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THE COLONIAL CHURCHMAN.

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

VOLUME IV.

LUNENBURG, N. S. THURSDAY, OCTOBER 3, 1839.

NUMBER 23.

RELIGIOUS MISCELLANY.

ORIGIN OF CHURCH PROPERTY IN ENGLAND.

When did the State give its property to the Church? Where is the Act of Parliament that gave it? The history of Church property may be briefly told. This country (England), like most others, was converted on the primitive model. A missionary bishop came here attended by his clergy. They lived together in the towns; and on the Sundays the clergy went forth into the villages to preach the Gospel, and administer the ordinances of religion. When unable to find a building sufficiently large to meet in, they would erect a small stone cross on a common, to mark the place to which the people were to resort. Some of these crosses are still in existence in our own country. And so things went on for some time, until in the seventh century, Theodore, a Greek, was Archbishop of Canterbury, and he organized our present parochial system, by encouraging the great landholders to build and endow churches on their estates, by giving to them the perpetual advowson of the living. The kind of endowment, universally adopted, the Old Testament affording the model, was tithes: and if an estate on which a church was, was afterwards sold, it was sold subject to the payment of the tithes which had been previously given. This accounts for the difference in the size of different parishes; the large ones were originally one large estate, and the small ones were formed from smaller estates. About two centuries after, Athelstane, a wise Saxon king, determined to carry out Archbishop Theodore's scheme. And how did he do it? Finding that several large districts were without churches, he encouraged the building of churches by enacting that whosoever should build and endow a church on his estate should become a Thane, or one of the order of nobility. And the consequence was, that the generality of our parochial churches were thus endowed before the Norman conquest. This is a simple history of church endowments in England, which are to be attributed not to state policy, but to the benevolence and piety of individuals. During the last century many dissenting meeting-houses were endowed in a similar manner, by the piety and benevolence of individuals: the only difference between their endowments and ours being, that theirs are modern and ours ancient.—But it is said, "It may be very true that this is the early history of these endowments, but then they were taken from one Church, and given to another Church at the Reformation." By what Act of Parliament was this done? We can name the Acts of Parliament which sanctioned the proceedings of the bishops and clergy of the Church of England, when they corrected the abuses which had crept into their Church, but we defy our enemies to show an act by which the property was taken from one church and given to another. Between the reigns of William I. and Henry VIII., many superstitious practices had crept into the Church, and many erroneous opinions were rife. And in the reigns of Henry, Edward, and Elizabeth, these superstitious practices were abolished, these erroneous doctrines protested against, and the Church was brought back as nearly as possible to the state it was in when it was originally endowed. Surely we can see the difference between reforming an old edifice, and building a new one—between reformation and destruction. The Church may be compared to a goodly edifice. At the time of the Reformation it stood a goodly edifice. It was much out of repair, and it was much polluted with corruptions. We swept the edifice clean, and we repaired it; but it was substantially the same edifice which had been endowed by our ancestors.—*Dr. W. F. Hook.*

BISHOP WISHART.

George Wishart, Bishop of Edinburgh, was of the family of Logie, in the county of Angus. He first was minister of North Leith, but was deposed by the Covenanters in 1638, for refusing to take the Covenant.—The insurgents who were then in possession of the government, discovered that he had corresponded with the royalists, and in consequence they plundered him of all his goods, and imprisoned him in Haddo's-hole. Haddo's-hole, or the thieves' hole, was the nastiest and worst part of the common goal of Edinburgh, and was so denominated from the circumstance of Sir John Gordon of Haddo having been shut up in it for his loyalty to Charles I.—Wishart was immured in this loathsome dungeon for seven months, and during all that time was only allowed once to change his linen. While in Haddo's-hole he ran some risk of being devoured by rats, the marks of whose voracity he bore on his face to the grave. On his discharge from this abominable place, he went abroad with the marquis of Montrose.—After the fall of that illustrious nobleman he became Chaplain to the Queen of Bohemia, sister to Charles I., and in that capacity accompanied his royal mistress into England in 1660, to visit her nephew after his happy restoration. He was presented to the church and rectory of Newcastle-on-Tyne, where he lived much respected. On the restoration of the Church of Scotland he was preferred to the see of Edinburgh as a reward for his loyalty and former sufferings. He was consecrated at St Andrews, and held the see of Edinburgh till his death, in 1671.—He was buried in the Chapel Royal, Holyrood, where an elegant monument was erected to his memory. He was a man of true religion and piety; and never forgot his own sufferings in Haddo's-hole; but felt for those who inhabited that abode of wretchedness and misery. In pursuance of this charitable sympathy it was his daily practice to send provisions from his own kitchen, all the time he sat bishop of Edinburgh, to the prisoners. In particular, he nearly killed the west land Whigs, taken at Pentland, with over-repletion. Burnet himself admits that the prisoners were in greater danger from full feeding than they had been during their short campaign. He wrote the History of the War in Scotland under the great Montrose, a book to which all historians are indebted for the true history of that period.—*Stephen's Life of Archbishop Sharp (of St. Andrews.)*

WILLIAM COLLINS.

My last interview was on the 30th day of September, 1815, when, accompanied by Mrs. Bowles, the Rev. Mr. Skinner, and the Bishop of the Diocese (Bath and Wells,) I again visited the abode of this sole survivor of a whole buried generation of the parish. (Uphill in Somersetshire.)

He was seated near the window, by a small fire, and seemed more collected than when I last saw him, though now turned of ninety years. He instantly remembered me, and pressed my hand, which he held in his for some time, with tears in his eyes.—His voice was clear and distinct. His daughter was with him. The inside of the cottage was very neat, and on the table, amongst a few other books, an old Bible was conspicuous, near which stood, most appropriately, an HOUR GLASS. I made some religious reflections on the silent sands of life, slowly passing away, and on THE BOOK which, when these sands are all shed, sets before us the "sure and certain hope of eternal life," and I never shall forget the words and actions of my most benevolent friend the Bishop, who appeared deeply interested in the scene. "My good old man," he said, with a gentle smile, "in the present days, I fear, a bishop's blessing may not

be thought so valuable, as it has been in ages past, but," placing his hand on the old man's head, he added, in a manner and voice most affecting, "such as it is, it is given most warmly."

Piously and placidly, this humble and ancient servant of Christ now waits the end of his long and weary journey upon earth, an "exile hastening to be loosed," in "the full assurance" of "faith" and "hope." Baptized and brought up in the bosom of the church, from which, in his maturity, and in old age, he never departed, we trust that at his last hour, when that awful hour approaches, and his last sand is shed, with his trembling hand clasping the Bible to his heart, through repentance and grace, he may be enabled to lift up his eyes to heaven, and faintly utter, "Oh Death where is thy sting? Oh Grave, where is thy victory?" We looked on his countenance some time in silence, and then departed with a blessing and a prayer.

We left his solitary abode, not without boding feelings, as, in all human probability, we should see his face no more.—*Rev. W. Bowles.*

GOOD OLD FATHER NASH.*

The venerable Daniel Nash, for nearly forty years a faithful missionary in the counties of Otsego and Chenango, was, about four months since, taken to his rest. He received Deacons' Orders from the first bishop of this Diocese, and went immediately to the extensive field of labor in which, with a perseverance and fidelity, wherein he set to his younger brethren a most worthy example, he continued to the last. The face of the country, the state of society, the congregations which he served, all underwent great changes; but still the good man was there, faithful to his post, true to his obligations, and eminently useful in his labors. The young loved him, the mature confided in him, the aged sought in his counsels and example right guidance in the short remainder of their pilgrimage. Parish after parish was built up on foundations laid by him. Younger brethren came in to relieve him of their more immediate charge; but still the good old man was there, laboring to the last among them; and long after physical debility forbade very frequent public ministrations, he would go from house to house, gathering the inmates around the domestic altar; giving heed to that important branch of pastoral duty which he always loved, and in which he was eminently successful, *catechizing the children*; and having some word of warning, encouragement, reproof, consolation, or edification, for each, as each had need. It was so ordered, in the course of Providence, that I was, soon after his decease, in the district of country which had so long been the scene of his faithful labors; and truly gratified was I to witness that best of testimonies to the virtues of the man, the Christian, and the pastor, which was found in the full hearts and tender and reverential expressions of the multitudes who, to use the affectionate epithet with which, for years, they had delighted to know him, had been bereft of *good old father Nash*.

NEW CHURCHES.—The Bishop of Winchester lately said—During the few years he had been Diocesan of Winchester, it had fallen to his lot to consecrate sixty three new churches, and he expressed a hope that, ere long, he would have the same sacred duty to perform for thirty-three others, which are now in advanced stages of building. Besides, a great number of churches and chapels had been enlarged considerably in most instances.

* Selected for the Colonial Churchman, from Bishop Onderdonk's address to the New York Convention, October, 1836.

For the Colonial Churchman.

TITHES APPOINTED BY GOD FOR THE SUPPORT OF THE CHURCH.

Messrs. Editors,

It would be well if a little enquiry could be excited, in this country, on the subject of tithes, which, in my opinion, may still be proved to be Scriptural and appointed means for supporting religion. It may not be a very pleasant office for the clergy, who might be thought interested in the matter; but if they can prove by *God's own Word* that tithes are still due to the church, and that we are bound to pay them, just as we are bound to pay our private debts, then, I should think, no man who has the least respect for the Bible, will ever think of attributing any sordid motives to those expounders of Holy Writ who would successfully demonstrate that such indeed is the case.

The well known, and deeply deplored, religious wants of this country,—the carelessness of our Legislature for the souls of men,—the necessity of our having recourse to the voluntary system, however precarious it may be,—and the present excitement produced by the "Wesleyan Centenary," which "an apostolic Church" should by all means imitate as far as it is good,—these reasons, Messrs. Editors, have led me to bring the subject of tithes before your readers. Dissenting ministers call upon their congregations to support them as an act of charity on their part, but we can prove that the laity, in supporting their church, only do their duty, and are far from doing any thing more than God has plainly required of them, until they actually give away more than the tenth part of all their incomes.

I suppose no one, who has read the Bible, will deny that tithes were paid by the Patriarchs, and that God made the payment of them necessary by the Laws of Moses. He says: Lev. 27 ch. 30, 31, 32, all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord, &c.

This being clear, it is only necessary for us to know whether the New Testament dispensation abolished tithes as no longer necessary for the support of religion? or else, whether the Christian church and ministry are not entitled to the same help and support, and are not even allowed to demand it as their due?

We find, in the New Testament, that the Saviour evidently expected his ministers to be maintained at the expense of those who received their heavenly message. When he sent them into all the earth to preach the Gospel to every creature, he relieves them from the care of providing "either scrip or purse," by assuring them that they might eat whatsoever was set before them as "workmen worthy of their hire;" not as beggars, not as being indebted to those who feed and clothe them, but rather, that they were to receive temporal for heavenly things. And so St. Paul manifestly understands the Saviour's meaning, and plainly declares it to be the duty of Christians to support their ministers in temporal matters; nay, but he goes further, and he appeals to the Law of Moses; and while shewing that "they who feed the flock must also eat of the milk of the flock," and "they who serve at the altar, must also live of the altar," he positively says,—"*even so hath the Lord ordained that they who preach the Gospel should live of the Gospel.*" (1 Cor. ix. 14.) The apostles, then, is far from abolishing tithes; rather he refers to them, and then says: "*even so hath the Lord ordained*" that it should, of course, be the same under the Gospel.

But we might also consult the Primitive Fathers on this subject. Many of them were intimately acquainted with the apostles, and must, therefore, have known their opinion on this and many other matters,

better than ourselves. Now it is well known that many of the Fathers considered tithes as God's property, and this was the reason why all the primitive churches have been supported in this way, even down to our own days, in the nations of Europe. The proprietors of the soil were convinced of their obligation to obey the Laws of Moses in this respect, and from the king to the lowest lord of the land, they all agreed, and made it the law of the land as well as of the Bible, that "all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, should be holy unto the Lord."

A learned and pious clerical friend at home, in a letter to me full of brotherly and useful suggestions, writes as follows:—"It was the opinion of many of the Fathers, that God expects every man to dedicate to his service at least one tenth of his income. Unless we do so we rob God, and do not enjoy our property with a clear conscience. And this rule applies to the poorest as well as the richest. Every one should be taught to set apart immediately a tenth of all that he receives, whether money, goods, or produce. It is well to carry out this plan so far as to tithe ourselves with equal care and promptitude, whether we receive a sixpence or a thousand pounds. The money may be put into a separate purse, to be called God's purse; and out of this we are to take whenever we bestow alms, or contribute to religious purposes, or buy religious books to give away, &c. One advantage of this plan is, that when we give out of God's purse, we shall not feel as if we were giving our own property, and so we shall escape the danger of self-righteousness or self-praise in our alms-deeds. Another advantage is, that when the practice becomes general, the church will never want means for any of her purposes, whether to support the clergy, to build and repair, and furnish churches, to maintain schools, to feed the sick and aged, &c. Those whose hearts are liberal, and who can afford it, may add as much more as they please to the tenth, as a free-will offering to the Lord; they may give two tenths, or three tenths &c.; and we ought to preach that such free-will offerings are very acceptable to God, and will be surely rewarded, for "he who soweth little shall reap little, and he who soweth much, shall reap much."—as we can hardly expect many grown-up persons to adopt, late in life, this practice of tithing and dedicating their income, let us urge it on our children, whose tender minds are more easily wrought on; also upon religious parents, recommending them to train their children in the habit of setting apart a tenth for God, by teaching them to begin with the first sixpence they receive or earn.—We ought to explain from the pulpit that tithes are expected by God as a continual acknowledgment to Him that all our property belongs to Him, and is enjoyed as a loan from Him."

Hoping, Messrs. Editors, that the above suggestions may produce the same effect on the minds of others which they have had on my own, viz:—the determination of tithing my income and of applying the tenth to holy purposes without any other feeling but a desire to pay my debts; and earnestly praying that this divine and primitive mode of supporting the Gospel may be soon generally received.

I remain, Messrs. Editors,

your's, &c.

A CHURCHMAN.

September 13th, 1839.

It is impossible to know our justification except in our obedience to Christ. And to obey Christ or hope for justification through him, unless he were God over all would be indeed blasphemous.—*Howell's Remains.*

Christ Jesus is great in every respect; finite beings are only great in some things when compared with each other, and when compared with God they are little in every respect.—*Ibid.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

NEWFOUNDLAND.

From the Rev. Charles Blackman, Missionary at Port-de-Grave, to his Diocesan.

"St. John's Newfoundland, 4th January, 1839.

"I continued my services in Port-de-Grave, &c, until the middle of October, when as I have already informed your Lordship, I was directed by the Arch-deacon to proceed hither, and take upon me the charge of St. Thomas's Church in this town.—Immediately I had established myself here (and having got all my supplies round to Port-de-Grave, I did so not without great expense,) I directed my attention to the numerous outposts in the neighbourhood where, your Lordship will be surprised to hear, there are one thousand six hundred and eighty members of our Church, requiring, from their poverty and their ignorance, very much consideration and instruction. Feeling the importance of preventing these of our people from going over to other teachers, I have visited two of the settlements weekly; held divine service; administered the sacraments; visited the sick; and performed such other offices as circumstances rendered necessary. Believe me, my Lord, this, in addition to the duties of the new church, has taxed my strength severely; and walking, as I frequently do, more than twenty miles a day, over most wretched roads, and sleeping afterwards in some winter tilt, I have been surprised, as well as thankful, that I have been enabled to persevere. The benefits, however, of a regular attendance on these poor scattered sheep of the wilderness are already apparent; and I trust the Society will kindly keep in remembrance their great need of spiritual instruction.

"Though I made the best provision in my power for Port-de-Grave and Barened, by securing the gratuitous services of two excellent Readers, and the occasional visits of Mr. Howell, from Bay Roberts, I felt a strong desire to see how my late parishioners fared; and as Mr. Carrington kindly undertook to supply my place at St. Thomas's for one Sunday, I started on Monday, the 31st December, for a regular missionary tour round Conception Bay. My limited income not allowing me to keep or even hire a man, I was compelled to buckle on my own knapsack; and, thus accoutred, I walked to the south shore of the Bay,—interred the body of a woman I had visited in sickness before, and passed on to Kelligrews distant from St. John's about twenty miles. Early on the morning of Tuesday (New-Year's day), I proceeded to Holyrood; which place, although I was alone, and had never travelled the road before, I reached without much difficulty: but in passing through the woods between Holyrood and Harbour Main, I lost my way; but, with considerable labour and some anxiety (for the snow was falling thickly) I got to the sea-side, where I found a tilt, whose owner kindly directed me aright. On reaching Harbour Main, I was strongly advised not to attempt, at a late hour of the day, with a somewhat wearied body, and with feet bleeding from the excessive roughness of the road over which I had gone, the journey to Brigus. Sensible, however, that I could be of little or no service where I was, (for there is not a Protestant in the place), I determined on pushing forward; and having procured a guide, I reached Brigus, quite exhausted, about two hours after night. Here I spent the following day, baptizing the infant child of R. J. Pinsent, Esq. the stipendiary magistrate of the town; and visiting such people as I knew to be attached to the Church. On Thursday I reached Port-de-Grave where, for the two or three days preceding the Sabbath, I had quite enough to do in visiting the sick and aged, and regulating other matters connected with the Church's interests. On Sunday I had an overflowing congregation, to fifty-five of whom I administered the Holy Communion, and then admitted six children into the body of Christ's Church. At Barened, in the afternoon, I had a very full church; and after pressing upon my hearers such feelings and such duties as the season seemed especially to call for, I administered the sacrament of baptism to four children of that place. I held service a third time at Port-de-Grave in the evening, and reached my lodgings

about nine o'clock having been occupied in various duties throughout the whole of the day.

"Still holding a seat at the Board of Education for the district of Conception Bay, I started for Harbour Grace on Monday,—saw there the chairman of the Board on the subject of the master's appointment,—and laboured hard to prevent some of the many evils which the Education Act is calculated to inflict on the Protestant population of this unfortunate colony. I am sorry to say I found Mr. Burt in bed, suffering from another somewhat severe attack in the head; but I have since heard he is better. Some of his people in Spaniard's Bay being sick, I left Harbour Grace early on Tuesday that I might visit them on my return; after which I proceeded to Bay Roberts, where I saw Mr. Howell, and then crossed in a boat to Port-de-Grave. On Wednesday I had a call to a house about seven miles in the woods;—to this I attended,—and afterwards crossed the country to Brigus, which I reached shortly after dark. On the following morning, before breakfast, and with the thermometer at zero, I was again on the way, with my face towards St. John's:—but before I reached Kelligrews I was benighted in the long woods, quite fatigued, hungry, and thirsty. Discovering, however, after a while, a spark flickering from a chimney, I made towards it:—and to my great comfort, on my arrival at the house, I learnt that Kelligrews was not much more than a mile distant.—This distance I managed to get over; and after a night's rest, in the house of the poor but kind-hearted Mrs. Hodge, I bent my way toward St. John's, where, after an absence of twelve days, and a journey on foot of one hundred and fifty miles, I found, through the protecting care of a merciful God, all my family in health, though the typhus fever was, and still is, raging around us.

"I have not stated to your Lordship all the duties I was called upon to perform, or all the visits I made. Your Lordship's experience in these matters will abundantly testify, that the sick and the destitute, in remote districts, are generally anxious for the presence of a passing Missionary, and that he cannot but gratify their very proper desire. I purpose shortly to take a tour along the southern shore, to visit Bay Bulls, Ferryland, Cape Broyle, Caplin Bay, Aguaforte, Fermuse, and Renew, where I know the people are most desirous for the visits of a Clergyman."

NOVA SCOTIA.

From the Venerable Archdeacon Willis, Halifax.

"I have frequently four services and four sermons on a Sunday, as was the case on Easter day, when the Sacrament of the Lord's supper was administered to more than 200 communicants.

"I have been enabled to take my share in the services of the Church, on every Sunday and Festival during the last year; and I humbly desire to be thankful to a kind Providence for my preservation in health and strength."

Rev. W. Cogswell, Curate of St. Paul's, Halifax.

"I have officiated every Sunday during the year 1838; I have taken part in 258 services, and delivered 163 Sermons and Lectures. I have visited 183 families in the parish of St. Paul's and 100 in the adjoining parish of St. George.

"I have paid 900 visits to the sick and well.—The Sunday School has been in active operation during the year; the attendance about 150."

Rev. Richard J. Uniacke, Newport.

"I entered upon the cure of this parish in the middle of September 1837, and from that time have had the satisfaction of meeting large and attentive congregations almost wherever I held divine service; and in my pastoral visits have found a people warmly attached to the Church, and willing in every way to encourage the labours of their minister."

Rev. Henry L. Owen, Aylisford.

"During the year 1838, I travelled 2386 miles in the performance of my duties."

Rev. Joshua Weeks, New Dublin.

"I have preached during 1838, 162 times; read prayers about as often; and travelled in duty 2,154 miles. I have made 115 visits to separate settlements."

HOME REPORT.

Since the commencement of the present year the following Missionaries have been sent to their several stations:—

New South Wales.—Rev. Messrs. W. B. Clarke, M. A. Jesus Coll. Camb; J. Jennings Smith, M. A. Cath. Hall, Camb; John Morse, M. A. Pemb. Coll. Oxon; Robert Allwood, B. A. — Coll. Cumb; Charles Spencer, M. A. Christ's Coll. Camb; Robert T. Bolton, M. A. Clare Hall, Camb.

Jamaica.—Rev. J. S. Le Gros, B. A. Downing Coll. Camb.

Canada.—Mr. R. Lonsdell, (to be ordained by Bp. of Montreal.)

The following gentlemen have received their appointments, and are preparing for their voyage:—

Australia.—Messrs. J. Yelverton Wilson; Chas. Woodward, B. C. L. Queen's Coll. Camb; Edward G. Pryce, B. A. Trin. Coll. Dublin.

Canada.—Rev. Richard Anderson, B. A. Trin. Coll. Dublin.

British Guiana.—Messrs. John Robinson; William Scurr, of the University of Durham.

Jamaica.—Messrs. David Osborne, Catechist; Thomas Hooper, Schoolmaster; A. H. Harkheim, Schoolmaster.

Barbadoes.—Mr. Charles Sims, Catechist.

A further sum of £500 a year has been placed at the disposal of the Bishop of Montreal, for the maintenance of additional Missionaries in the provinces of Upper and Lower Canada.

Meetings in furtherance of the Society's designs have been held in various parts of the country during the last quarter, at nearly all of which the Bishop of Nova Scotia has attended. In many instances they have been followed by the formation of Parochial Associations; and when the greatly extended operations of the Society are taken into account, especially in Australia, to which colony alone thirty Missionaries have been sent during the two last years, it is obvious that nothing short of a general and united effort can suffice to maintain it in its full efficiency.

* * The returns of Collections under authority of the Queen's Letter are not yet quite completed, but the amount received up to the present time is £37,100.

HOUSE OF COMMONS.

Church in Canada.—Several petitions were presented. The most important were thirty, by Mr. Pakington, from different townships in Upper Canada, stating that the petitioners had settled in that colony under the firm persuasion that they were to enjoy the benefits of the British Constitution, a part and parcel of which was the Established Church—that there was no support for that church from tithes, which, however, they did not wish to see established (hear, hear), but they considered they were entitled to the same protection as the Roman Catholics of Lower Canada and they prayed that the House would not sanction the diversion of any property granted originally for the support of the Church to any other purpose. Also a petition from the chiefs and warriors of the Onondago and other Indian nations who had been converted to Christianity by the Church missionaries, to the same effect. The signatures were attested by Adam Elliot, the missionary; and he gave notice that if early next session her Majesty's Government took no steps in this matter he should feel it his duty to call the attention of the House to the frightful extent of religious destitution existing in Canada. The hon. member also presented a petition from Church Staunton, in Devon, to the same effect:

Picty of the Queen Dowager.—The Duchess Dowager of Beaufort has been the means of much spiritual good among the higher ranks of society. I happen to know that she carries on an extensive correspondence with persons in her own station in life, on the subject of evangelical and experimental religion.—

Among her Grace's correspondents on purely religious topics, is the Queen Dowager Adelaide. I can state with certainty, that since the Queen Dowager left this country twelve months ago, for Malta, for the benefit of her health, she has written her Grace a series of letters which indicate a remarkable spirituality of feeling, a most intimate acquaintance with the Scriptures, and the clearest view of evangelical truth.—*Metropolitan Pulpit; by the Author of "Ransom Recollections."*

THE LITTLE HAND.

By Mrs. Sigourney.

Thou wak'st, my baby boy, from sleep,
And through its silken fringe
Thine eye, like violet, pure and deep,
Gleams forth in azure tinge.
With frolic smiles and gladness meek,
Thy radiant brow is drest;
While fondly to thy mother's cheek
Thy little hand is pressed.

That little hand! what prescient wit
Its history may discern,
Ere time its tiny bones shall knit
With manhood's sinews stern?
The artist's pencil shall it guide,
Or spread the snowy sail?
Or hold the plough with rural pride,
Or ply the sounding flail?

Through music's labyrinthian maze,
With thrilling ardour rove;
Or weave those tender, tuneful lays,
That beauty wins from love?
Old Coke or Blackstone's learned tone
With weary toil explore;
Or trim the lamp in classic dome,
Till midnight's watch be o'er?

The pulse of languid sickness press,
Or such high honor gain
As in the pulpit raised, to bless
A pious listening train?
Say, shall it find the cherished grasp
Of friendship's fervour cold,
Or startling feel the envied clasp
Of treachery's serpent fold?

Or linked in hallowed union, blest,
Of changeless love benign,
Press some fair infant to thy breast,
As thou dost cling to mine?
But oh! may the Almighty friend
From whom our being came,
This dear and powerless hand defend
From deeds of guilt and shame;

From cruel war's discoloured blade,
From withering penury's pain;
From dark oppression's direful trade,
And from the miser's gain.
Grant it to dry the tear of woe,
Wild folly's course restrain;
The aims of sympathy bestow,
The righteous cause maintain.

Write wisdom on the wing of Fate,
Even 'mid the morn of youth,
And, with benevolence sublime,
Dispense the light of truth.
Discharge a just, a useful part,
Through life's uncertain maze;
Till, coupled with an angel's heart,
It strikes the lyre of praise.

YOUTH'S DEPARTMENT.

THE REV. JOHN WESLEY.

The father of this indefatigable and eminently useful servant of God, it is well known, was a clergyman, much persecuted by some persons of his own parish. The wretches, who hated their pastor, had twice attempted, without success, to set his house on fire. They succeeded in a third attempt. At midnight some pieces of burning wood fell upon one of his daughters, and awoke her. At the same time Mr. Wesley, hearing a cry of "fire" from the street, started. His wife was very ill at the time, and therefore slept in another room. Bidding her and the two eldest girls go shift for themselves, he burst open the nursery door, where the maid lay with five children; she snatched up the youngest, and bade the rest follow her: the three elder did; but John, who was at this time six years old, was not awakened by all this, and in the alarm was forgotten. By the time they reached the hall the flames were all around them, and Mr. Wesley then found that the keys of the door were above stairs. He ran and recovered them, a minute before the staircase took fire.—When the door was opened a strong north-east wind drove in the flames with such violence, that none could stand against them. Some of the children, however got through the windows, others through a little door into the garden. Unable to do either, owing to the state in which she then was, Mrs. Wesley, after three times attempting it in vain, rushed through the flames into the street, and escaped with some slight scorching of the head and face. At this time the child was heard to cry in the nursery; until that moment he had not been remembered. The father ran to the stairs, but they were then so nearly consumed that they could not bear his weight, and being utterly in despair he fell on his knees in the hall, and in agony recommended the soul of the child to God. John, a mean time who had been awakened by the light, ran to the door, and finding it impossible to escape there, climbed upon a chest that stood near the window. He was seen from the yard, there was no time to fetch a ladder; but it was, happily, a low house: one man was hoisted up upon the shoulders of another, and was then able to take him out at the window; a moment later, and it would have been too late. The whole roof fell inward, or they must have all been crushed together. When the child was carried into the house where his parents were, the father cried out, "come neighbours, let us kneel down, let us give thanks to God! He has given me all my eight children; let the house go; I am rich enough!" This providential escape was ever remembered by John Wesley through life with the deepest gratitude. Under one of his portraits there is the representation of a house in flames, with this motto—"Is not this a brand plucked out of the burning?"

THE FIRST OATH ON BOARD.

'My lads,' said a captain when reading his orders to the crew on the quarter-deck, to take the command of the ship, 'there is one law that I am determined to make, and I shall insist upon its being kept; indeed it is a favour which I ask of you, and which as a British officer I expect will be granted by a crew of British seamen—what say you, my lads, are you willing to grant your new captain, who promises to treat you well, one favour?' 'Hi, hi, sir,' cried all hands. 'Please to let's know what it is, sir,' said a rough looking hoarse-voiced boatswain. 'Why my lads,' said the captain, 'it is this: that you must allow me to swear the first oath in this ship: this is a law I cannot dispense with; I must insist on it; I cannot be denied. No man on board must swear an oath before I do: I am determined to have the privilege of swearing the first oath on board H. M. S. C.—. What say you, my lads, will you grant me this favour? Remember you will come aft to ask favours of me soon: come, what do you say, am I to have the privilege of swearing the first oath on board the C—?' The men stared, and stood for a moment quite at a loss what to say. "They were taken" says one, 'all aback.' They were brought up,

says another, 'all standing.' They looked at each other for a moment, as if they they would say why there is to be no swearing in the ship. The captain reiterated his demand in a firm but pleasant voice, 'Now, my fine fellows, what do you say, am I to have the privilege from this time of swearing the first oath on board?'

The appeal seemed so reasonable, and the manner of the captain so kind and prepossessing, that a general burst from the ship's company announced 'Hi, hi, sir,' with their accustomed *three cheers*, when they left the quarter deck.

'I say, Jack,' said one of the sailors to the boatswain's mate, as they went down the main-hatchway ladder, 'My eyes, but what a skipper we've shipped now,—stand clear jaw tackling fore and aft now;—look out for squalls now, every dog on board—mind you don't rap out, Jack, as you generally do—clap a stopper on the red rope now—keep your eye upon the corporal, all hands—the captain's to swear the first oath—depend upon it, he'll have the first fellow to the gangway who swears an oath before he begins.'—The effect was good, *swearing was wholly abolished in the ship.*

EPISCOPACY.

FORCE OF TRUTH.

Many of our readers are doubtless acquainted with the remarkable facts related in the following article from the Banner of the Cross, but for the information of others, and especially for the calm consideration of those who oppose Episcopacy, we place them on record in our columns—convinced that nothing is wanting to produce a universal return to that primitive and divinely constituted form of Church government, but a diligent and unbiassed and teachable reading of the Scriptures and ancient authors, from which it will be evident, "that from the Apostles' times there have been three orders of ministry in Christ's Church—Bishops, Priests and Deacons."—Ed. C. C.

EARLY CHURCHMEN OF CONNECTICUT.

A short time previous to that year 1716, a pious member of the Church of England, by the name of Smithson, settled in Guilford, in this State. In that year, Mr. Samuel Johnson, of Guilford, (afterwards the Rev. Dr. Johnson,) through the kindness of Mr. Smithson, was first made acquainted with the Book of Common Prayer. He was immediately struck with the beauty and propriety of the Liturgy,—with the appropriateness of its arrangement,—with the purity and elevation of its sentiments, and with the deep and pervading piety that breathes throughout all its devotions. The prejudices in which he had been educated, and which he had before entertained against the same Liturgy, at once gave way to the light of truth, and he continued to be an admirer of it, even long before he came into the Episcopal Church.—About the same time he fell in with, and read that excellent discourse of Archbishop King, *Of the inventions of men in the worship of God*, which served to strengthen the doubts he had before entertained concerning the expediency of extemporary prayer. He also read some other books on the various points of Church order and government. These gave him a very favourable impression of the expediency, though they did not convince him of the necessity of Episcopal ordination and government. After having been connected with Yale College for some time, he was ordained over the Congregational Church in West Haven, A. D. 1720.

The year preceding, 1719, the Rev. Timothy Cutler, who had been ten years minister of the Congregational Church in Stratford, was chosen President of Yale College; and the year preceding that 1718, the Rev. James Wetmore, a classmate with Mr. Johnson in Yale College, was ordained over the Congregational Church in North Haven. The same year, 1718, Mr. David Brown, another classmate of Mr. Johnson, a member of the Congregational Church, and a native of West Haven, was appointed Tutor in Yale College. Among these, who were all men of more than ordinary intellect, and of more than common intelligence, a close intimacy had subsisted for a long time, and frequent conferences were held in the library of the College, on various subjects, literary and religious.—

Owing to the previous impressions made on the mind of Mr. Johnson, the doctrines and practices of the Primitive Church were often made the topic of conversation. The attention of such men,—all sincere and diligent inquirers after truth,—having been turned in that direction, they pursued the investigation of the subject with as much diligence and thoroughness, as their situation and their means would allow. The result was, that at the annual Commencement of the College, in 1722, the Rev. Mr. Cutler, President of the College; Mr. David Brown, a Tutor in the same; Rev. Samuel Johnson, Congregational minister at West Haven; and Rev. James Wetmore, Congregational minister at North Haven, were ready to avow their belief in the divine institution and perpetual obligation of Episcopacy; in the language of Dr. Johnson himself, they declared, that to them "it appeared plain, that the Episcopal form of government was universally established by the Apostles wherever they propagated Christianity; that through the first order of the ministry, called Bishops, the power of the Priesthood was to be conveyed from the great Head of the Church; and that although Presbyters preached and administered the sacraments, yet that no act of ordination or government was for several ages allowed to be lawful, without a Bishop at the head of the Presbytery."

Among the associates of the foregoing persons, occasionally meeting with them at the College library, should be mentioned, the Rev. Samuel Whittlesey, minister of the Congregational Church at Wallingford; Rev. Jared Elliott, minister of the Congregational Church in Killingworth; and the Rev. John Hart, minister of the Congregational Church in East Guilford, now Madison. At the same time, when Messrs. Cutler, Johnson, Brown, and Wetmore, declared their belief in the invalidity of Presbyterian ordination, the Rev. Messrs. Whittlesey, Elliot, and Hart, were prepared to say that they *doubted the validity* of the same. The three last mentioned gentlemen, living some distance from New Haven, had not been able to give the subject that attention the others had bestowed upon it, and consequently were not as well informed concerning it.

It is not possible for us, at this time, to appreciate the effect produced upon the community by this declaration. Here was Episcopacy, bringing along in imagination, all those dire and dreadful evils that most of the community associated with the name of Bishop, springing up in their very midst. The plague had broken out among them, and some of the best of their men had fallen victims. But such a state of things could not long continue. The people felt that Episcopacy must be crushed, or Congregationalism would be in danger, and the College, for which they had done, and from which they expected so much, was likely to be ruined. Yet they were not willing to give up these men, and no effort was left untried, no pains were spared to bring them back. Arguments, and entreaties, and exhortations, were used by turns.—Love of self, of home, of friends, of country, and of kindred, were appealed to, to sway them; the loss of their places, of the confidence of their friends, and the esteem of the public, were held up to deter them. At length the three who had merely doubted the validity of their ordination, were satisfied to remain where they were, while the others, strong in the belief of the truth, embarked for England for Holy Orders. Of these, the Rev. Mr., afterwards Dr. Cutler, on his return was stationed at Boston, and chosen Rector of Christ Church, in that city, where he remained until his death, August 17, 1763, *E. 82.* The Rev. Mr. Brown died in England, 1723, *E. 25,* and the Rev. Mr. Johnson after taking Orders, *E. 25,* and the Rev. Mr. Johnson was settled at Stratford until 1754, when he was chosen President of King's now Columbia College, in the city of New York, where he remained until 1763, when he resigned the office of President, and returned to Stratford.—He continued in that Parish until his death, in 1772, *E. 75.*—Rev. Mr. Chapin.

There is a knock which will be the last knock; a call, which will be the last call; and after that more knocks or calls, but an eternal silence as to any overture of mercy or grace.—*Flavel.*

DUTY OF ACTIVE EXERTION.*

It is an arrangement of a wise and merciful Providence, that, amidst a mass of population, deprived and distressed, some of those who are rich have their hearts so influenced by the grace of God as to lead them to engage in this labour of love; and to withdraw them from the world and pleasurable ease, to a life of active benevolence. Indeed where religious principles are in full operation, the subjects of them are not satisfied with mere contemplation: for though contemplation is peculiarly the exercise of a religious mind, it cannot be wholly so occupied; nor does it appear that the future occupation of the Christian consist in contemplation, for the glorified spirits are said to be the ministers of God ordained to fulfil his pleasure. The great truths of the Bible do undoubtedly engage the attention of the Christian; and he will retire to his closet to commune with his Father who seeth in secret: but he feels also that he lives to do his Father's will, in striving to bring his fellow-creatures to a knowledge of God, and to turn them from darkness to light and from the power of Satan unto God. The precepts and doctrines of Scripture are certainly the proper study of the Christian; but they enforce the practical duty of visiting the widow and the fatherless in their affliction. I was much affected with the declaration of a Lady on her death-bed, as recorded in a work written by a friend—"If we leave our comfortable homes and our warm fire-sides to go to seek souls and impart to them the knowledge of the Word of God, it will bear reflecting upon in such an hour as this, through which I am now passing."

INTELLIGENCE.

AMERICAN ITEMS.

Extract from a letter from the Assistant Bishop of Virginia, concerning the high School of that State.

Boston, August 5, 1839.

My first visit was to the institution at Flushing, under the care of the Rev. Dr. Muhlenburg, a worthy minister of our Church, who for many years has been devoted to the education of youth. I became acquainted with him twenty years since, when he was assistant to the venerable Bishop White, in the associated churches of Philadelphia. His zeal in behalf of the young was then in high exercise among the Sunday schools, to whose welfare he greatly contributed. That zeal continued to increase more and more in other places, where he ministered, until it constrained him to seek a larger field for its exercise.

He has now for many years been devoting his time, his talents, his fortune, all he has and is, to the full trial of an education, which shall at the same time make the Christian and the scholar; and the happiest success has thus far attended his labours.

His institution is situated on a point of land projecting into East River, about twelve miles above New York, and has every advantage which can be desired for the youths in the way of exercise, whether on the water or the land. Cut off from temptation, they here live as a large family in an extensive building, with Dr. Muhlenburg, and his assistants, and some female friends. There were nearly an hundred pupils, from the age of twelve and upwards, in the various stages of a thorough education. I spent a day and night in witnessing the various exercises, religious and literary, intellectual and corporal, which fill up their time, and was most highly delighted with every thing I saw. If I was not much mistaken, there was a high degree of innocent, youthful enjoyment mingled with the most orderly department, the utmost reverence for all holy things, and a steady application to study.

When they assembled morning and evening in their neat little chapel, with teachers and a few female friends, I saw one of the most interesting congregations which any minister could have.

The effect of a watchful, parental discipline, exerted by one who gives his whole soul to the work, seeking no other reward than the success of the same,

*From an address of the Bishop of Chester.—(Right Rev. Dr. Sumner.)

was, in this instance, beyond my most sanguine expectations. What might not some hundred such men and such institutions, scattered through our land, do for the cause of learning and piety. How can the wealthy more piously and effectually appropriate a portion of their earthly goods than to the endowment of such institutions? This gentleman has expended all that he has or hopes for, of earthly goods, in a farm and house, costing nearly forty thousand dollars, and without other reward than the good which shall be done. Already has he received a rich reward in the love and gratitude of a number of interesting youths, whom he has educated in the most perfect manner. Besides that general respect, which all manifested during the daily religious exercises, there are a number of them now in the institution, who give evidence of a lively interest in the one thing needful. By request of the principal I had a personal interview with fifteen of the pupils, in reference to the Lord's Supper, which was to be administered on the following Sabbath. Some of them had already participated, and others were candidates for that privilege. And what added to a deeper interest to the occasion was the fact, that the greater portion of them had already resolved to devote themselves to the work of the ministry.—After spending some of the most deeply interesting hours of my life at this scene of disinterested benevolence and piety, I left it with an increasing conviction of the duty of following this excellent example in our own state and diocese.

I will also add a few words concerning a similar institution, by a gentleman of similar character, in the neighbourhood of this place, (Boston.) The Rev. Mr. Wells, a minister of our church, has also for a number of years been in the most pious and disinterested manner devoting himself entirely to the education of youth, and with the happiest success. I spent a day and a night also with him, and saw and heard all that belonged to the school. He has arranged all his buildings and his whole household, with a view to the most effective prosecution of that to which he is, from duty and feeling, entirely devoted. His scholars are his children, and he is with them by day and by night, in school and at play, and a happier and more loving family is not to be seen. There is, nevertheless, a steady, strict discipline, which keeps all in such good order, that it is a pleasure to be with them.—*Southern Churchman.*

Indiana.—Many indications of the blessing of God upon the means used for the establishment of his kingdom, are found in the history of missionary labours in Indiana, since the last report. A Diocese has been formed in this part of the charge of the first missionary bishop, and admitted into our general ecclesiastical union.—Within a few months past, in three successive Sundays, the missionary bishop consecrated as many churches, and more recently he has laid the corner stones of as many more. Several places of great importance have been for some months constantly asking for missionaries, and hold out great encouragement to hope for the speedy establishment of the Church in them.—*Spirit of Missions.*

The Clergy of Ireland.—The delay in issuing the pittance of five shillings in the pound, the proportion allowed on the amount of their schedules for the years 1835, 1836, and 1837, is harrassing in the extreme to the clergy. Their memorials and schedules were lodged in October last, and from the answer of Lord Melbourne to questions put to him in the House of Lords, the Clergy were led to expect a receipt of £70 per cent. on the amount of arrears included in their Schedules, but this expectation has been miserably disappointed, and £25 per cent. only is the amount awarded. If the £100,000, abstracted from the million balance had been restored, there might have been a less inadequate dividend. Many of the Clergy have been detained in Dublin for weeks past, in the hope of receiving each his pittance, unable to return to their families without it, and obliged to incur extra expense in awaiting its issue.—*Irish Paper.*

The Church in the Isle of Man.—"Nothing," says Bishop Wilson, "is more commendable than the

discipline of this Church. Public baptism is never administered but in the Church, and private baptism as the rubric directs. Confirmation, and receiving the Lord's Supper is a necessary preparation for marriage." The Bishopric was founded by St. Patrick, A. D. 447. Bishop Wilson drew up the code of Ecclesiastical Constitutions which passed into a law in 1703; and Lord Chancellor King said of it, 'that if the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man.' The Bishop contributed liberally from his private purse to the maintenance of the clergy and of the Church. The Chapel of St. Matthew at Douglass was built chiefly at his own expense; he subscribed to the building and repairs of the Churches, and published the first book ever printed in the Manx language entitled, *The Principles and Duties of Christians.* The veneration in which his memory is held is unbounded. He died in 1755, having been 58 years Bishop of Sodor and Man.—*Banner of the Cross.*

Jubilee College.—A letter from the Rt. Rev. Bishop Chase, dated August 3, 1839, received at the office of this paper, furnishes the following intelligence. The Bishop says:—

"You will have pleasure in learning that the School-house and Chapel of Jubilee College is up and the roof nearly on. The flooring and inside seats prepared—the window glass setting in the heat made sashes. The whole looks incomparably well. The teacher's house is finished and painted, and though small, serves to set off the venerable appearance of the chapel with its buttresses and gothic windows, all overshadowed by full grown and spreading oaks.—The school will commence, and the candidates for orders will begin their studies in the early part of the autumn if I be not obliged to stop for want of funds. All is long ago gone which I have received of others and my present liabilities frighten me. God will help me for Christ's sake. Amen."—*Chris. Wit.*

Romanist Toleration.—In Austria it is unlawful to build Protestant churches with towers, bells, or an entrance from the street; in fact, with any appearance of a church. Protestants are obliged to pay the Roman priests not only the tithes but the dues for baptism, marriage, and burial, and it is the Roman priest who keeps the official register of births, deaths, and marriages. The Roman clergy have the right of intruding into the chamber of the sick Protestant, but Protestants are not allowed to converse with their Popish fellow subjects upon religious subjects. Unless there be one hundred Protestant families, or 500 souls, the erection of a congregation is unlawful.—Such is the Austrian law, but even this niggardly measure of religious liberty was most unjustly withheld from the Protestants of Zillertal. The known and written and public law of Austria was basely violated, not by a tumultuous mob or a fanatic priesthood only, but by the hereditary and official guardians of the law.—*Quarterly Review.*

Convert from Popery.—The Bishop of London has lately ordained, as a minister of the Church of England a gentleman who has been born and educated in the Church of Rome, and had been studying at Rome eight years to qualify himself as a minister of that Church. His residence at Rome has led to his conviction of the errors of Papacy, which he has in consequence renounced, and is now a zealous defender of the faith once delivered to the saints.—*Windsor and Eaton Journal.*

At the commencement of Washington College, Hartford, on Wednesday last, seventeen pupils graduated. The degree of D. D. was conferred on the Right Rev. David Moir, of the Diocese of Brechin, in Scotland, and on the Rev. Titus Strong, of Greenfield, Massachusetts.

Maynooth College has received of the public money from the year 1796 to 1838 inclusive, the enormous sum of £383,637 12s. 1½d.

For the Colonial Churchman.

Messrs. Editors,

The following extract from the "Church of England Gazette" is so good, so clear and explicit, and so appropriate for the times in which we live, that I must beg of you to give it a place in your columns.

A CHURCHMAN.

MISUSE OF THE WORD CATHOLIC.

"In perusing some excellent religious publications, such as Southey's Book of the Church, the Church of England Quarterly Review, the historical and biographical volumes of the Christian Knowledge Society's Committee of General Literature, and other attempts to popularize theology, I have been pained by repeatedly meeting a dangerous perversion of a very important and significant word. It is really strange that so right thinking a man as Mr. Southey should not feel, whenever he calls the English Romanists, *Catholics*, that he thereby perverts a consecrated term which has its one determinate meaning in the creeds and Liturgies of the Primitive Church and of our own, and that he thereby degrades the Church of England into the untenable position of a mere sect standing in opposition to "the Catholics."—More surprising still is it, to encounter the same fault in a learned review, which, by assuming in its title to be an organ of "the Church of England," has solemnly pledged itself not to print a syllable that is not strictly orthodox. The Church of England "believes in the holy *Catholic* Church:" why then does the editor of this Review give that revered title to the popish Schismatics in Great Britain? But most perplexing of all is the same transference of catholicism from our church to the Romanist Seceders from it, when it occurs in several publications of a committee connected with the Christian Knowledge Society. This is indeed a being wounded in the house of one's friends!

The early Fathers were particularly earnest in maintaining the original meaning and application of all such appropriated and consecrated words. They felt bound by duty so to do, since many essential principles of christianity were embodied in certain settled terms, which were handed down from one generation to another, and which, so long as their primary ecclesiastical meaning was strictly adhered to, powerfully aided the pure transmission of the primitive doctrine. The fourth century is memorable for the determined stand then made in defence of the term *homo-ousion*, in which was embodied the fundamental truth, that our Gracious Saviour is "of one substance" with the Eternal Father. Violent were the efforts of the Arians, and Semi-Arians to introduce in its stead, as a plausible compromise, the term *homo-i-ousion*, signifying "of a like substance" with the Father; and which only differed in sound by the addition of a single vowel. It was to exclude that intrusive and insidious vowel, that the heroic Athanasius endured his incredible labours and persecutions, whereby he became the chief human instrument of saving the entire church upon earth from a deadly apostacy. Now, it ought to be generally known, that the very Fathers who bled and died for the preservation of *homo-ousion*, attached almost equal importance to the word *Catholic*. The language of the fourth century, and the universal feeling of every century up to the apostles, was this:—"christian is my name, *Catholic*, my surname; by the former I

am distinguished from heathens, by the latter, from heretics and schismatics."

From the beginning, the Western Church required at the baptismal font the distinct confession,— "I believe in the holy Catholic Church;"—the Eastern Church required a similar one,— "I believe in one Catholic and Apostolic Church." Each of us, likewise, has made these two avowals, the one at our baptism, the other, in the office for communion.— And since we received from the early church the two creeds which contain these expressions, and did not compose them ourselves; and since we received them as a sacred deposit, to be used by us, and then handed down, unimpaired, to our successors; what shadow of right have we to alter the meaning of a single word therein? None at all, assuredly; we are bound to recite the creeds in their original signification. Otherwise how can they be safeguards against heresy, forasmuch as the simple introduction of a novel significator of one word in the creeds will introduce a new doctrine? It is by coining new definitions for ancient words, that all here-siarchs have succeeded in persuading the heedless, that their newly-devised notions are primitive and scriptural. If the original significance of every word and phrase of the Bible, as they were universally understood by the church in the first century, could be again perfectly recovered, this dictionary knowledge would probably suffice to deprive every theological error of its pretension to scriptural support. It is indeed inconceivable how numerous is that class of scriptural-terms, whose meaning has become altered in the course of eighteen hundred years: the process of perversion seems to have begun with origin in the third century; to have been greatly advanced by Augustin, who flourished 150 years later; to have gradually progressed during the troubles and confusion of the middle ages—to have been specially advanced by the subtle schoolmen, and the fanatical mendicant friars; to have been still more largely carried on by Zuingli, Calvin, and other continental Reformers; and, finally, to have been brought to its present state (which succeeds in obscuring the sense of nearly the entire Bible,) by the combined efforts of the Puritans, and the modern commentators. We are now so inveterately accustomed to put a wrong (because a modern) sense upon scores of the principal theological terms which repeatedly occur in the New Testament, that no other possible way of escape from serious error remains for us, except to go back to the early Fathers and Liturgies for the genuine signification of all these words in the pure and apostolic theology.—*To be continued.*

DEATH.

He hath not spent his life ill, who knoweth to die well—neither can he have lost all his time, who employeth the last portion of it to his honour. Wouldst thou learn to die nobly? let thy vices die before thee. Happy is he who endeth the business of his life before his death—who when the hour of it cometh, hath nothing to do but to die: who wisheth not delay, because he hath no longer use for time. Avoid not death for it is a weakness—fear it not, for thou understandest not what it is—all that thou certainly knowest, is, that it putteth an end to thy sorrows.

Think not the longest life the happiest, that which is best employed, doth man the most honour 'himself shall rejoice after death in the advantages of it.

THE FLIGHT OF THE BIRDS.

NOVEMBER came on, with an eye severe,
And his stormy language was hoarse to hear—
And the glittering garland of brown and red,
Which he wreathed for awhile round the forest's head,
With sudden anger he rent away,
And all was cheerless, and bare and gray.

Soon, voices were heard at the morning prime,
Consulting of flight to a warmer clime,
"Let us go! let us go!" said the bright-winged jay—
And his gay spouse sang from a rocking spray,
"I am tired to death of this hum-drum tree;
I'll go—if 'tis only the world to see."

"Will you go?" asked the robin, "my only love?"
And a tender strain, from the leafless grove,
Responded—"Wherever your lot is cast,
Mid summer skies or the northern blast,
I am still at your side, your heart to cheer,
Though dear is our nest in this thicket here."

Then up went the thrush with a trumpet call,
And the martens came forth from the box on the wall,
And the owl peep'd out from his secret bower,
And the swallows conven'd on the old church tower;
And the council of blackbird's was long and loud—
Chattering and flying, from tree to cloud.

"The dahlia is dead on her throne," said they;
"And we saw the butterfly cold as clay;
Not a berry is found on the russet plains—
Not a kernel of ripen'd maize remains—
Every worm has hid—shall we longer stay,
To be wasted with winter? Away! away!"

But what a strange clamour on elm and oak,
From a bevy of brown-coated mocking birds broke!
The theme of each separate speaker they told,
In a shrill report, with such mimicry bold,
That the eloquent orators stared to hear
Their own true echo, so wild and clear.

Then tribe after tribe, with its leader fair,
Swept off, through the fathomless depths of air,—
Who marketh their course to the tropics bright!
Who nerveth their wing for its weary flight!
Who guideth their caravan's trackless way,
By the star at night, and the cloud by day?

Some spread o'er the waters a daring wing,
In the isles of the southern sea to sing;
Or where the minaret towering high,
Pierces the gold of the western sky;
Or amid the harem's haunt's of fear,
Their lodgings to build and their nursling rear.

The Indian fig, with its arching screen,
Welcome them in to its vistas green:
And the breathing buds of the spicy tree,
Thrill at the bursts of their revelry;
And the bulbul starts mid his carol clear,
Such a rushing of stranger-wings to hear.

O wild wood wanderers! how far away
From your rural homes in our vales ye stray!
But when they are wak'd by the touch of Spring
We shall see you again, with your glancing wing,
Your nests 'mid our household trees to raise,
And stir our hearts in our Maker's praise.

Mrs. Sigourney.

To Sailors.—Do not conclude that the Lord is not with you, because things go very contrary, and he does not appear for you; he was in the ship notwithstanding the storm, when the disciples thought of perishing.

There are but two classes of the wise:—the men who serve God, because they have found him: and the men who seek him, because they have found him not. All others may say, "Is there not a lie in my right hand?"

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, OCTOBER 3, 1839.

ST. JOHN'S SUNDAY SCHOOL, LUNENBURG.—The 13th annual examination of this School took place on Tuesday last, in the presence of a few (and why were there but a few?) of the parents and other friends of the Institution. There were 120 children present, out of upwards of 180 in the books, and these were examined, during about three hours, in various branches of christian knowledge, comprising portions of the Old and New Testaments, Catechisms of different kinds, down to the "milk for babes," Catechism in rhyme, together with prayers and hymns, which the number eagerly offered for recital was far greater than time would permit the hearing. The readiness with which answers were in general given to the scripture questions, as well as in the church and other explanatory catechisms, was good evidence, at once of the proficiency of the scholar, and the fidelity of the Teacher. Indeed it was remarked by those less likely than the writer to be inclined to partial judgment, that on no former occasion had there been a more satisfactory examination. God grant that the words thus sown in the hearts of so many, may there be firmly grafted by his grace, and bring forth fruit unto holiness, and in the end, everlasting life. Not the least attractive part of the exercises of the day, was the recital by a promising and interesting little girl, to whom "He that made the eye" has denied the comforts of perfect vision, of several hymns taught her by the well bestowed care of kind friends, who daily send her to the school. May the blessing she at present has not, be yet granted to her, and above all, the greater blessing of the spiritual eye that may see the things belonging to her eternal peace.—The employments of the day were concluded by prayer, and the singing of the favourite and touchingly simple hymn called the "Happy Meeting," followed by a few parting words of advice and encouragement from the Rector.—Among these "lamb's" of the great Shepherd's fold, many of the happiest hours of his weekly ministrations have been spent, while, surrounded by many kind and attentive teachers, he has been endeavouring to feed them with that which may nourish their souls unto life eternal.—In speaking of these esteemed fellow workers in the good cause of christian instruction, it is no more than giving honour where it is due, to say, that to several of them the rare praise begets of not growing "weary in such well doing,"—friends who have for more than 13 years devoted 3 or 4 hours of each Sabbath to their interesting employment; while it is not less gratifying to state, that others who at first were but scholars have now for a long time become useful teachers. There is mingled with this gratification a regret (not peculiar however to this place,) that more, especially in the male department, are not found willing to engage in a work so full of benefit to themselves and to the numbers of little ones who need and who desire instruction "concerning Christ and the Church."

LIVERPOOL.—As it is usual to report through the medium of the Colonial Churchman, the proceedings of the Clerical Society of the Western Shore District, it is with more than ordinary gratitude to the giver of all good gifts, that we now briefly announce the termination of the duties of the Society, in the parish of the Holy Trinity for the present year.

The friends of the Church in this young parish, while they regretted the absence of one of their annual visitors, were gratified by the arrival among them of their old friends—the Rev. Messrs. Cochran, Weeks, and White: nor did they receive one less

cordially, who, though ever welcome as a minister of their Church, has rendered himself particularly so in future, by the earnest, affectionate, and charitable manner, in which he enforced upon them the solemn duty of obedience to Christ and the Church. God grant that the instructions of the missionary at St. Margaret's Bay, may sink deeply into the hearts of all who heard him.

The duties of the first day commenced at the residence of the Rector—a fit preparation, we trust, for the house of God—where evening prayers were read by the Rev. Mr. STANNAGE;—the lessons were read by the Rev. Mr. Weeks, and an admirable, patriotic, and christian discourse, was delivered by Rev. Mr. White, from Romans 9. 28.—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." The evening was passed at the Rectory in discussing the topic of Episcopacy—by previous appointment, the subject for conversation.

The second day made its appearance with every indication of foul weather, which, however, was not realized until a pretty large congregation had assembled at the Parish Church,—where again the duties of the desk were performed by Rev. Messrs. Cochran, and White: and an excellent discourse was delivered by Mr. Stannage from 1 Sam. 15. 22.—"Behold, to obey is better than sacrifice." The Lord's Supper was then administered to more than 40 communicants—some of whom, at the age of 70 years, had travelled 10 miles, to enjoy the privileges of the Sanctuary.

The latter part of the day being very wet, further public duties were obliged to yield to those of a more private nature—and at an early hour of the evening the major part of the Brethren retired to the dwellings of several kind individuals who had received them in the name of the Lord—mindful of his declaration—"he that receiveth you receiveth Me."

* * * The next meeting of this Society is appointed to take place at Shelburne, on Wednesday the 16th October.

At the commencement of the Wesleyan University, Middleton, Connecticut, U. S. August 7, the degree of D. D. was conferred upon the Rev. ROBERT ALDER, one of the Wesleyan Missionary Secretaries, London, now on a tour to the Wesleyan Methodist Societies, in British North America.—Times.

On Sunday the 28th July, Mr. J. Torrance, of Quebec, late Theological Student in U. C., and Mr. Parsons James Maning, who has recently been engaged in the same preparation in England, were ordained Deacons, in the Cathedral at Quebec, by the Lord Bishop of Montreal.

Mr. Torrance remains for the present assisting in the duties connected with St. Paul's or the Mariuer's Chapel, at Quebec.

Mr. Maning is appointed as second Travelling Missionary in the District of Montreal.—Church.

PUBLICATION OF BANS.—Extract from the 1st Vol. Province Laws, p. 24. 32 Geo. 2. A. D. 1768.

An Act, concerning Marriages and Divorce, and for punishing Incest and Adultery, and declaring Polygamy to be Felony.

Be it enacted, by his Excellency the Governor, Council, and Assembly, and by the authority of the same it is hereby enacted, That any person presuming to officiate in solemnizing any Marriage, before notice of the parties intention of Marriage shall be publicly given on three several Sundays or holy-days, in time of Divine Service, in some congregation

within the town or towns, where each of the parties do reside, or for which Marriage Licence shall not have been obtained, under the hand of the Governor or Commander in Chief of the Province for the time being, shall forfeit and pay to the use of his Majesty's Government, Fifty Pounds, to be recovered by Bill, Plaint, or Information, in any of the Courts of record within this Province.

From the Conservative Journal.

A medical correspondent of the *Post*, in an excellent and lucid letter, shows, that previous to the imputation of crime, Lady Flora Hastings was suffering under a mild form of inflammation of the liver (aggravated, most probably, by exertion in travelling), which was yielding to medical and other treatment and which, in all human probability, had this treatment not been interrupted, would have continued to yield, until altogether subdued. That subsequently Lady Flora was subjected to great mental excitement and necessarily deprived of the proper medical treatment, which gave a fresh impetus to the disease, and that under this complication of mental distress and physical neglect, she sank. Another intelligent correspondent of the same paper says—how the changes in question could have led any medical man to suspect pregnancy I cannot divine. The most superficial external examination would have banished the idea at once. Here was the fatal error! One single word in the form of veto, from the Court physicians, would have nipped the calumny in the bud, and completely prevented the awful scene of misery and devastation that ensued! That one word would have spared the daughter to close the eyes of her dying parent, now tottering on the verge of the grave.

THE VAMPIRE.

A great deal of curiosity was excited on Friday, among the loungers in St. Katherine's Docks, by a report of the arrival of a real live vampire. To man, horrible are the associations of blood and terror in connection with the popular ideas of this extraordinary animal,—arising from the very imperfect knowledge of its habits which can be gained from the accounts of travellers, and the stuffed specimens in the various museums, and so many unsuccessful attempts have been made to import it alive, that when it was known that one had actually arrived, a most intense desire was manifested to obtain a peep at the "blood-thirsty willin," as we heard him described by one of the great unwashed who was standing by, and accordingly the vessel was crowded during the day by hosts of curious visitors, until its removal to the Surrey Gardens, to which establishment it was consigned. It is the Sumatran species, and the first living specimen ever seen in England. It is of the most horrible aspect, and well deserves the name of *Vespertilio Spectrum* given to it by Linnæus, remaining constantly suspended to the roof of his cage by the immenso hooks at the edges of the wings, his head hanging downwards, and his eyes glistening with most vivid brightness. D'Azara, the celebrated naturalist, states, that the vampire will attack horses, mulca, asses, horned cattle, and the crest of fowls, who generally die in consequence, as a gangrene is engendered in the wounds. Even man himself is not secure from their insidious assaults. The wound is not felt at the time of its infliction, as the blood is withdrawn, by the most gentle suction, entirely from the capillary vessels of the skin, and not from any of the veins or arteries, and the victim is besides lulled into a deep slumber by the flapping of his destroyer's leathern wings, who thus enjoys his banquet undisturbed.

POETRY.

HARVEST STANZAS.*

The harvest! the harvest! how fair on each plain
It waves in its golden luxuriance of grain;
The wealth of a nation is spread on the ground,
And the year, with its joyful abundance, is crown'd;
The barley is ripening on upland and lea,
And the oat-locks are drooping, all graceful to see,
Like the young yellow hair of a beautiful maid,
Where it waves in the breezes unloosed from the braid

The harvest! the harvest! how brightly the sun
Looks down on the prospect—its toils are begun,
And the wheat-sheaves so thick in the valleys are piled,
That the land in its glorious profusion has smiled;
The reaper has shouted the furrows among—
In the midst of his labour he breaks into song—
And the gleaners laugh gaily, forg'ful of care,
In the glee of their hearts, as they gather their share.

The harvest! the harvest! once more we behold
Fairy plenty array'd in its livery of gold;
We are spared to exult in its bounties again:
A year hath been granted, and shall we remain
Forgetful of Him who hath lengthened our days?
Great God of the harvest, to Thee be the praise!
Thou hast prosper'd our toils, and hast giv'n th' increase
And establish'd the land in abundance and peace.

A SUMMER INSECT.†

Creature of a sudden birth.
Soon to vanish from the earth,
When the rapid race is done,
When this moment hath begun;
Shall we say that thou art born
As an object of our scorn?
Born to give a proverb force—
Fitting emblem of man's course?
Nay, I ween, thou hast thy joys;
For that gently soothing noise
Speaks of quietness and peace,
And a little heart at ease.
Small thou art, but not so small
For the eye that seeth all.
Feeble art thou, yet doth He
Succour thine infirmity,
"Emblem of our mortal race,"
Men have call'd thee; I would trace
Other lessons in thy lot—
Lessons apt to be forgot.
For thou callest to my mind
How a Father, good and kind,
Doth for thee and me provide:
How no littleness can hide
From his mercy and his love
Those who humbly look above;
But the small who seek his face
Shall grow mighty in his grace.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The general results of the Society's labours are seen in the increasing acquaintance with the word of God, the growing desire for the Scriptures which has urged influential Israelites recently to publish editions and translations of their own, the widely-spread knowledge of Christian doctrines, and the animated discussions now carried on amongst this people, are becoming matter of general notoriety. Numerous conversions also attest that the Gospel is not preached, nor the word of God distributed, in vain. The baptismal register of the Episcopal Jew's Chapel contains a list of two hundred and seventy-nine individuals of the Jewish nation received into the Church of Christ by baptism, one hundred and ninety have been baptized in the chapel and seventy-nine previously to its having been opened for Divine service. Of the whole number, ninety-six were bap-

* From the New York Mirror.
† From the Church of England Magazine.

tized as adults, and the rest as children.—Besides these, many Israelites have been baptized in different parts of the kingdom, of whom we have no accurate account. There are now, at least, eight clergymen of the Church of England who are of the Hebrew nation, and twenty-three of the missionaries and agents of the Society are converts from Judaism.—Dr. Tholuck, an eminent Professor in the Prussian University of Halle, has stated with reference to the Continent, that it is undoubted matter of fact that more proselytes have been made during the last twenty years, than since the first ages of the Church.—Not only in Germany, but also in Poland, there has been the most astonishing success, and he bears testimony to what has come under his own observation, in the capital of Silesia, his native place, where many conversions have taken place. In the University of Breslaw there are three professors who were formerly Israelites; a professor of philology, a professor of chemistry, and a professor of philosophy; there is, besides, a clergyman who professes the Gospel, and he was a Jew. In Halle, there are no less than five professors, formerly Jews; one of medicine, one of mathematics, one of law, and two of philology.—Some of the Jewish conversions have taken place amongst of the highest literary attainments; and amongst others, he mentions Dr. Meander, of Berlin; Br. Branis, of Breslaw; and Dr. Stahl, of Eblangen. The latter are persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ. The city of Berlin is said to number upwards of 700 resident baptized Jews, many of whom are known to be truly converted; and the Rev. Mr. Kuntze alone, who has always taken such a lively interest in the cause of Israel, stated three years ago that he had himself baptized eighty Jews. The Rev. W. Ayrast baptized forty adults at Berlin in less than three years; and the records of the Protestant Consistory attest that 326 were baptized in eight years. The Royal Consistory of Silesia state that, from 1820 to 1831, no fewer than 347 individuals of the Jewish nation were baptized in the Protestant communion, and 108 in that of the Roman Catholic, making a total of four hundred and fifty-five in fifteen years. In 1835 thirty Israelites were baptized, and twenty-seven in 1836, of whom only three were baptized in the Roman communion.—In 1837, the number of baptisms was forty-three. A similar official statement, from Konigsberg, gives a total of two hundred and thirty-four baptisms in 24 years; of which, 217 are in the Protestant Church, and seventeen among the Roman Catholics. In 1836, thirty-nine were baptized, only one being in the Roman communion; and in 1837, there were twenty-two, all in the Protestant communion. In the whole Prussian dominions, 1838 Israelites were baptized in fifteen years. The missionaries at Warsaw have furnished a list of 180 persons baptized by themselves. Is there not abundant evidence that a blessing rests on the works of the Society?—Record.

"THE CHURCH,"
A WEEKLY PAPER PUBLISHED AT COBOURG,
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UNDER the direction of Clergymen of the Established Church of that Province, has now reached its third Volume, and obtained a circulation not surpassed by any Paper in the Colony. Its leading object is the communication of religious instruction according to the principles of the Church of England; in addition to which there is furnished a weekly summary of the News of the day, gleaned from the latest and most influential English papers, and the most approved of the Colonial Press. A considerable space is appropriated to Ecclesiastical intelligence, both of the Mother Country and the Colonies; and its Editorial columns embrace a review of passing occurrences both in Church and State, in such a manner as, it is hoped, will best promote the conjoined duty to "fear God and honor the Queen," and sustain for this periodical the character of a sound Churchman's Manual, and a Conservative family Newspaper.
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A FAITHFUL MISSIONARY.
It is stated in the Report of the Upper Canada Clergy Society, that the Rev. B. C. Hill, missionary to the Grand River Tract in the Niagara District, travels in the course of each fortnight, 170 miles, preaches fifteen sermons, and catechists six times.—Gos. Mess.
A weekly newspaper for the blind was established at Palermo, in Sicily, on the 15th March last, for the use of the blind. It is called "Il Consolatore di Ciechi"—literally, "The Consoler of the Blind." The letters in which it is printed are, of course, in relief; and are read by the blind by passing the finger over the line.

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