and also the meeting at London, at which £10,000 were added to the subscription. It might be proper to state that at the Manchester meeting there were many of the leading methodists of London then present. Subsequently a meeting was held at Bristol, and £6473 18 subscribed. The total amount of subscription up to the 12th of Dec. was £67,000 or \$227, 480.—N. Y. Com. Advo.

REMEMBER THE POOR.

'To be victims of pain and misery, unhappily is the lot of a large portion of every community; to alleviate whose sufferings, is the unquestionably duty of the remainder, not only as members of the same society, but as belonging to the same great family of mankind.'—Foreign Quarterly Review.

That mercy I to others show,
That mercy show to me.—Pope.

'Whoso hath this world's goods and seeth his brother have need, and shutteth up his compassion for him, how dwelleth the love of God in him?'—1 John, iii. 17.

HYMN FOR MARINERS IN ALL WEATHER.

By James Montgomery.

Now weigh the anchor, hoist the sail,
Launch out upon the pathless deep,
Resolved, however veers the gale,
The destined port in mind to keep.
Through all the dangers of the way,
Deliver us, good Lord, we pray.

When tempests mingle sea and sky,
And winds, like lions, rage and rend,
Ships o'er the mountain-waters fly,
Or down unfathom'd depths descend,
Though skill avail not—strength decay—
Deliver us, good Lord, we pray.

If lightning from embattled clouds
Strike, or a spark in secret nurst,
From stem to stern o'er masts and shrouds,
Like doomsday's conflagration, burst—
Amidst the fire thy power display;
Deliver us, good Lord, we pray.

Through yielding planks, should ocean urge
Rude entrance, flooding all below,
Speak, lest we founder in the surge,
"Thus far, no farther shall ye go:
Here, ye proud waves, your fury stay;"
Deliver us, good Lord, we pray.

With cordage snapt, and canvas riven,
Through straits thick strown with rock and shoal,
Along some gulf stream darkly driven,
Fast wedged 'midst ice-burgs at the Pole,
Or on low breakers cast away;
Deliver us, good Lord, we pray.

Save, or we perish—calms or storms,
By day, by night, at home, afar,
Death walks the wave in all its forms.
And shoots his darts from every star.
Want, pain and woo, man's pathway lay;
Deliver us, good Lord, we pray.

POETRY.

HELP LORD.

Oh! help us, Lord, each hour of need
Thy heavenly succour give;
Help us in thought, and word, and deed,
Each hour on earth we live.

Oh! help us when our spirits bleed,
With contrite anguish tore—
And when our hearts are cold and dead,
Oh! help us, Lord, the more.

Oh! help us through the prayer of faith
More firmly to believe,
For stout tho' more the servant hath,
The more shall he receive.

If strangers to thy fold, we call,
Imploring at thy feet,
The crumbs that from thy table fall,
'Tis all we dare entreat.

But be it Lord of mercy, all,
So thou wilt grant but this;
The crumbs that from thy table fall,
Are light, and life, and bliss.

Oh! help us, Jesus, from on high,
We know no help but thee;
Oh! help us so to live and die,
As thine in heaven to be.

MILMAN.

FUNERAL HYMN.

Thou art gone to the grave! but we will not deplore thee,
Though sorrows and darkness encompass the tomb;
The armour has passed through its portals before thee,
And the lamp of his love is thy guide thro' the gloom.

Thou art gone to the grave! we no longer behold thee,
Nor tread the rough paths of the world by thy side,
But the wide arms of mercy are spread to enfold thee,
And sinners may hope since the sinless has died.

Thou art gone to the grave! and its mansion forsaking
Perchance thy weak spirit in doubt lingered long;
But the sunshine of heaven beamed bright on thy waking,
And the sound which thou heard'st was the seraphim's song.

Thou art gone to the grave! but 'twere vain to deplore thee
When God was thy ransom, thy guardian, thy guide;
He gave thee, he took thee, and he will restore thee,
And death hath no sting since the Saviour hath died!

HEBER.

From the New York Observer

MR. DUCKINGHAM'S LECTURES ON PALESTINE.

Nazareth.

The name of this town possesses a charm for the ear of an oriental Christian, which is not perceived by that of an occidental believer. We call ourselves Christians, retaining the distinguishing epithet which was first given to the followers of Christ at Antioch; but in the East that name is comparatively unknown, and Christians are called *Nezar*, *Nazarites*, or more properly *Nazarenes*, from the name of the town where Jesus was brought up. Nazareth, therefore, to them is a charmed word, connecting itself with all their faith and hope.

Nazareth was the abode of the Saviour for a longer space of time than any other place in which he dwelt on earth. After his presentation, when an infant, in the temple, he returned with his parents to this town, and continued to reside there until the fullness of time was come, in which he was to commence

his public ministry. He was called, you know, 'Jesus of Nazareth,' an instance in which the ordinary usage was departed from, which, if it attaches to the name of distinguished men that of a place, always changes that of their birth, as 'Eliazer of Damascus,' 'Saul of Tarsus,' 'Alexander of Macedon,' 'Dionysius of Halcarnassus,' &c. Though Christ was born in Bethlehem, he is never called in Scripture, either by himself, or any body else, 'Jesus of Bethlehem,' but 'Jesus of Nazareth;' and though this may have arisen, on the part of the people, from a false impression that he was a native of the latter town, yet he recognized the title, and his disciples performed miracles in that name. 'In the name of Jesus Christ of Nazareth,' said one of them, 'rise up and walk.'

Nazareth is frequently selected as the halting place of travellers, having in several respects the advantage of Jerusalem as a place of residence. The air is more healthy; the heat is not so great; you enjoy more serenity and quiet, being free from those large companies of traders and of soldiers, which often crowd Jerusalem. I spent several weeks in a convent at Nazareth, which I found a place of great cheerfulness and comfort, while, at the same time, the charges were very moderate. I usually spent my mornings in reading and my afternoons in writing, making my perambulations, in the neighbourhood chiefly before sunrise.

I remember while there being struck with that passage in Luke, which records the opening of Christ's preaching at this place. Our Saviour was a Jew by birth, and always strictly complied with the ritual of the law. Like his countrymen, when at a distance from the temple, he entered the synagogue and worshipped there. You remember that the book of the law was handed him to read, and that his commentary on a passage in Isaiah gave so much offence to his townsmen, that 'tis said 'they led him forth to the brow of the hill on which the city was built, that they might cast him down headlong;' but that, in some mysterious manner, he passed through the midst of them and escaped. It was impossible not to feel a desire after reading this to go to the window and look out to see the precipice. I did so, but perceived no precipice. Being somewhat perplexed at this, I procured guides in the evening, and made an excursion near the city, until we arrived at the spot said by tradition to be the scene of this exhibition of Jewish malevolence; and no sooner had I arrived there than I was struck, not only with the truth, but with the graphic accuracy, of the language of the Scripture narrative. Whatever that book professes to do it does in the best possible manner. Our phraseology, in reference to hills and mountains, you know, is frequently taken from the human person. Thus, we say, 'the foot of a hill'—'the side of a hill'—'the crown of a hill.' Neither of these, however, is, strictly speaking, the brow of a hill. By that term we understand, not the highest point or apex, but a point somewhat further down, having an abrupt or perpendicular cliff immediately beneath it. Such a spot I found a little above Nazareth, from which a precipice descends of at least two hundred and twenty feet in depth, so that an individual hurled from the brink must suffer inevitable and instant death.

Nazareth was never a place of any great size, the utmost amount of its population at no time exceeding five thousand. It is near that amount at present. It has undergone fewer changes than many other of the Jewish towns, and its houses have an air of great antiquity. Indeed, it is especially wonderful, considering that Palestine has been one general scene of carnage, from the destruction of the Jewish state down to the Crusades, and thence to this day it never having been half a century free from war, either foreign or civil, that, while almost all the face of the country has been changed in a greater or less degree, Nazareth alone should have remained almost untouched. Two reasons may be assigned for this. The first I have already stated: namely, that from its peculiar position, it is not visible from the adjacent country. The other is, that being an open town, without walls or military defences, it did not present a tempting point to the attack of an army; while, at the same time, its poverty held out no temptation to plunderers.—*To be continued.*

EXCELLENCIES OF THE PRAYER BOOK.

Every member of the Church of England possesses in the Book of Common Prayer, a safeguard against error of doctrine; a guide to Christian knowledge, which will avail him *at home* as well as at Church; a manual of *private* as well as *public* devotion. And observe here the advantage which they who cannot read derive from the constant repetition of the same service every Sabbath-day. It is by that very repetition, that the unlearned are taught to pray; it is thus that they learn prayers by art, and are enabled both to take their part in the public worship of God, and also to address him 'secretly in their chamber,' it is thus (if at all,) that 'line upon line, precept upon precept,' of Christian duty, is instilled into their minds. Instances of this important result are constantly witnessed by every parochial minister. The following is strongly impressed on my recollection. On my first visit to a woman in the work-house, who was bedridden, and of a great age, I read two or three prayers from a collection, recently published, which I happened to have with me. She listened with attention, and devoutly said, Amen. But, when I took up the Prayer Book and began to read the general confession, nothing could exceed the satisfaction which she shewed; she repeated every sentence with me, *from memory*, with a loud voice, and continued to do the same, in several other prayers, which I added from the Liturgy. 'Ah! (she said, when I had finished,) these are the prayers I love: they are what I learnt by hearing them so often at church; for I'm no scholar, I was never taught to read; they are the prayers which have served me all my life, they are my comfort, while I lie on this bed.' I can add, with great truth, that this 'comfort did not fail her to the last.'—She died a few months ago. There is no reason why I should conceal her name, and the mention of it will give additional interest to the fact, in the minds of some of my readers. It was Susan Cook.—*Rev. S. H. Oakley's Address to his Parishioners.*

JUST PUBLISHED,
BELCHER'S FARMER'S ALMANACK,
For 1839.

Containing every thing requisite and necessary for the Almanack—Farmer's Calendar—Table of the Equinoxes—Time—Eclipses, &c.—Members of the Executive and Legislative Councils—and House of Assembly. Officers of the Army, Navy, and Staff of the Militia—Officers of the different Counties, (including the New County of Digby,) Sitings of the different Courts, &c. arranged under their respective Divisions and Counties—Roll of Barristers and Attornies with dates of admission—Charitable and other Societies—Insurance Companies—Clergy of the different denominations throughout the Province—Colleges, Academies, Clergy, &c.—Roads and distances to the principal Towns, with the Route to St. John and Fredericton, N.B. with a variety of other matter.

October 27, 1838. C. H. BELCHER.

"Belcher's Farmer's Almanack,—A better cannot be had in Halifax. It contains all that is useful in a work of that kind, and much that is instructive. The local information is unusually accurate."—*Halifax Times.*

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