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THE COLONIAL CHURCHMAN.

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

VOLUME V. LUNENBURG, N. S. THURSDAY, APRIL 30, 1840. NUMBER 12.

Selected for the Colonial Churchman.

THE MISSIONARY'S DEATH.

Weep not for the saint that ascends
To partake of the joys of the sky—
Weep not for the seraph that bends,
With the worshipping chorus on high.
Weep not for the spirit now crowned
With the garland to martyrdom given—
O weep not for him—he has found
His reward and his refuge in heaven.

But weep for their sorrows who stand,
And lament o'er the dead by his grave;
Who sigh when they muse on the land
Of their home far away o'er the wave—
Who sigh when they think of the strife,
And the toil and the perils before them
Must fill up the moments of life,
Till the anguish of death shall come o'er them.

And weep for the nations that dwell
Where the light of the truth never shone,
Where anthems of praise never swell,
And the love of the Lamb is unknown.
O weep!—for the herald that came
To proclaim in their dwellings the story—
Of Jesus; and life through his name,
Has been summoned away to his glory.

Weep not for the saint that ascends,
To partake of the joys of the sky—
Weep not for the seraph that bends
With the worshipping chorus on high.
But weep for the mourners who stand
By the grave of their brother in sadness;
And weep for the heathen whose land
Still must wait for the day-spring of gladness.

Anon.

For the Colonial Churchman.

PASSING THOUGHTS ON LOCAL MATTERS.—No. 3.

The Bishop—Duty of Prayer for Religious Societies, &c.

However much we may feel the separation from our respected Diocesan, and however anxiously we may desire his return, yet when we see what his presence and active operations in England have been the means of doing for the Venerable Society for the Propagation of the Gospel in Foreign Parts,—and its funds have been, I believe, doubled in a short time, and thus, from the many permanent subscriptions secured, its future usefulness in these colonies elsewhere, greatly advanced; and, moreover, when we think of the good feeling which the amiable manners, and commanding abilities of the Bishop of Nova Scotia must have raised in all parts of Great Britain towards this British colony and its destitute and long-neglected settlements, and proofs of which are found in the reports of the Society as well as in our English newspapers which come to us,—when we consider all this, we ought gladly to put up with the present privation of the Episcopal presence and to rejoice that a good Providence has kept so distinguished and so able a personage so long in the place, and at the very time, when and where his talents and zeal could shine most in defence of a for a season, depressed and threatened Zion.

Yes! the Bishop's absence from us will, I am sure

be over-ruled by an all-wise God for the good of His Church in this Diocese. And that this may be the case, and that we ourselves may, during our lifetime, enjoy some of its anticipated fruits—fruits which, we trust, will not be lost upon our children and posterity,—may we, may all our clergy and pious laity, offer up to Heaven the most heartfelt and humble and sincere prayers. Our Bishop, useful as he is, would still be much more so, were his benevolent efforts supported by the devout daily prayers of every individual under his Episcopal jurisdiction.—And so also it would be with the charitable and highly benevolent exertions of the good Societies at home, from whose liberal hands these provinces are overspread with the most precious gifts; and through whose kindness the wilderness, in hundreds of places, now blossoms as the rose. But let only our prayers be more earnest, more general, and more persevering, both for our beloved Diocesan and these truly primitive Christian institutions, as well as for all our Clergy and our own local plans and attempts to second and promote their heavenly intentions,—and then, I doubt not, I am sure, the church will go indeed "to the help of the Lord against the mighty" —a fearless of danger, and confident of success. But above all let the love of CHRIST—the chief among ten thousands"—the "all-lovely"—the "Head corner stone"—be the cause and origin of all our actions, and the life of all our prayers,—and thus endow, and thus support, I, who shall intimidate us? Will not the best concerted designs—the most skillful "disguising of Satan into an angel of light"—the most reckless and numerous hosts, fall to the ground before our well-united phalanx? Yes, the flame in our "carthorn pitchers" alone, even though the latter should break, like those of Gideon's army, will surely put to flight all the enemies of Israel!

A CHURCHMAN.

April 1st, 1840.

For the Colonial Churchman.

AN UNSAFE BRIDGE—GOOD ADVICE REJECTED—THE CONSEQUENCE, &c.

It was on a Lord's day morning in the early part of the year 1839, in a retired parish of Nova Scotia, while nature was still wrapped up in its gloomy winter's cloak, and before the reviving rays of the Sun had cheered the minister in his solitary walks and rides by the renewing and flourishing of the woods and fields around him, or by the sweet warbling of the feathered tribe—the only earthly beings whose praises ascend up, pure and sinless, to the throne of God,—that a group of people was seen on their way to the "House of prayer," as if going to the most pleasant and useful pastime, an occupation which, however important it may be at all times, becomes doubly more interesting to many a pious heart which has hardly any thing else to break the general monotony of the woods and rocks among which he dwells, who gladly lays by his axe, his lever, or the mending of his nets, to repair to the public worship of his Creator, and to listen with an humble and willing mind to the voice of him who has been appointed to feed his soul with "the glad tidings of the gospel of peace," and to lead his steps into the ever-green pastures of God's promises to his obedient people.

And if it be pleasant and profitable to the flock to meet around the heavenly board, it is surely no less cheering to the faithful shepherd to see all his sheep knowing his voice so well as to be allured away by no strange sound, and always regular and attentive in their usual seats. No other comfort is so great and so consoling to a "watchman in the house of Israel," to a father in the christian fold, as to see

all "his children walking in the truth." And especially, in many of our secluded and poor parishes, where few worldly comforts or little temporal excitement can lead the mind from better and holier joys and hopes,—what can be more cheering and more enlivening to the christian minister, on the Sunday morning, than to see his parishioners, young and old, issuing from all parts of the forests, fearless of difficulties and with hearts too warm with the love of God to feel the glowing breeze, and too anxious to obey the sound of the church-going bell—the voice of the church of God—to think of the icy roads, or of the snow-banks before them? Such were, it is hoped, the feelings with which the writer was proceeding to his holy work on the day alluded to above: and, what was still more pleasing, he saw, among the group near him, a young man on whom he had, as his spiritual pastor, during a long time, bestowed many attentions, and to whom he had, in vain given many affectionate admonitions and counsels. He rejoiced, then, to see him on that morning, coming "to the temple at the hour of prayer" for the first time during many months; and he could not but offer up an inward prayer that it might not be in vain—that a word in season might strike his hitherto hardened heart, and that the seed sown in his ears might take root and fructify in his soul. But, alas! the enemy's tares grew faster than we walked onward, and the forwardness and impetuosity of our young friend's disposition soon deprived us of the pleasure of his company to the end of our journey, and, indeed, very nearly cost him his life,—very nearly sent him, unprepared, before the God whose commands he so wickedly and so openly violated.

The road we were in lay around the harbour, on the other side of which stands the neatly-looking church with its beautiful spire directing our thoughts and affections upwards, and inviting us "not to forsake the assembling of ourselves together as the manner of some is:" but a part of the sea was still bridged with weak ice, over which none would venture except our gay and thoughtless companion. He, notwithstanding all our warnings and remonstrances, and notwithstanding the bending of the ice under his feet, cared for nothing. Neither the parental prayers of his master who was with us, nor the consideration of the danger he ran of falling through, and of being drowned before our eyes, without our being able to save him, nor the thought—if he ever thought of this!—of his own immortal soul's going to hell at the very time, and on the very day, when he ought to have been most anxious to "obey them that had the rule over him," and was in this instance particularly, watched for his soul—seemed to avail. Indeed, we were forced to behold him awhile with the utmost dread of seeing him, in a moment, precipitated into the opening gulf beneath, and of rising no more till the great and awful day when "the sea shall give up her dead!" A merciful Providence, however, "not desiring the death of the sinner," spared his life, and permitted him to approach the shore near enough to be out of immediate danger if he sunk.—But he was not allowed to go any further without receiving a gentle check to his temerity. At the very moment he thought he was safe, he suddenly sank, up to his shoulders, into the water! We saw him fall; we heard him gasping for his breath, such was the coldness of the water; and it was even then with difficulty that he could disentangle himself from the heavy broken pieces of ice about him! And I wish I could say that here ended all his trouble, but no!—The cold which he took (no doubt as a chastisement of the Lord for disobeying the voice of his best friends and of his own reason) stretched him two long months upon his bed, in the greatest sufferings and misery. He had time; indeed, given him to consider his past conduct, and to meditate upon his fu-

ture prospects; neither was he left without assistance in these holy exercises. His spiritual father visited him often, exhorted him, shewed him "the beauty of holiness" under some of its most attractive colours, and praying with him for that blessing and that Spirit without whose aid all our efforts are fruitless; but, though some favourable symptoms were observed, health returned, and, it is feared, all was forgotten. Oh! how often this case has been in my mind since as a proof of the degeneracy of human nature! And how many such are there in the world, who, if they fall through the ice, shew quite as much timidity and imprudence in carelessly hearing, or criminally rejecting, the gracious call of the Saviour of sinners? What a multitude walking gaily and merrily too, upon the unsate bridge of life without any hope,—any well grounded hope of a better state of existence! O God! stop them, open their eyes, touch their hearts, and let "the word that bringeth salvation" fill them with Thy love, and vivify their souls before they fall through; and then, instead of going downwards, their faith in Christ will support them in all difficulties, and raise them higher and higher till they are safely placed at thy right hand, where there are pleasures for evermore. Amen!

CLERICUS.

SUNDAY SCHOOLS.

For the Colonial Churchman.

ADDRESS TO TEACHERS.

Looking over my budget of Miscellanies, with a special desire to select for your columns, I was pleased to find an earnest address to Sunday School Teachers. Desirous not to trespass on your columns, I have abbreviated that forcible appeal, and forward it to you as it here follows. The original was published in the year 1832, in the London Sunday-School Visiter, whence it was transferred to the American Family Visiter. I may add that your readers generally, and not merely Sunday School Teachers, may be benefited by its perusal.

April, 1840.

SERMO.

A SERIOUS ADDRESS TO A SUNDAY SCHOOL TEACHER, When entering upon the important Work.

My Dear Friend,—You are now entering upon the important work of Sunday School teaching; allow me to ask you a few plain but serious questions, which I trust you will consider and weigh in your mind, and I do most seriously hope and pray that they may lead you to that deep reflection which is necessary ere you engage yourself in such an undertaking. "Read, mark, learn, and inwardly digest" these things, and may God in his mercy bless them to your present sanctification and future usefulness, that you may not be found wanting in those qualifications which constitute the very essence of fitness for such a holy employment.

You have some of the same duties to perform as a minister of the Gospel; he instructs the multitude; you will be engaged in instructing the rising generation: he has to feed his flock with such spiritual food as their various wants require; and your duty is to feed the lambs with the sincere milk of the word. Keeping this fully in view, I would ask, Are you a Christian? Not a mere professor who is satisfied with being the offspring of religious parents and educated in religious principles, or one who feels it necessary for his comfort and respectability to belong to the Church of God. Is this all your Christianity? Are you thus deceiving yourself with a false hope, and building upon such unstable foundation? And do you really expect, with such pretensions as these, to be an efficient teacher of spiritual things? If so, I tell you plainly, you will be deceived.

A teacher should not only be a Christian by profession, but also in experience and practice. One who has felt that compunction of soul which always accompanies true repentance, who has felt the plague of his own heart, the evil of sin, the dangers of the world, the importance of seeking pardon and peace

through a crucified Redeemer, and who knows something of an interest in Him.

What are the motives by which you are actuated? This is a most important question; for by what means do you hope for success? Is it from the number of lessons you may teach the children, or the amount of actual exertion you are enabled to make? "Paul may plant and Apollus may water," but all is in vain without the HOLY SPIRIT'S sanctifying influences, you may toil Sunday after Sunday, and wonder why you make so little progress in promoting their best interests; unless God is pleased to render you that assistance which you so much need, your efforts will prove in vain.

Pause, and say unto your soul, Soul, why art thou in this work, and what is the end thou hast in view? Let the work of self-examination be immediately and faithfully performed; retire and pray, and open your heart before God in secret, and see what is the main spring of every action, it is impossible you may find something lurking there you would not like to acknowledge. The best of men have cause to weep before God for the sin which attaches to their best services.

But if you know something of the Spirit's teaching, and you are a devoted follower of the Saviour, it is well; you are alive to that dreadful situation in which every unregenerate and unrenewed soul is placed, and you are anxious to snatch them as brands from the fire—you see a suitableness in the great work of salvation—you have experienced its benefit—and you are anxious that the rising generation should partake of its blessings.

You desire to devote yourself to Him who has done so much for you; you are anxious, in fleeing from the wrath to come, to draw others in your train.—In seeking the path that leads to eternal blessedness, you are unwilling to enter heaven alone. The immortal soul is very precious in your sight. Eternity, that every day ingulfs its multitudes, is a consideration that will not allow you to be idle "while you have hands to war and fingers to fight. Go on then, and God speed your hallowed labors. The time will come when the fruit will be gathered, the harvest will be reaped, and the day of judgment will tell that your labor will not be in vain in the Lord.

Are you living in the exercise of those graces which form the Christian character, and which are indispensably necessary for the efficient discharge of your duty.

How important is it to make ourselves acquainted with whatever business we may engage in, and how foolish should we appear if we began to build an edifice and had not calculated the cost! There will be much important work devolve upon you; it is not a mere secular employment, which, when the ordinary routine is over, is at an end; no, there is much heart-work connected with it, that cannot be dispensed with; let us then turn to the very root of the matter, for it is God's work, and there are duties that rest between him and our own souls. Let me then ask, are you living in the exercise of prayer?—This must be cultivated in especial reference to the work; pray for a rich and abundant increase of every spiritual blessing, that in recommending the Saviour you may tell what you have felt of the power and value of the word of life. Strive with the Spirit of God continually, that he may water the seed that is sown, and make you see that your labors are in accordance with his will, and aided by his love. Are you manifesting your love to Christ by a holy walk and conversation? Oh, be careful lest you bring a reproach upon your profession! The more you are engaged in God's work, the more will be expected from you; Satan and the world are watching for your halting; be circumspect, and manifest the sincerity of your profession by the holiness of your life.

There is a temper and spirit becoming a humble Christian, and without which many of those trials with which you will be exercised in this work, will be much increased. You will have to contend with the various and unruly tempers and dispositions of the children, and your fellow-teachers, themselves; are men and women of like passions with yourself; some among them may have very forbidding natural tempers, though essentially desirous of becoming ex-

emplary Christians. We must walk humbly, and that will enable us to bear much, and tend to foster that harmony which is so desirable among the followers of Christ; we must cherish humble thoughts of ourselves, and then the Lord will make your path, in this respect, much smoother than it otherwise would be.

Let perseverance and attention mark every engagement. If these qualities be necessary in worldly things, surely they must be doubly important in this work, connected as it is with such vital interests; and this must be done in dependence upon the promises of God, which are all yea and amen in Christ Jesus. These are the grounds of your encouragement; persevere, sow the seed, and trust in Him who has said, "Ye shall reap if ye faint not."

MISSIONARY INTELLIGENCE.

Extracted from the Bristol Report of that District Committee, of the Society for the Propagation of the Gospel in Foreign Parts.

North America.—The church in British North America received assistance from the Society, in the year 1838, to the amount of more than £13,000.—This sum was contributed towards the support of ninety-nine Missionaries, besides Catechists and School-masters, allotted to the Dioceses of Nova Scotia and Quebec. In addition to these there are thirty-eight Missionaries in Upper Canada, and twenty-eight in Nova Scotia, originally appointed by the Society, who receive assistance either from local resources, or parliamentary grants, which will cease entirely with their lives.

The West Indies.—During the last year the Society expended a sum exceeding £21,000 in the British West Indies, the greater part of which, amounting to nearly £14,000 was contributed towards the erection and enlargement of Churches, Chapels, and School-houses; and the remainder, about £7,000, towards the support of forty-two Clergymen, and a large body of Teachers engaged in the education and religious instruction of the Negroes in the Dioceses of Jamaica and Barbadoes.

The Cape of Good Hope.—The Society supports two ordained Missionaries at the Cape of Good Hope. One of these, who was sent out in the early part of last year, has written home an interesting account of the prospects of his Mission.

The East Indies.—The outlay of the Society in the East Indies in 1838, including the expenses of Bishop's College, Calcutta, amounts to more than £15,000. The number of its Missionaries is twenty-two, a very small number considering the vast extent and population of British India.—Yet the prospects of the Society in this quarter of the globe are very cheering.

Australia.—Thirty Missionaries have been sent out during the last two years; and the expenditure of the Society under this head, which last year exceeded £6,000, will this year be greatly increased. The account which the Bishop gives of the religious prospects of the Colony is encouraging. He observes that "wherever Churches are provided, there is a strong and very gratifying disposition shown on the part of the inhabitants to attend them, and to partake of the Holy Ordinances which are there administered; nor can I doubt, that under such a dispensation of the means of grace, a gradual but certain improvement of the moral and religious condition of the inhabitants is taking place."

The Society's Expenditure for 1838, was.....	£55,949	4	6
Gross Income.....	43,365	6	9
Deficiency.....	12,583	17	9

It has been computed that at least three hundred additional Clergymen might be advantageously employed at the present time in the British Colonies, and that three times the present amount of Annual Subscriptions are required in order to place the operations of the Society on an adequate footing.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Extracts from a Speech by the Lord Bishop of Nova Scotia, at Bristol (England) in behalf of the Society.

A calculation carefully made has shewn that if only half a crown were obtained as an annual contribution from every family in the kingdom, who profess to be members of our Catholic and Apostolic Church, an income sufficient to meet all the present demands from our Colonial Possessions, would at once be obtained. And nothing is so likely to procure this regular annual income, as the early formation of Parochial Associations to aid this work of the church, by enrolling all her members as constant contributors, according to their means, to the funds of our Society. The experiment, if it were to be regarded as such, has already been made, and with the most encouraging success. There are even small parishes in which nearly an hundred permanent subscribers have been enrolled in a single day; and the intention is to enrol every individual whose character and conduct are consistent with such holy undertaking, beginning with the communicants, and extending to all who ought to be communicants. It is hardly necessary for me to observe to such persons as I am now addressing, that it will be incumbent upon them to measure their gifts to this holy object, not by the trifling sum which has been named, but by the extent of those goods of their heavenly Master, which have been committed to their stewardship. When the amazing wealth of this great nation is considered, with the unnumbered blessings which she possesses, and the facilities with which millions of money are obtained for every attractive object of usefulness, or of speculation, it is sometimes disheartening to reflect upon the difficulty with which a few hundreds of pounds appear to be obtained for those high and holy objects which have especial reference to the glory of God, the extension of His Church, and the salvation of immortal souls.

His Lordship next adverted to the encouragement which may be derived from the happy influence obtained by sending the Church in all her integrity to the several Colonies in different parts of the world. He observed that he lived so long ago, as clearly to remember when there was not a single Protestant Bishop in any of the British Colonies, although they then contained the United States of America. He also remembered the influence of that unfounded prejudice, which for more than a century had defeated the efforts of some of the most distinguished Prelates, and other pious members of the Church of England, to send forth Missionary Bishops. It had pleased God to preserve his life, until nearly twenty zealous and excellent Bishops were actively engaged in the American States, and until ten had happily been appointed to take charge of the Church in the present Colonies. He felt a difficulty in any enlargement upon the advantages of these appointments, lest in magnifying that holy office, he should seem to attempt to magnify the persons who were appointed to it. He could, however, safely assure the meeting, that no persons could so deeply feel their insufficiency as those who were called to the awful responsibilities of so great a trust. They could not for one moment forget that which the experience of every hour forced upon their notice, that the treasure was contained in earthen vessels, but he would be forgiven if he declared the full conviction upon his mind that it was a treasure still.

As he had been present at the Consecration of his father, who was the first Colonial Bishop in the British History, he had been spared to witness and to assist in the Consecration of the two new Bishops, one of whom would relieve him from a part of the great labour which had hitherto borne upon him, from the extent of a Diocese, all of whose Churches could not be visited without journies and voyages over ten thousand miles of land and water. He had not complained when the necessity for such labour was laid upon him; but he could not fail to rejoice in the advantages for which the Church and her members might hope from the division of this labour, and the zealous co-operation of a fellow labourer in work which could never be rightly performed by any individual. And this led him to a very pleasing part

of the duty of the day, in presenting to their kind notice an able and exemplary brother, the Bishop of Toronto, who had been recently consecrated, and was now proceeding to Upper Canada, the scene of his past labours as an Archdeacon, which offered a wide field for his episcopal superintendence and most zealous exertions. That excellent Missionary—for such he still would be—was about to step from his room to the deck of the noble vessel the *Great Western*, which had even increased the fame of Bristol, and in which many of its inhabitants were warmly interested. She had probably often excited many a wish for her prosperous voyages, and he hoped he might be excused if he now asked for something more substantial than a wish, for their prayers, that the protection of a gracious Providence may be extended to her, and that abundant blessings may continually attend the servant of God, whom she is now to convey to his distant, but most important charge, that God may be glorified, His Church extended, and the salvation of many souls effected.

THE RIGHT REV. THE BISHOP OF TORONTO.

Who was received with every mark of kind and affectionate interest, said—I feel it necessary to request the indulgence of the company, as I am not fluent in speech, and have never before addressed an assemblage on matters such as those which engage your present attention.

It is now forty years since I left this country for Upper Canada; the population was then thin, being little more than fifty-five thousand scattered over the face of the country, and scarcely in any one place was the population sufficient to afford a decent congregation. There were at that time very few Churches and only four Clergymen, I made the fifth; but since then the population has so much increased, that it now is nearly five hundred thousand, and the Church is increased also and nearly in the same degree, for there are now sixty-six Clergymen, and the number of Churches is one hundred and fifteen—but they are scattered over a large extent of country, the wants of which exceed belief. It is divided into three or four hundred townships of about one hundred square miles each, and in most of these an active Clergyman will find ample employment, and yet the whole Province contains only sixty-six. There are many whole Districts without a Clergyman, but still the people are anxious and willing to build Churches and contribute to the support of the Clergy, although they are not able sufficiently to sustain them. The number of members of the Church of England form a very large portion of the population.

FIRST BISHOP INGLIS.

Soon after the American Revolution, it was discovered that members of the Church of England, almost without exception, were faithful to their King; and there was hardly a Clergyman, indeed I remember only one, who did not adhere to his King, and sacrifice all temporal advantages rather than renounce his allegiance. It was this which induced the British Government to appoint the venerable father of his friend (the Bishop of Nova-Scotia) and to him under Providence was to be attributed the success of the Episcopal Church in that Colony, for he was indefatigable in his labour, devoted to his profession, and regarded no trouble in travelling in all directions in that extensive Diocese. To him we are greatly indebted for any provision for the Church, and his memory ought to be held in the highest estimation in North America. The appointment of a Bishop for Canada, which he earnestly recommended, was a great step; but another of great importance was made, when support was given as we hoped to the Protestant Clergy.

The people in the Colonies are not backward in supporting their Church when they are able. My own parish affords a favourable instance. There several Churches have been built which were found to be too small; and it was determined to erect a central Church of more capacious dimensions, which was done at an expense of £10,000, towards which the Government contributed £1,000, as an equivalent for the privilege of the troops having been allowed for forty years to sit in the Church which preceded it. This Church was destroyed by accidental fire. The congregation though large was not rich, but they e-

vince such spirit, that in eight days preparations were made, contracts entered into, the foundation stone was laid, and I trust to see it completed with many improvements before next Christmas.

DEFERRED ARTICLES.

MELANCHOLY EVENT.

The dwelling of Mr. Levi Stephens, near the village of Almond, N. Y. caught fire in the night of the 25th. Mr. and Mrs. Stephens, with three children, were from home. Six of the younger children were left at home with Mr. Wygant, the village schoolmaster, who was boarding with Mr. Stephens. When Mr. Wygant awoke, the whole interior of the house was mostly on fire, and it was with much difficulty that he succeeded in rescuing a son of about sixteen, who was confined by severe lameness, a daughter aged about fourteen, and two sons, of the ages of ten and seven years, who lodged in the second story; one of whom leaped from the head of the burning stairs, through the flames, into Mr. W's. arms, whilst the other ran down the stairs, through fire flames, and fell exhausted, at Mr. W's. feet. But the most melancholy part of the story remains to be told. In the bed from which the lad of ten escaped, lodged two other little sons, of the ages of nine and five years. On the alarm being given, the eldest awoke and appeared in the flames, at the head of the stairs, with the two lads mentioned above, and might have taken his chance of escape with them, but, unwilling to leave his little brother behind, he returned after him, and, while in the act of helping him from the bed, they were both enveloped in a dense and furious flame, and were consumed, locked in each other's arms, as was evident from their remains found among the ruins of the house.—*Chris. Wit.*

THE CROSS.

Blest sign of man's redemption! I adore
Not thee, but Him who did not fear thy pains;
Who, though in light where the Eternal reigns—
He loved to live, yet loved his people more,
And, therefore, thus on thee their trespass bore.
I do not o'er thee worship; but I ne'er
Would join with those, who, through some sickly fear
Of rite idolatrous, on thee would pour
Contempt and scorn, and level with decay
God's finger-post, that points the narrow way.
But when I see thee, this soul doth bless.
Love's cheering token in the wilderness;
Recalling, ever at the well known sign,
Sad thoughts of mortal guilt—glad thoughts of love
divine. *Ulster Churchman.*

WHY ART THOU SO VEXED, O MY SOUL.

Why should my soul indulge complaints,
And yield to dark despair?
The meanest of my Father's saints
Are safe beneath His care.

Why should I thus desponding bow,
Or why with anguish bleed?
Though darkness veils my passage now,
Yet glory shall succeed.

Grace, like a fountain, ever flows
Fresh succors to renew:
The Lord my wants and weakness knows,
My sins and sorrows too.

'Tis He directs my doubtful ways,
When dangers line the road;
Oh! then His holy name I'll praise;
And trust a gracious God—*Ban. of Cross.*

It is the safest course in every affliction, to lodge the adequate cause of it in our own deserts.—*Isaiah 64. 6, 7.—Ch. Abn.*

It is the glory of a Christian not to be faint-hearted under trials.—*Isaiah 40. 31.—Ib.*

RELIGIOUS MISCELLANY.

THE WORSHIP OF IMAGES.*

Opposed to Scripture.

Second Commandment.—thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments: Exodus xx. 4-6. Thou shalt make thee no molten gods: Exodus xxxiv. 17.—Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God: Levit. xix. 4.—To whom then will ye liken God? or what likeness will ye compare unto him? Isaiah xl. 18.—What profiteth the graven image, that the maker thereof hath graven it; the molten image and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, awake; to the dumb stone, arise, it shall teach. Behold it is laid over with gold and silver; and there is no breath at all in the midst of it: Habakkuk ii. 18, 19.—Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device: Acts xvii. 29.—Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things: Romans i. 22, 23.

Opposed to the Fathers.

We are plainly forbidden to exercise that deceitful art (the use of images.) For the prophet says, Thou shalt not make the likeness of any thing, either in heaven, or in the earth beneath. Moses commanded to make no image that should represent God by art: *Clemens Alexandrinus*.—It is impossible that any one should know God, and pray to images: *Origen Cont. Cels.*—Why, said the Heathen to the first Christians, have you no images? What image shall I make to God; when man himself, if thou be rightly judge, is God's image: *Minute Felix in Octav.*—It is our mind that pictures ought not to be in the Church; lest that which is worshipped or adored should be painted on walls: *Council of Elberis (now Granada) in Spain, A. D. 305.*—The Gentiles worship wood, because they think it to be the image of God; but the image of the invisible God is not in that which is seen, but in that which is not seen: *St. Ambrose, Ps. cxviii. Octon.*—It is wholly unlawful to erect any such image to God in a Christian Church: *Augustine de fide set Symbol, Cap. 7.*—We take no pains to paint the corporeal resemblances of Saints, for we have no occasion for such things; but we try to imitate their behaviour by our virtuous living: *Amphilocus citatus a Pat. Concilii Constant. 754.*—I found there (at Anabagatha) a veil hanging at the door of the Church, dyed and painted, and having the image either of Christ or of some Saint: for I do not well remember whose image it was. When, therefore, I saw this, that the image of a man, contrary to the authority of the Scripture, was hung up in the Church of Christ I cut it, and gave directions to the keepers of the place that they should rather wrap and bury some poor dead person in it: *Epiphanius Epist. ad Joan. Hieros. 1. oper. Hieronym. Epis. 60.*

Error when introduced:

By the Gnostics, ancient Heretics, who set up various images of Christ, &c. Carpocrates and Marcellino, two of this party, first brought this idolatrous Heresy to Rome, when Anicetus was Pope. Having secretly made images of Jesus and Paul, as well as of the heathen authors, Homer and Pythagoras, they cented them (that is "they perfumed them with odours") and worshipped them, as both Epiphanius and Augustine relate. Great contentions afterwards arose on this subject in the Christian world. The

* From the Church Magazine.

Greek Church unanimously rejected the introduction of images. The Roman Church, by degrees, approved and required it. The first Council at which it was tolerated in any sense, was the second Council of Nice, 787; but their view was by no means as gross as that of after-times. Yet so far was the doctrine from being general even then, that it was publicly rejected in a public Synod, A. D. 792; and by the General Council of Frankfort in 794, consisting of the Bishops of Italy, France and Germany; as it was also before that time in the Council of Constantinople, A. D. 754.

SUPREMACY OF THE BISHOP OF ROME.

Opposed to Scripture.

But be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren. And call no man your father upon earth; for one is your father which is in Heaven. Neither be ye called masters, for one is your master, even Christ. But he that is greatest among you shall be your servant: Matthew xxiii. 8-11.—He asked them, What was it that ye disputed among yourselves by the way? but they held their peace: for by the way they had disputed among themselves who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all and servant of all. And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: Mark ix. 33-37.

Opposed to the Fathers.

I speak it confidently, that whosoever calleth himself Universal Bishop, or desireth to be so called in the pride of his heart, he doth forerun Antichrist: *Gregory. Epist. xxx.*—And speaking of the Patriarch of Constantinople, who in his days assumed this empty name, *Gregory* also writes—By this pride of his what thing else is signified but that the time of Antichrist is now at hand: *Lib. iv. Epist. 34.*

Error when introduced.

The Emperor Phocas in the year 606, first acknowledged the Bishop of Rome, Boniface, to be universal Bishop.—*Eneas Silvius*, afterwards Pope Pius II. in *Epist. 288*, says that little account was made of the See of Rome prior to the Council of Nice, A. D. 325. Accounts of various councils and decrees, which never existed, were afterwards published, to do away the impression thus incautiously made.

PUBLIC WORSHIP IN AN UNKNOWN TONGUE.

Opposed to Scripture.

He that speaketh in an unknown tongue, speaketh not unto men but unto God; for no man understandeth him: 1 Cor. xiv. 2.—How shall he that occupieth the room of the unlearned say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? 1 Cor. xiv. 16.—In the church, I had rather speak five words with my understanding, than I might teach others also, than ten thousand words in an unknown tongue: 1 Cor. xiv. 19.

Opposed to the Fathers.

The Greeks use the Greek tongue (in public prayer,) and the Romans the Roman, (that is the Roman tongue,) and every one, according to his ability, praises God, and pray unto him, in his own language; and he who is Lord of all languages hears the prayers which are offered to him in all: *Orig. Cont. Cel. lib. 8.*—Take notice how the Apostle always seeks the edification of the Church. By the unlearned man; the Apostle means the layman; and he shews how this unlearned man sustains a very great loss when prayers are made in a language such as he, through want of understanding, cannot say amen to: *Chris. in 1 Cor. xiv.*—See also *St. Basil, St. Augustine, St. Cyprian.*

Error when Introduced.

This glaring inconsistency first arose from the Latin language becoming corrupted by a mixture with Italian, French, Spanish, &c. The same forms of prayer continued in use, although those who used them had changed their vernacular tongue.—To be continued.

THE CATHEDRAL.

It was but a few months since that the providence of God led me from home, and my native island, to visit the shores of the wealthy and happy England. The same train of circumstances also led me to take up my temporary residence in one of those cities of the sister and where the lapse of centuries has rendered every object full of interest by the unnumbered associations with the history of past events has connected with them. The many towers and spires of this ancient place, rising in endless variety, told even to the stranger as he approached it that it was a spot where England's Church had fixed its abode as a quiet resting-place; and that not of late years merely, for those monuments of the past, crowning, as they do, so many thickly placed seats of religious worship, have been gilded by suns which rose and set long centuries ago. As I passed, one day, through the crowded street of B——, a deep-toned bell at a little distance attracted my attention. It came across an ancient square, planted with venerable trees, and surrounded by antique buildings, and formed a remarkable contrast to the noise of business and bustle which arose from the crowded foot-path and street along which I was hastening.—It sounded like the internal voice of serious admonition which conscience will at times send, in the midst of thoughts of worldliness and folly, athwart an unawakened breast; reminding the man of this world that there is another, and no less real and unimportant, though far less heeded, world, beyond the grave. I hurried onward to perform the business on which I was intent; and, on my return, some time after, having some moments to spare, went in the direction whence I had heard the sound just alluded to. I found myself before a most venerable pile. Its large eastern window, and florid gothic architecture, proclaimed it to be one of our cathedral churches. The door stood open, and I entered, and found myself in an aisle whose walls were completely covered with monuments, many of them of surpassing architectural beauty, and great antiquity. I did not, however, stay long to admire them, though well inclined to do so, for I perceived the door of the choir was open, and the solemn peal of the organ told me that service was just then going on. It was Saturday, and the afternoon prayers were not yet ended; I accordingly drew near, and, as quietly as possible, withdrew to a seat, in order that I might enjoy the opportunity thus afforded of mingling my prayers with those which were then ascending. As I entered, the choir were engaged in singing the evening anthem. It was one which was new to me, but I shall never forget the effect produced on my mind as I caught the words; they were taken partly from the beautiful 53rd of Isaiah, and partly from the New Testament, and ended with our Divine Master's words of invitation in the 11th of Matthew—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." The music was sweetly solemn throughout, but as at the close the voices of the choristers took up and repeated in alternate harmony that blessed expression, "Come, come!" and then came the following promise of Rest so softly, calmly harmonized, until the echoes were lost in the distant aisles of the venerable house of prayer, the effect was perfectly indescribable. Oh! I thought, if this invitation were only heeded!—some of the many who are now running to and fro in this busy city, seeking for peace, and enjoyment, and rest in the creature, could only be persuaded to hearken to these unheeded sounds, they would indeed find what elsewhere they shall seek in vain. I looked around me for a moment, and found that the number of persons in the church amounted to about a dozen, or so, besides those employed in the service. Some few were strangers, like myself, who seem to have strayed into the sacred place; one or two were sober-looking persons in an humble rank; but one attracted my special notice. He was an old man, apparently of the middle class, whose head was evidently seen many summers and winters, if I may guess by the colour of the few hairs which remained on it; his eyes, too, were dimmed, for he read the words of the anthem through glasses; and his countenance told that he had not been allowed to escape the lot of man, in experiencing some of

LITERATURE.

History of the Church of Ireland, from the Reformation to the Revolution; with a preliminary survey from the Papal Usurpation in the Twelfth Century, to its legal abolition in the Sixteenth. By the Right Rev. RICHARD MANT, D.D., Lord Bishop of Down and Connor. London, John W. Parker, West-Strand. 1840. Dedicated to the Church of Christ, Catholic and Apostolic, under His providence by Law Established: especially to the Bishops and Curates, and the Congregations under their charge. pp. 809.

This work was greatly desired; the author, one long before the public as a distinguished member of the bench of Bishops,—as a laborious contributor to literature, theological, controversial, and general.—To poetry of a sacred character, he has lent his willing aid; and, we believe, with an aim of simple desire for the glory of God. It is true, that in his literary career, his works have met with a varied reception, according to the views, theological or political, of the censors who undertook to criticise them. We are aware that it is not necessary for us to state what are his works, or the opinions to which we refer; enough for us to admit, that he has written at all times with candour and simplicity, his style partaking of a marked similarity throughout all his publications. He appears to prefer clearness to brevity; never brilliant—often homely; sometimes successfully imbued with the best spirit of pathos, and never exaggerated; with him a metaphor is rare and a witticism has no place. His selection of words is always pure and appropriate—Saxonic, if we may so speak—and flowing with unbroken evenness. We have often had occasion to say of his letters, “that to them no word could be added without superfluity of language, or embarrassment of the sense, and from them no word could be taken away without detriment to the sense and subject of the epistle.”

The volume is got up in the finest style as to paper and print—is consequently sold at a price beyond a curate's purse—so is many a valuable work at the present day; even Boyd's work on Episcopacy is too dear for the enjoyment of that circulation which it merits,—the palmy days of Rectors are past; and we doubt, with all that is said of the riches of the Sons of the Church, if many of our Northern Curates can afford to purchase a book, which, nevertheless, is deserving of a share of every Curate's bookstand, and of a place in every Churchman's memory.

The work is admirably arranged in Ten Chapters, divided severally in sections: it possesses a most copious and satisfactory Index, which is indispensable to a work of this kind, and without which many another valuable work is sometimes next to useless; the student not having time to wade through pages of matter ere he arrives at the object of his anxious reference.

The Bishop proceeds to review the condition of the Irish Church.

Its polity, he asserts with good reason, was Episcopal, comprising the three orders of Bishops, Priests, and Deacons. At the era of the Reformation, its Episcopate consisted of four archbishops and twenty-six suffragan bishops. In the earliest ages of the Irish Church, there were more than three hundred suffragan bishops: until about the twelfth century the Church of Ireland maintained its character as an independent National Church, without acknowledging any pre-eminence, authority, or jurisdiction of the See of Rome—the earliest interference of the Pope was in the twelfth century.

In 1152, Malachi O'Morgair occupied the archiepiscopal see of Armagh, by the joint suffrages of the clergy and people; this, strange to say, he resigned by his own voluntary act 1137, retiring to the Suffragan Bishoprick of Down. He took a journey to Rome, for the purpose of exhibiting a fealty to Rome's see—unknown from any prelate of the Irish Church up to this period—and brought over two pallis (an emblem of dignity conferred by the Pope on Archbishops.)

We must refer our readers to the work itself for an amusing detail of the shrewd proceedings of the Pontiff on this occasion, and merely pause to say, that we are greatly disappointed in this same Archbishop—Bishop—Malachi—as in Lewis's *Topogra-*

changes and chances of this mortal life.” But it would require a painter's art, and that of no ordinary stamp either, to convey an adequate idea of the full emotion which his venerable and calm countenance exhibited. Suffice it to say, he seemed to feel the words which were then ascending from the choir in all their meaning; and, as he slightly moved his head, his eyes still resting on the book in his hand, and the tear slowly trickling down his cheek, he seemed to say—“Yes; I know what it is to feel travail of spirit, and I know, too, where to seek and find that blessed rest.”

The anthem ended, and a single voice was heard throughout the ancient church;—it was that of the minister, who repeated the remainder of the evening service with the kind of recitative which is peculiar to our cathedral worship. In this manner the prayers for our Queen, the royal family, the rulers of the land, our Church, our people, the whole realm, the whole world, ascended to Him who heareth and answereth prayer. I will confess, that from early years, and youthful associations, a kind of prejudice remained in my mind—against cathedral services, and especially that chanting of prayers, which has, in many cases, been so much abused. I had been accustomed to connect with these prayers the too commonly attendant circumstances, when they are performed on Sabbath-days in crowded cities, and with a fashionable lounging audience in attendance—then, indeed, devotion too often forms their least part—they are listened to, but not joined in; they may be also hurried over, as well as the sermon, if any be preached, in order to give undue prominence to the performance of the anthem, the almost sole object of attraction. These, however, I knew to be but abuses of what might be in itself unobjectionable. I could not be quite persuaded that our venerable Reformers, when purging out the old leaven of Popery and superstition, would have left this practice untouched if they knew or believed it to be a part of that false system, and not one of those practices which the Church in her purer and better days had sanctioned. All this I had known, and it reconciled me sufficiently to the fact, that such a practice as that of cathedral services was retained in our Church; yet, ever and anon, the remembrance of their abuse, and of the concomitants which even I myself had witnessed in my young days, would recur, and oblige me to wish the subject was forgotten.—But my very casual visit to B— and its cathedral did certainly give me a new idea of the matter; and if the thought suggested by it on the subject should prove as profitable to any whose eye may fall on this record of them, as they were to myself, I shall not grieve at having preserved them from oblivion.

To retro, however, from this digression—the minister who officiated, as above alluded to, was, of course, a stranger to me, and I could not, therefore, say whether the words he sang came from the heart, or were merely part of a “bodily exercise” of little profit; but this I certainly can testify, that throughout the entire service there was the utmost appearance of real devotion, and that I felt my own heart warmed and elevated, so that when, at the close of each prayer, thus pronounced by his finely modulated voice, the whole choir repeated in harmony their “Amen,” I felt it impossible to resist adding the same response, and, I trust, most fervently so.

The service ended, the ministers, followed by the train of white-robed choristers, left the choir. I watched them until they wound, in regular procession through the pillars of the ancient aisle, and were lost in the recesses of it, and as I slowly left the venerable pile, I did feel that my visit to it; and my presence at its interesting evening service, had been productive of good to my soul, and I thanked God who had led my footsteps thither. And here, I thought, in another position in which to view the Church of our fathers—a retired one, it is true, but not on that account, of less interest. We see her in the halls of peace, and abodes of greatness, casing around, by the presence of her elder and more exalted sons, an influence of sacredness,—such, at least, should be the case. Such it was in former days, and such may it still be: Such was the design of those who wrought the framework of our Church; not that she

should be secularized and contaminated by her alliance with the state, but that such an union should be hallowed by her presence and influence. Again, we see her, as represented by her younger and more laboriously-working sons, leavening and pervading the great mass of general society; and whether that influence is felt in the crowded city, or the retired country—whether her sons are called upon to stem the torrent of open profanity and infidelity, or attract to her temples, by commanding speech and soundness of wisdom the vast masses of men, who, in each little Babylon of our densely-peopled soil, are pursuing their dreams of over-wrought business or pleasure—or else, in the seclusion of distance from any city we see them following to his humble home the toil-worn peasant, and drawing his sluggish soul from “thick lay” of this earth to higher and holier subjects—in all these points of view our valued Establishment, as represented by her really faithful ministers, is an object which should call forth thankfulness to God that she still lives among us. But, in the simple incident of the day alluded to, I saw her, and I will confess it, for the first time in a clear point of view, in quite another position. Here I saw our English Church as a praying one—here following the example of Moses on the mount, as in the other instances alluded to, she battles with Joshua on the plain. And who will either deny or doubt the importance of this position? Must it not be confessed that the battle and the storm are raging and sweeping around the bulwarks and towers, both of our constitution and our faith? The throne, at times seems to totter, and the temple to shake—and why are both yet preserved secure? The great ones of earth will say—one by his eloquence another by the strength of his arm; but we, who are taught better things, will answer, “the Lord of Hosts is with us, the God of Jacob is our refuge!” That is the reason why, long ago, the surge of desolation has not burst over our land. We have sinned away privileges—we have abused mercies—God has been angry with us—he has had, and still has a controversy with our land—yet still we are spared, and why?—It may be, and we doubt not it is, for one cause, that we have had still left a professing religion and an Established Church, whose voice is heard by heaven, though in this respect but little heeded among ourselves. Here is that Church, like the dove in Canticles, “in the clefts of the rock”—in the secrecy of her own ancient resting-places, pouring forth the voice of prayer and praise, and Jehovah heareth her. Kings and parliaments strive and strain in the field of political contention, professing Christians rush on through the week in a God-forgetting course, and the noise of crowded quays and bustling streets goes up to the skies in many a mercantile mart, or place of pleasure, such as this; but, amidst all this din and bustle, a “still small voice” is not despised by Him who seeth all things—it is the voice of our holy Church in her secret place of prayer. And here I cannot but express a regret that more of her children are not found to enter into her courts and enjoy this secret and solemn pleasure. Why does it so often happen that, as on this occasion, few except the choir and their leading minister are found so to occupy themselves? I could heartily wish that in every cathedral, city, and town, there were not only a band of pious choristers and ministers thus to “give themselves to prayer,” but also many private Christians of our communion to join with them in this blessed employment. Well, perhaps it may yet be so; perhaps even we may live to see the day when our Church's lovely services will occupy their due place. It is an acknowledged truth, that even now much outward zeal in the cause of true religion is manifested by her children; that, moreover, a “voice and full Gospel is heard from her pulpits; there, there, as he to God, Christ is ‘lifted up,’ and he ‘will draw all men unto him.’” But, with all this, we want still the spirit of true devotion more largely to be poured forth on us. May this gracious “latter rain” soon descend and refresh our Master's inheritance among us.

Such were some of the thoughts which passed over my mind, as I turned and took a last view of the time worn, yet still magnificent Cathedral of B—
—Præbiter.

phical Dictionary he is exhibited as the very pink of the Bishops of Down, it being stated, that at the time of his appointment, "according to St. Bernard, the inhabitants of the Diocese were very uncivilized; but by a few years residence among them, St. Malachy wrought as great a change in their morals as was effected by St. Patrick, in the fifth century." We suspect his intrigues in bringing his See into subjection to the Bishop of Rome is the chief cause of this unqualified praise.

In 1148, a little Synod of fifteen Bishops and two hundred Priests, joined in their solicitation to Pope Eugenius III. to take on him the patronage of Ireland. The busy Malachy was deputed to convey their servile wishes; but Malachy, while on his journey to Rome, was seized with illness, and died. In 1152, a Cardinal Legate arrived with four pallis for the four Archbishops. Another Synod was held, at Kells, 1152; but so little was the Pope's authority acceptable at that time, that a number of the Clergy of Armagh, Down, and elsewhere, refused to attend p. 6 and 7. These facts are important; they show when, and how, the connexion arose between Ireland and the Roman See.

CANADA.

THE ROMAN CATHOLIC CHURCH IN CANADA.*

The present state of the Roman Catholic Church in the Canadas, as nearly as it can be ascertained, consists of

Bishops,.....	5
Vicars General,.....	10
Parochial Clergy—	
in Lower Canada,.....	300
in Upper Canada,.....	30—330
Clergy employed in four Colleges or Seminaries, under their control,.....	40
In all,.....	385

In regard to the resources of this body, the livings of the parochial clergy of Lower Canada may amount to between two and three hundred pounds per annum each,—arising from tithes, dues, parsonages, lands, &c. and giving a general average of probably £275. The whole income, therefore, of the parochial clergy alone in that Province, would amount to £82,500 per annum: which, calculating at 3½ per cent., would be equal to a capital or endowment of about £2,250,000!

The Religious Houses and Colleges, including the Jesuit Estates, have endowments of greater value than the Parochial Clergy,—amounting to more than 2,000,000 of acres of the finest lands in that Province, the greater portion of which is under cultivation. One estate, belonging to the seminary of St. Sulpice, comprehends the whole island of Montreal, and reckoned by the annual revenue is equal to an endowment of at least £500,000!

It is true that the Jesuits' Estates, comprising 891,845 acres, have been placed at the disposal of the Provincial Legislature; but it is equally true that, in matters affecting religious grants, the Church of Rome will be able to control that body. Taking the endowments of the Religious Houses and Colleges, therefore, at the same value with those of the parochial clergy,—though, in reality, they are much larger,—we have again £2,250,000; giving altogether an endowment for the support of the Romish Church in Lower Canada, of £4,500,000!

We make no account of the resources of that Church in Upper Canada, as their clergy here are rather to be considered in the light of Missionaries, and are out poorly provided for.

Contrasted with the above statement, we now proceed to represent the present condition and resources of the United Church of England and Ireland in the Canadas, as correctly as, at the present moment, we are enabled to do:—

Bishops,.....	2
Archdeacon,.....	1
Clergy in Lower Canada,.....	50
Clergy in Upper Canada,.....	51

*From the Church.

A few of the Clergy in Upper Canada receive a stipend of £170 sterling per annum, and in Lower Canada of £150, but the majority have only £100 sterling per annum,—making an average of about £135. With the exception of 57 Rectories in Upper Canada, to which about 400 acres each are attached, chiefly unproductive, the Clergy of Upper Canada have no endowments whatever.

These are paid, partly from Colonial funds, and partly by the venerable Society for the Propagation of the Gospel in Foreign Parts, and a few by other Societies and Associations. The whole may be considered, in a measure, uncertain; depending chiefly upon voluntary subscriptions and collections in England, and the residue upon the faith of Government. Previously to 1834, nearly half the clergy had stipends of £200 sterling, but a deduction of 15 per cent. was then made, and their income was consequently reduced to £170; while to all clergymen appointed since that year, a salary of only £100 sterling is assigned.

If the Clergy Reserves which comprise about two and a half millions of acres, should be forced into the market, as the bill for their sale and distribution implies, they will scarcely bring £600,000,—this is, not quite one-seventh of the endowment of the Romish Church in Lower Canada! The fourth part of this sum, or £150,000, would, according to the same bill, be the share of the United Church of England and Ireland in Upper Canada! Or, supposing the Reserves to be sold with some better care, and to yield, after paying the expense of cumbrous management, £1,000,000; and waiving the disadvantage of the long period that must elapse before such a result could be brought about, the portion, in such case, falling to the National Church, would be £250,000; yielding in the British Funds, the only safe investment say 3½ per cent., or £8750 per annum; a sum not sufficient to pay one half of the scanty stipends of the Clergy now employed, and amounting to just one-eighteenth part of the value of the Roman Catholic endowments of Lower Canada! Were even the whole proceeds of the Reserves to be given to the Established Church, they would not amount to one-fourth of the endowment of the Romish Church in the sister Province.

It is not with the desire of taking away from the Roman Catholic Church in Lower Canada any thing which the Law guarantees to them, that these remarks are made, but merely to contrast their rich endowments with the poverty of the Protestant Established Church, were she even to retain all her rights and possessions, and to manifest the inconsistency and the wickedness of those who have raised such a clamour against her on account of the assertion of her claim to the Clergy Reserves.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, APRIL 30, 1840.

DISTRESSING CASUALTIES.—This month has abounded in sudden and afflicting dispensations to many families in this county.—In the early part of it, two young men, sons of Mr. Leonard Hirtle, Mahone Bay, were drowned by the upsetting of a whaler in the neighbourhood of Prospect:—their bodies have not yet been found. Soon after, two other young men, named Uhlman, of Chelsea, while endeavouring to cross the cove of a lake in that vicinity, on a flake of ice, likewise found a watery grave, in consequence of the ice parting under their feet; and an elder brother who was with them, narrowly escaped the same fate.

On Saturday last, as Mr. Michael Hirtle of Upper La Have, was coming to town in his waggon, accompanied by his wife, the horse took fright, and they were both thrown out, and he sustained such severe injury that he died the next evening.—We have heard moreover, but cannot vouch for the truth of the rumour, that two young men of the same name

of Hirtle, have recently been burned to death in one of the interior settlements of this county. Such solemn and awakening evidences of the uncertainty of life ought not to pass unregarded by those who remain, and to whom the call to pass from time to Eternity, may be as near and as unexpected.—Yet alas! how soon does the serious impression at first created by these events fade away, and the mind becomes as absorbed as ever in the concerns of the world, and as forgetful that "in the midst of life we are in death." So must it be until to these outward admonitions of Providence is added the inward grafting of them upon the heart by the energy of God's gracious Spirit, which alone can savingly teach us "so to number our days, as to apply our hearts unto wisdom."

THE BISHOP.—We are happy to find that in letters by the April packet, his Lordship expresses his intention, (D.V.) to embark in the steamer of June 1st for Halifax. He was still busily advocating the Society's cause in various parts of England. We extract from a Leicester paper with which we have been favoured, the following notices of successful meetings, at which the Bishop assisted.

LEICESTER.—Yesterday, two meetings on behalf of this Society, were held in this town:—that in the morning took place at the Assembly Rooms, at twelve o'clock. There was a numerous and highly respectable assemblage, consisting of the Gentry and Clergy of the county, amongst whom we noticed, Sir A. Hazlerigg, Bart. the Right Rev. the Bishop of Nova Scotia, the Venerable Archdeacon Robinson, Dr. Fancourt, Hon. and Rev. H. D. Erskine, Revs. J. Babington, F. Merewether, A. Irvine, R. Farsett, — Shaw, J. Davies, R. Palmer, Richard Mitchell, Esq. T. Smith, Esq. Colonel Burnaby, &c. &c. The Hon. and Rev. H. D. Erskine, was voted to the Chair, upon which he called upon the Rev. A. Irvine, to open the proceedings by prayer. The Rev. Gentleman delivered a most appropriate one, intreating the blessing of God, on the business of the day. The Chairman then briefly addressed the meeting. Mr. Irvine, stated that it was first contemplated, to hold but one meeting, on this occasion, and that was fixed for the evening, but in order to give an opportunity to all those who resided in the county, and took a deep interest in the welfare of the Society, to be present, it was thought advisable to hold a meeting in the morning; consequently, he sent circulars to those parties, who probably would feel it convenient to attend in the evening, and he was most happy to see so many present. The speeches delivered by the Lord Bishop of Nova Scotia, Archdeacon Robinson, and other gentlemen, explanatory of the progress of the Society, were highly interesting and satisfactory. The income of the Society appears increasing, so that the great benefits derived from this Christian Institution, will, we doubt not, with the blessing of Divine Providence, be considerably increased. A collection was made, and the meeting adjourned till half-past six, when it again met, and was addressed by the Bishop and other Gentlemen.

ASHBY-DE-ZOUCH.—The Anniversary Meeting of the Members and Friends of the above Society, in connection with the Deanery of Ackley, was held in the Bath Rooms, on Tuesday last, the 24th instant.—On this interesting occasion, the Lord Bishop of Nova Scotia was present, and in moving the 2d Resolution, entered upon details referring to the spiritual destitution of our numerous Colonists and Dependents, both in the Eastern and Western Hemispheres, which were listened to by a very numerous and respectable assembly, not only with the deepest attention, but with those feelings of awakened interest and sympathy, of which it is difficult for any one to form a notion, who had not the satisfaction of bearing the touching and impressive appeal of this true Apostolic Prelate.—We regret extremely that it is not in our power to give a detailed account of the interesting particulars, which his Lordship so liberally placed before the meeting.—We sincerely hope, however, that not only in Ashby-de-la-Zouch and its neighbourhood, but in every town and parish of the

great kingdom, the hearts of the people will be aroused to a sense of the duty, which they owe to their fellow-countrymen, and fellow-subjects in distant lands; and that in discharge of this sacred duty, they will exert themselves both strenuously and perseveringly, through the medium of our Church at home, to minister to the Spiritual wants of her suffering members in our Colonies and Dependancies abroad.

Exertions such as these are loudly called for by the circumstances in which the Society is at present placed, through the total inadequacy of its income to meet the overwhelming demands upon it, which are daily increasing, nor can we but indulge the hope that the call will not be made in vain, especially when it is recollected that this Society is the oldest Missionary Society in connection with the Established Church, and at the same time one, which continues in its labours to extend the Redeemer's kingdom, to act upon Church principles, and under Church direction; looking always to that blessing from above, which alone can prosper those labours, and render them conducive to the glory of God and the welfare of men. The Bishop of Nova Scotia preached in Ashby, on Sunday evening, when the collection amounted to £21 12s. and the sum collected at the Bath Rooms on Tuesday, amounted to £21 10s. 6d. making altogether £43 2s. 6d.

LOUGHBOUGH.—On Wednesday evening, a sermon was preached in All Saints Church, Loughborough, by the Bishop of Nova Scotia, after which a collection was made in aid of the Society for the propagation of the Gospel in Foreign parts.

MELTON MOWBRAY.—An important meeting of the friends of the society will be held to day at Melton—the Duke of Rutland will preside—and we understand that most of the neighbouring Clergy and gentry will attend.

ARCHDEACON WILLIS.—We extract from the account of the late celebration of the St. George's Society at Halifax, in honor of the Queen's Marriage, the following notice of the Archdeacon's sermon in St. Paul's, before the Society, of which it appears that he is Chaplain.

The Venerable Archdeacon Willis, the Chaplain of the Society, gave an excellent discourse, from the appropriate text, "Fear God: Honor the King," which he impressed upon his hearers, the first great principle of the Christian religion, the fear of God, as paramount to all other considerations, and that in the Christian character, it included every variety of civil obedience. He also enlarged upon the duty of the subject under every form of Government, and the respect which is due to all placed in authority and station, under the Sovereign and over us, as commanded by the Christian religion, illustrating the subject with arguments deduced from the example of our blessed Saviour. The relief of the distressed, he urged as a duty commanded to us, by the precepts of Christianity. The Venerable Archdeacon, in addressing the Society on their benevolent objects, more especially in alleviating the misfortunes of their countrymen, made some touching allusions to his native land, to the high rank and good station which the bravery and the industry, the virtues and the intelligence of her sons had commanded for her; and he felt assured, from the love which she bore her, that these before him would still continue to preserve and support their high character as Englishmen, in the country of their adoption—their foremost in deeds of charity, in their respect for the religion of their fathers, and in their patriotic attachment to their country, and loyalty to their Sovereign, which followed its practice. The visible affection which these sentiments excited in the hearer was felt, we are sure by every Englishman present. The service concluded most appropriately with the National Anthem sung in the first style by the Choir and the assembled congregation. Nor do we omit to mention that before the sermon the hymn, "Glory be to God, &c." from the Common service, was sung with powerful effect.

MUSICAL SOCIETY.—The spring meeting of the Musical Society of the Western Shore District will be held (D. V.) at Lunenburg, on Wednesday and Friday 20th and 21st May.

CANADIAN CHURCH.—We extract from our able contemporary, the "Church," the subjoined notice of the excellent Bishop of Montreal's winter visitation, as also of new churches, which we are happy to see arising in that quarter. In the same paper we find several communications from the Methodist ministers who lately seceded from that body and sought orders in the Church, justifying themselves against certain unworthy accusations by the noted Editor of the Christian Guardian, and assigning as the cause of the step they have taken, conscientious doubts as to the validity of the ordination they had previously received. One gentleman, (Mr. Flanagan) traces the workings of his mind on the subject, to a sermon "on Schism" preached last summer by the Rev. Mr. Archbold, in his hearing, which at first offended him sorely, but was the means of leading him to that investigation of the question of Episcopacy, which has resulted in his becoming a clergyman of the Established Church.

BISHOP OF MONTREAL.

The Lord Bishop of Montreal returned to town on Monday evening last having been absent nine weeks on his Visitation of the Districts of Montreal, St. Francis and Three Rivers. During this winter tour, his Lordship held Confirmations at 38 parishes or preaching stations; admitted four candidates to Holy Orders; and consecrated two Churches, one at Upper Durham on the River St. Francis, and one at Mascouche in the County of Lachenaie—this latter having been mainly erected through the exertions of the Hon. J. Pangman, Seigneur of that place. We are happy to learn that his Lordship, who is in excellent health and spirits, was everywhere received with the most hearty and affectionate welcome, and had abundant cause to be thankful for an increasing interest in the things of God. In proof of this we may mention that twelve new churches are at this moment projected or in progress of erection; that of the Confirmations holden; many were in places in which that rite had never before been administered and that amongst the people generally there is a growing disposition to appreciate the services of the church, and to "hold fast the form of sound words."

It is painful to reflect that where the harvest is so promising the labourers are so few!—and although 4 or 5 additional clergymen may be expected from home, on the opening of the navigation, still if twenty more could at once be procured, there would not be wanting for them a ready and ample sphere of usefulness, and decent means of support.

[We are informed that it is the Bishop's intention, through God's assistance, to make the Visitation of the Districts of Quebec and Gaspé, during the ensuing summer.]—*Quebec Mercury March 12.*

NEW CHURCH AT MONTREAL.

It has long been a just cause for regret that there is an insufficiency of Church accommodation in this city for the professing members of the Anglican Church, the number of whom, resident in the parish of Christ's Church, is estimated by the last census at about 6000. The Parish Church is very well attended, but the complaint long has been that applicants cannot obtain pews in it. This great and increasing destitution induced Major Plenderleath Christie to undertake the erection of another edifice for public worship, which is named Trinity Chapel. The excavation was made in the autumn of 1838, and in the following April the foundation was laid. Hitherto all the Churches and Chapels have been crowded together at the south end of the city, but this new and neat structure, which has a front of cut stone with four pinnacled buttresses in simple Gothic style, stands at the north end of St. Paul Street. The Chapel with its gallery on three sides will accommodate fully 700 persons. None of the pews or sittings are to be sold, but rented from year to year. The prices of both are suited to the different circumstances of applicants; pews varying from £3 to £7; seats from 5s. to £1; some of the last are in pews. Nearly 100 sittings are free for the poor and strangers. The plans and conditions may be seen at Mr. Cunningham's book store, St.

Paul Street. Under the Chapel are school rooms, and a depository for bibles and other religious books. It is expected that Trinity Chapel will be finished about the end of the present month, and as we hear its Clergyman is now in Montreal, it will probably be opened in April.

NEW CHURCH AT MASCOUCHE.

On Tuesday last the ceremony of consecrating a Protestant Episcopal Church, by the Right Rev. the Lord Bishop of Montreal, took place at Mascouche. We understand that the building is a neat structure of wood, erected at the expense of the Hon. J. Pangman, the Seigneur, assisted by a small grant of money from the Society for the "Propagation of the Gospel in Foreign Parts," and is the only place set apart exclusively for the worship of God, which the Protestant population scattered over a space of country of many miles in extent, have to assemble in.—At the hour appointed for the commencement of the service the church was filled, and a deep feeling of reverence was manifested by those who had assembled to unite in prayer on this interesting occasion. The service of the desk was taken by the Rev. Mark W. Loughby, and the Rev. William Anderson. The communion service by the Bishop, the Rev. P. J. Manning, and the Rev. Mr. Bourne, reading the Epistle and the Gospel; after which his Lordship delivered an impressive and appropriate extempore sermon from 10th chap. Nehemiah, 39 ver.—"We will not forsake the house of our God."

TO THE SUBSCRIBERS TO THE COLONIAL CHURCHMAN.—A person duly authorized to receive all dues to this paper, will shortly call upon the Agents throughout the Country,—when it is hoped that they will be prepared to meet him and to liquidate all claims. It would be better still, if the necessity for such a visit were removed by an early remittance to the Publisher.

COMMUNICATIONS.—We do not consider ourselves at any time answerable for the opinions of our Correspondents, except so far as we openly adopt them in our Editorial.

SUMMARY.

FOREIGN.—By the April packet which arrived at Halifax in 21 days, English dates are brought down to the 4th inst.—Ministers had sustained another defeat, on the Irish Registration Bill, and were left in a minority of 18. Still they were in office, but it was thought not likely to hold on much longer. The Canada Clergy Reserves Bill confirming the recent spoliation measure of the Upper Canada Assembly had been introduced into the House of Lords. The Archbishop of Canterbury and Bishop of London, spoke strongly against it. The latter designated it "as the most unjust and unconstitutional measure ever submitted to Parliament."—The Bishop of Exeter has moved for copies of sundry dispatches bearing on the subject, and the Archbishop was to move on April 10th, that an Address be presented to her Majesty praying her to withhold her assent from the Bill.

A Royal message for a pension to Lord Seaton (Sir John Colborne) for his services in Canada had been presented.—Lord John Russell had introduced a bill for settling the Constitution of Canada, by a union of the two Provinces.—In the East, the Shah of Persia had commenced hostilities against the Ottoman empire, and Russia is said to be shewing a desire to lay hold of Constantinople, under pretence of saving it for the Sultan.

DOMESTIC.—Addresses continue to pour in from all parts of the Province, approving of Sir COLIN CAMPBELL's administration, and expressing the hope, that his Excellency will be continued in the Government. Loyal addresses to her Majesty, congratulating her on her Marriage, have been transmitted by various Societies at Halifax.

POETRY.

LINES.*

Thou judge of quick and dead,
Before whose bar severe,
With holy joy, or guilty dread,
We all shall soon appear;
Our cautioned souls prepare,
For that tremendous day,
And fill us now with watchful care,
And stir us up to pray.

Give us with faith to wait
The awful hour unknown,
When, robed in glory and in state,
Thou shall from heaven come down;
The immortal Son of Man,
To judge the human race,
With all thy Father's dazzling train—
With all thy glorious grace.

To damp our earthly joys,
T' increase our gracious fears,
For ever let the Archangel's voice
Be sounding in our ears,
The solemn midnight cry,—
"Ye dead, the judge is come!
Arise, to meet him in the sky,
And meet your instant doom!"

Oh, may we thus be found
Obedient to his word,
Attentive to the trumpet's sound,
And watching for our Lord.
Oh, may we thus insure
Our lot among the blest,
And watch a moment to secure
An everlasting rest.

THE RESURRECTION OF THE SAINTS.

Why should the true believer in Christ tremble at the thought of laying aside his weak, sinful, mortal body, you will receive it again: not such as it now is, frail, and perishable; but bright with the glory, and perfect with the Image of God. The body is that to the soul, which a garment is to the body. When you betake yourself to repose at night, you lay aside your clothes till morning, and resume them when you rise. What is the grave but the believer's wardrobe, of which God is the Doorkeeper. In the resurrection morning the door will be thrown open, and the glorified soul shall descend from Heaven to put on a glorified robe, which was, indeed, folded up and laid away in dishonour; but shall be taken out from the repository enriched and beautified with all the ornaments of nature and of grace.—Anon.

THOMAS A KEMPIS.

"This Thomas was called a Kempis from a little village of that name in the diocese of Cologne, where he was born in the year of our Lord 1373, his parentage and fortune were mean: at 13 years old he began his studies, and about 19 betook himself to a Monastery of Augustin's Monks. About five and twenty he took the habit of that house and order; there he continued for the space of seventy years, particularly eminent for his piety, humility, diligent study of the Holy Scriptures, anxiety of life, moving eloquence of discourse, and extraordinary zeal in prayer. In his person, he was of middle stature, of a strong brown complexion, a lively piercing eye, and a sight so good that though he laboured much under infirmities of old age, yet he was never reduced to the use of spectacles. He died July 25th, 1471, in the ninety second year of his age."

The first miraculous sign recorded in the Scriptures is about a serpent—Exod. iv. 3; and so is the last—Acts. xxviii. 5.

* Supposed to be written by the Rev. W. Bomaine, A.M.

Volta, a celebrated engineer of Como, is negotiating for the exclusive privilege of constructing a tunnel through the Alps. The work, it is estimated, can be accomplished in thirty years.—Chris. Wit.

Liberty.—The editor of the St. Louis Republican, says, that a few days ago he saw a white man in that city taken up as a vagrant, and publicly sold to the keeper of the livery stable for the sum of one dollar. This sale took place under a law passed by the Missouri Legislature of 1835.—Ibid.

A little girl aged ten years, daughter of Mr. Smith, living in Springfield, Mass. went to the school-house to get a book. The door being locked she endeavoured to get in at the window; in doing this, it is supposed the window dropped down on her neck and killed her, as she was found dead in that position.—Ibid.

Assertion is like an arrow shot from a long bow; the force with which it strikes depends upon the strength of the arm that draws it. But argument is like an arrow from a cross bow which has equal force whether shot by a boy or a giant.—Johnson.

C. H. BELCHER,

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HALIFAX, Jⁿ. 1st, 1840.

REV. ROGER VIETS.*

'There was one circumstance of my life,' says Bishop Griswold of the Eastern Diocese, (U. S.) 'which I would ever think and speak of with thankfulness. About the time of my birth, the Rev Roger Viets, my mother's brother, returned from England in priest's orders and took charge of the parish in which I lived. For several years he lived in my father's family, and the most of the time, till my twentieth year, I lived with him. He was a thorough scholar, and excelled in the talent of communicating knowledge to others. From my childhood he had a strong partiality and fondness for me, and was at great pains to instruct me in every thing which he supposed might be useful to me through life, and especially in classical knowledge. Even when laboring in the field (for in those days country clergymen thought it no disgrace or departure from duty to labor, as did St. Paul, for temporal things) when laboring, which hundreds of days we did together, he would still continue his instructions.'

*Father of the late Missionary at Digby.

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