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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, DECEMBER 12, 1839. NUMBER 2.

A D V E N T.

The Lord will come ! the earth shall quake,
The hills their fixed seat forsake ;
And, withering, from the vault of night
The stars withdraw their feeble light.

The Lord will come ! but not the same
As once in lowly form he came,
A silent lamb to slaughter led,
The bruised, the suffering, and the dead.

The Lord will come ! a dreadful form,
With wreath of flame, and robe of storm,
On cherub wings, and wings of wind,
Anointed Judge of human-kind !

Can this be He who wont to stray
A pilgrim on the world's high-way ;
By Power oppress'd, and mock'd by Pride ?
Oh God ! is this the crucified ?

Go, tyrants ! to the rocks complain !
Go, seek the mountain's cleft in vain !
But faith, victorious over the tomb,
Shall sing for joy—the Lord is come !—*Ep. Heber.*

RELIGIOUS MISCELLANY.

FULFILMENT OF PROPHECY.

The following remarkable reference to the present state of the Ottoman empire, as a signal fulfilment of prophecy, is extracted from a letter of a correspondent to the *Standard*:—"It is the opinion of the majority of commentators on prophecy, that we are now living under the Sixth Vial—The Sixth Angel now pouring out his vial upon that great river Euphrates; by which the Ottoman empire is symbolized; and the water thereof is drying up, that the way to the kings of the east may be prepared." (Rev. vi. 12.)—The drying up of a mighty river exactly describes the wasting away of the Turkish empire in the present day. I believe that the Ottoman empire will be annihilated in 1872, which is 'a time, and a half,' (Dan. xii. 7) or 1260 years from the time when the Mahomedan abomination of desolation was publicly set up—"The second" or Turkish empire will then terminate (Rev. xi. 14.)—At the same time I believe that the year 1844, which is only five years from the present time, will be a fatal year to Turkey.—It is the 1260th year from the time of the Mahomedan calculation.—It is remarkable that the 13th of June, 1844, is "an hour, a day, a month, and a year" (Rev. ix. 16.)—1260 years and 15 days from the 29th May 1453, when the Turks took Constantinople. This renders probable that the 13th June, 1844, will be a fatal year for Turkey.—It appears that the downfall of the Ottoman empire will be the signal for universal peace, and will prepare the way for the return of the Jews to their own land."—*United Service Gazette.*

THE CLERGY OF IRELAND.*

The whole Established clergy of Ireland amounts to about 1600, and at the late anniversary meeting of the public religious societies in Dublin, there were present between five and six hundred—indications of their zeal which no one will mistake. It shows the character and design of these meetings. If these men I publicly profess my belief that there is not a Church in Britain, nor perhaps from the Speech of a Rev. Gentleman before the Synod of Ulster.

in the world, that could furnish an equal number of ministers whose whole department is more honourable to their profession. They are sound in the faith, evangelical in spirit, godly in their lives, and faithful, laborious, and successful in their ministry—Hence the outcry against them. I allow it is with them the day of just and righteous judgment for past neglect, yet, let it not be overlooked, their persecution did not commence before the revival of their piety. Had they continued as they were, they would have enjoyed their emoluments of office undisturbed to the present hour, but their zeal has provoked hostility. Great are their sufferings, but they bear them meekly.

One of the most honored rectors in Ireland has supported himself and his family for some time past by selling the books of his library. They are taking joyfully the spoiling of their goods. They may be called to endure more yet. Be it so. Thus will not reduce their numbers; for, notwithstanding the persecution, the numbers of the worldly and careless clergy are reducing, while those of the pious and devoted are increasing. It is my full conviction that never was the Irish Church as strong as she is at this moment, for never could she reckon on so many faithful ministers before. Her temporalities may perish, but the truth which she maintains, that God was manifest in the flesh to save sinners, shall endure for ever, and she too, while she maintains this testimony, shall be never overthrown.

PROTESTANT EPISCOPAL CHURCH IN VALPARAISO.

The Protestant Episcopal Church at Valparaiso originated in a proposal sent in June 1837, to the resident Protestant Foreigners, by the Rev. John Rowlandson, B. A., late of Queen's College, Oxford, and Curate of St. Anstell, in the Diocese of Exeter. At the conclusion of a twenty month's residence at Santiago, the capital of Chili, he obtained at least the negative consent of the Government to a plan for furnishing the Protestants with the services of an established chaplaincy, and yet, by confining them to his house, avoiding the charge of illegality or hazard of opposition. On the 10th of December 1837 his house was first opened for this purpose, but his rooms being insufficient for the congregation, in October, 1838, the present chapel was completed, and the services of the English Protestant Episcopal Church have since been regularly held, down to the present time. There is every reason to hope that by the blessing of God, the Church is now established beyond fear of being put down. The residents are without one exception, I believe, friendly, and small as is their number, they contribute \$2,500 to the support of Mr. R. and the expenses of the chapel. I need not tell you how much these efforts procure the enjoyments of the sanctuary are appreciated in a place like Valparaiso, where the foreign permanent population is daily increasing, and large numbers from the shipping are glad to attend.—The whole ascertained number of Protestants here is now about three hundred, and their residences are widely scattered. The average attendance on Sundays amounts to one hundred and eighty. The chapel has comfortable accommodations for about two hundred, and is frequently full. The walls are neatly plastered and stained green. No pews, but convenient wooden benches with backs, like those in Christ Church chapel. Indeed the whole reminded me very much of that pleasant oratory, nor did it lessen the resemblance that the choir was assisted by a piano, not of the most superior description. All the congregation who could sing joined in that part of the service, and I never heard the responses more full in my life. * * * * * "Tell me not of the effect of the 'Rans des Vaches' on the Swiss soldiers, or the thoughts of the green fields and the pleasant hills of his inland home, on the ocean wearied mariner—let a man who has for years knelt side by side with the beloved ones whom God has given him, be removed from them, and all the privileges of the sanctuary also, for many long months, and then in a far land hear those words 'so familiar to his ears'—recalling all he has left,—and if his heart can resist the impression, it must be something more or less than human."—*Gos. Mess.*

NOVEMBER.

The month of November, from a strange combination of circumstances may be regarded as peculiarly a Protestant month. On the fifth of November 1603 the Gunpowder Plot was discovered, and the Protestantism of England saved from meditated ruin. On the tenth of November 1483, was born the great Martin Luther, who first snapped the chains of Papal tyranny on the continent of Europe, and gave an irremediable blow to its despotism all the world over. On the 12th of November 1532, after a long controversy with the Pope, Henry VIII. openly disavowed the Papal control by marrying Anne Boleyn, —gave thus the first blow to the Romish power in England,—and led the way, man's wickedness being permitted to work God's glory, to the restoration of pure Christianity in the British isles. And on the fifth of November 1688, by a remarkable coincidence, William the Third landed in England, and by a bloodless Revolution, achieved the downfall of Popery in the island and the restoration of Protestantism to the throne and councils of the nation.

It is consolatory to review these successive instances of God's providential protection of his Church;—augury, we can believe, of some future triumph to the Protestant cause in the same auspicious month. As that great and good man Sir Robert Peel assumed the presidency of the nation's affairs in the month of November 1834, at the invitation of his late most gracious Majesty,—so may we believe that the month of November 1840 will witness the ejection from office, never again to furnish the purity of our country's Protestantism, of that Papish Administration from which nothing has resulted but anarchy, misfortune, and disgrace.—*Church.*

PARENTAL NEGLECT.

A vessel, some time ago wrecked in the passage from Scotland to London, had on board a youth who was the son of professing Christians. They anxiously awaited his arrival, instead of which, however, they received the melancholy intelligence that he was no more. To several questions put to the surviving mate, as to whether he spoke of them, and what were the feelings of his mind in the prospect of death, they received the following heart-rending account:—"During five hours of suspense, before he was dashed upon the rocks, all he exclaimed was, "O cruel parents, you have brought me up for the present life, but said nothing to me about eternity!"

ANECDOTE OF DR. SPENCER.

Some days before his death he gave orders that nothing, not even so much as a thread, of black should be in his coffin. "For," said he, "I have been a sorrowful man these many years, lamenting the deplorable state of Christ's church militant here on earth; but now, being upon the point of retiring to the church triumphant in heaven, I will not have the least mark of sorrow left upon me, but my body shall be wrapped up all over in white, for a testimony that I die in expectation of a better and more glorious state to come."

PROTESTANTISM THE SOURCE OF NATIONAL GLORY.

By the Rev. Dr. Croly.

Every reign which attempted to bring back Popery or even to give it that share of power which could in any degree prejudice Protestantism, has been marked by signal calamity. It is a striking circumstance, that almost every reign of this popish tendency has been followed by one purely Protestant; and, as if to make the source of the national peril plain to all eyes, those alternate reigns have not offered a stronger contrast in their religious principles, than in their public fortunes. Let the rank of England be what it might under the Protestant Sovereign, it always went down under the Popish; let its loss of dignity, or of power, be what it might under the Popish sovereign, it always recovered under the Protestant, and more than recovered; it was distinguished by sudden success, public renovation, and increased stability in the freedom and honours of the empire.

Protestantism was first thoroughly established in England in the reign of Elizabeth.

Mary had left a dilapidated kingdom; the nation worn out with disaster and debt; the national arms disgraced; nothing in vigour but Popery. Elizabeth at twenty-five, found her first steps surrounded with the most extraordinary embarrassments: at home, the whole strength of a party, including the chief names of the kingdom, hostile to her succession and religion; in Scotland, a rival title, supported by France; in Ireland, a perpetual rebellion, inflamed by Rome; on the continent, the force of Spain roused against her by the double stimulant of ambition and bigotry at a time when Spain commanded almost all the whole strength of Europe.

But the cause of Elizabeth was Protestantism: and in that sign she conquered. She shivered the Spanish sword; she paralyzed the power of Rome; she gave freedom to the Dutch; she fought the battle of the French Protestants; every eye of religious suffering throughout Europe was fixed on this magnanimous woman. At home, she elevated the habits and the heart of her people. She even drained off the bitter waters of religious feud, and sowed in the vigorous soil, which they had so long made unwholesome, the seeds of every principle and institution that has since grown up into the strength of empire.—But her great work was the establishment of Protestantism. Like the Jewish king, she found the ark of God without a shelter; and she built for it the noblest temple in the world—she consecrated her country into its temple.

She died in the fulness of years and honour, the great Queen of Protestantism throughout the nations; in the memory of England, her name and her reign alike immortal.

James the First inherited the principles with the crown of Elizabeth. His first act was, to declare his allegiance to Protestantism. From that moment Popery lost all power against him. It tried faction, and failed. It then tried conspiracy, and more than failed. Its conspiracy gave birth to the most memorable instance of national preservation, perhaps, in the annals of Europe. The gunpowder plot would have swept away the king, the royal family, the chief nobles and commoners of England at a blow.—The secret was kept for a year and a half. It was never betrayed to the last. It was discovered by neither treachery nor repentance, and but on the eve of execution. Yet its success must have been national ruin. A popish government was to have been set up. The country, in its state of distraction and destitution, must have lain exposed to the first invader. The consequence were incalculable. Seeming accident alone saved the throne and altar of England.

Charles the First ascended a prosperous throne; England in peace; faction feeble or extinct; the nation prospering in the new spirit of commerce and manly adventure. No reign of an English king ever opened a longer or more undisturbed view of prosperity. But Charles betrayed the sacred trust of Protestantism. He had formed a Popish alliance, with the full knowledge that it established a Popish dynasty.* He had

* By the marriage compact with the Infanta, the royal children were to be educated by their mother until they were ten years old. But France, determined on running

lent himself to the intrigues of the French minister, stained with Protestant blood; for his first armament was a fleet against the Huguenots. If not a friend to Popery, he was madly regardless of its hazards to the constitutions.

All for one suddenly gathered around him. Distracted councils, popular feud, met by alternate weakness and violence, the loss of the national respect, finally deepening into civil bloodshed, were the punishments of his betrayal of Protestantism. The late discovery of his error, and the solemn repentance of his prison hours, painfully redeemed his memory.

Cromwell's was the sceptre of a broken kingdom. He found the fame and force of England crushed; utter humiliation abroad; at home, the exhaustion of the civil war; new and arrogant faction, and old intractable partizanship still tearing the public strength in sunder.

Cromwell was a murderer; yet, in the high designs of Providence, the personal purity of the instrument is not always regarded. The Jews were punished for their idolatry by idolaters, and restored by idolaters. But, whatever was in the heart of the Protector, the policy of his government was Protestantism. His treasures and his arms were openly devoted to the Protestant cause, in France, in Italy, throughout the world. He was the first who raised a public fund for the relief of the Vaudois churches. He sternly repelled the advances which Popery made to seduce him into the paths of the late king.

England was instantly lifted on her feet, as by the work of miracle. All her battles were victorious; France and Spain bowed before her. All her adventures were conquests. She laid the foundation of her colonial empire, and extended that still more illustrious commercial empire, to which the only limits in either space or time may be those of mankind. She rapidly became the most conspicuous power of Europe; growing year by year in opulence, public knowledge, and foreign renown; until Cromwell could almost realize the splendid improbability, that, "before he died, he would make the name of an Englishman as much feared and honoured as ever was that of an ancient Roman."—*To be continued.*

A new way to pay debts.—"There was resident in the village of Duniver, a Father O'M——, the predecessor of the present Father Connolly, and in the same village dwelt a poor, struggling fellow, who had to support his aged parents, that, unable to work, sat by the hob in his cabin, and in their turns dropt into the grave. Now, his mother died first, and, to use my informant's phrase, 'there were five shillings coming to the priest out of her death.' The poor man neglected to pay this due, for the best reason, because he had a not to pay, and by-and-by the father died, and five-shillings more were 'coming to the priest out of his death;' this was too much money for the priest to lie out of, so he demanded, insistingly, his due.

"Give me time, father," says the poor man, "until I sell the pig, it's a fine slip, and wait till Shrove-tide, father jewel, and my blessing go wid yees, and I'll do my best to fatten it for your reverence's sake and my own."

"Ah! thin, Darby, you deceyver, do you think I'm an omdawn all out, to be out of my money so long, and I wanting, as I do, a decent suit of clothes to go to meet the bishop. I'll do no such a thing, you beggarly spalpeen. But I'll tell you what I'll do, I've the best of good feeling for the pig myself; and Darby, I'll take her from you, and allow you as much, after paying myself, as any one else would give you—may be more."

"So the man gave him the pig, and it in due time fattened, died, and was hung up in his reverence's kitchen, and supplid him with bacon when he needed flesh food, for many a day; and after a decent time elapsed, and Darby did not find that the pri-

no risk of their being Protestants raised the term to thirteen years. Even this was not enough; for Popery was afraid of Protestant milk; and a clause was inserted that the children should not be suckled by Protestant nurses. The object of those stipulations was so apparent, that Charles must have looked to a Popish succession; and the stipulations were so perfectly sufficient for their purpose, that all his sons, even to the last fragment of their line, were Roman Catholics,

est was forthcoming with the balance due on the pig, he went to him and humbly put him in mind of the agreement.

"Oh! yes," says the priest, "I do remember that I did promise to give you the value, and more than the value for your pig ever and above what was due to me, and so I will, Darby; when you yourself die, avick, you shall be the value, in masses for your soul, so be content, my child, it's well you have the likes of me to keep father, mother, and yourself, and for a little slip of a pig, out of purgatory.—*Cons. Jour.*

Clerical Society—Our attention has been drawn to a society comprising most of the clergy residing within a "circle drawn from the centre between Ayr and Stonehouse" in this county, the object of which is to promote friendly meetings for the purpose of conversing on clerical subjects. The society has been established about 12 months, and we are informed, been productive of much good.—The meetings take place at the houses of different members in alphabetical succession, and are held on the second Tuesday of every month in the year, except January and December. The subject discussed is generally of a practical nature, and as we heartily approve of the objects and constitution of the society we are induced to hope that this slight notice may excite the attention of the clergy in other districts to the subject.—*Gloucester Chronicle.*

It will be seen that we this week announce the probability of another church being built in Lancaster. It is a startling thing, we dare say, and no doubt many persons will ask the necessity of another Church. The necessity is simply this—that we have now a population of 16 or 17,000 persons, and the Church, accommodation for only 4 or 5000, Stenton Church included; and we may be sure that if we of the Establishment do not build places of worship to meet the wants of an increasing population, the Papists, or the Dissenters, perhaps both, will. Indeed, with the former it is a favourite device to build upon speculation even. That is the secret of the vast and otherwise unaccountable increase of Romish Chapels all the country over. We do not believe we never have believed, that there has been any increase of Romish worshippers at all commensurate with the astonishing multiplication of Chapels which witness, not only in this county—so unenviably famous for the great proportion of Romanists its population presents—but in almost every part of Great Britain.—*Lancaster Gaz.*

A WELL DIRECTED BEQUEST.

Mrs. Edwards, the widow of an English curate, who a few years ago, bequeathed the residue of her property to the Charity for the relief of the widows and orphans of distressed clergymen of the Diocese of Gloucester. At an annual meeting of the Charity subsequently held, it was the prevailing sentiment "that no class of persons experienced greater deprivation and misery than the families of many deceased clergymen, who, during the incumberment of the father or husband, enjoyed the possession of a comfortable home, and who upon his decease, are rendered houseless upon the wide world; and that therefore, to provide such afflicted persons with a commodious residence during the period of deep distress, would tend greatly to comfort the widowed heart and cheer the drooping spirit." It was resolved, therefore that a college or asylum at Cerney, where Mrs. Edwards resided, should be erected out of the proceeds of her bequest, and called after her name. The building, which is nearly completed, is a beautiful specimen of Tudor architecture. It is cheerfully situated at the entrance into the village, and consists of twelve tenements, each of which consists of a parlour, about fourteen feet square, a kitchen or brew house, good chambers, and as many attics. The college commands a pleasant prospect and stands at a convenient distance from the Church. Here then is another refuge against the storm into which twelve afflicted families are removed from the Glebe house, now become the property of another, and enjoy for life a cheerful and comfortable home.—*Ban. of Cross.*

Thirty-one clergymen of Ripon, Thirsk, and neighbourhood, have transmitted an address to the Marquis of Londonderry, expressing deep regret "in compliance with the unchristian usage of the upper classes of society," his lordship had conducted

ed to fight a duel with Mr. Henry Grattan; and representing the great benefit to society, and honour to himself, which would have accrued from the exhibition of Christian principles in declining the challenge on the occasion referred to.

For the Colonial Churchman.

Messrs. Editors,

Many a day of "Sorrow and of Joy"—many an hour of sin and forgetfulness of that God to whom the following hymn points, have passed away since I used to repeat it at the fireside of home. I now find a copy of it among the stray leaves of my port-folio, and send it to you for insertion. As this beautiful hymn has been but rarely published, I feel sure that many of your readers will welcome its reprint by you.

Dec. 1839.

H Y M N.

If life's pleasures cheer thee,
Give them not thy heart
Lest its gifts ensnare thee
From thy God to part;
His praises speak,
His favours seek
Fix there thy hope's foundation;
Love Him and He
Shall ever be,
The Rock of thy Salvation.

If distress befall thee,
Painful though it be,
Let not fear appal thee,
To thy Saviour see:
He ever near,
Thy pray'r will hear
And calm thy perturbation:
The waves of woe,
Can ne'er o'erflow
The Rock of thy Salvation.

Death shall never harm thee,
Shrink not from his blow,
For thy God shall arm thee,
And Victory bestow,
For Death shall bring
To thee no sting,
The Grave no desolation:
Tis gain to die,
With Jesus nigh,
The Rock of thy Salvation.

For the Colonial Churchman.

In the course of my ministerial excursions I a few days ago visited a place thirty miles from my residence, and to which consequently such visits are of frequent occurrence. Having left home in the morning of these short days, it was nearly dark on my arrival, and seeing a number of people collected as I passed along, to the house where I usually stop, and inquiring the cause, I learned that meeting had been notified by a local preacher. I immediately signified my intention of returning so soon as I had secured a place of rest for my horse. On proceeding myself shortly after, I was requested to conduct the meeting, but it being an opportunity of acting information I much desired and had never previously met with, I expressed my determination to be for once a listener, promising that at the conclusion I would come forward and suggest any improvements or make such remarks as on a careful attention might occur to me. This settled, I heard perhaps eight or ten persons pray and exhort and sing hymn or two, and we read the seven verses of the psalm. At the conclusion I advanced and addressed to the people whose attention appeared to be earnest, that as I supposed they did not lay claim to the character of perfection for their worship, I hoped they would receive with kindness a few

remarks on the imperfections of the service I had heard. In the 1st place, the word of God had formed a very small portion of their exercise, and yet on the occasions, it was a safe and a salutary exercise. In the next place, during the prayers of all the speakers which had occupied nearly two hours, I could not recollect having heard more than two petitions offered up to the throne of Grace. (I hoped they would correct me if in error).—One of these was that the Spirit of Christ would descend into the speaker's heart, and the other that if there was a sinner in the meeting that night he might be converted. However suitable such aspirations might be for a christian in his solitary retirement, a very little consideration must convince them of their insufficiency to express the wants of a congregation. If they would read more of God's word on such occasions, they would occasionally meet with many instructions on the subject of prayer—they would see many other petitions mentioned as ought to be included, the omission of which must render their prayers imperfect in the sight of God.

Again, if, where so many had prayed for such a length of time only these two petitions had been made, it was clear that the repetitions must have been numberless, and this was a quality of prayer expressly disapproved of by our Lord. I should forbear to mention the inconsistency of many of their expressions with the solemnity of God's worship, as well as the absolute impossibility for the most learned Englishman to understand some things that had been said, since much was said without expressing a single idea. But I might name an expression which having been used by all the speakers with a peculiar energy, must be considered by them of no small consequence. "O may the right hand of Jesus' Grace descend and stick in my heart." They had also begun, continued, and ended, without obeying the Lord's injunction to use that prayer which he on purpose taught us, though in using it they could not err, nor had they even adopted it as a model of their own.

In these remarks there appeared to be a pretty general concurrence, and I was asked to put them in the way of mending for the future. I told them that as a clergyman of the Church of England I should be negligent of my duty to my church, and of interest in their spiritual welfare if I hesitated for a moment in recommending to them the use of the Church prayer book. But as I saw some look dark at the suggestion, as a middle course, they might require of such as would not use the liturgy in their turns to write down on the day before, such petitions as were needful for the congregation, and revising them before the occasion, erase what might be superfluous, and add omissions.

Here, however, I was interrupted by one of the public speakers who observed that for his part he had now found the right way, and he was not going to stint the Spirit in that way;—he was an unlearned man, but he had only to open his mouth and the Spirit put words good enough into it; and before he was born again he could not pray as he did now—his heart was perfect before God, and he would not pray out of a book.

I felt called upon to reprove him for his presumption, and warn him of his danger; and I produced conviction in the minds of the most of those who heard me that his heart was not perfect before God in the following simple way:—Every work of God must be good—you say you were inspired by God to pray just now—therefore the prayer should have been a perfect prayer—your prayer was very imperfect—you said several things of which I cannot tell the meaning, and you commanded Jesus to come down directly and convert every sinner in the meeting, which cannot be right; and we will say nothing of the omissions and repetitions. Supposing your prayer to have been inspired, all these errors must have proceeded from the imperfections of your own heart, since it is out of the abundance of the heart the mouth speaketh.

The speaker, however, turned away apparently not convert to my opinions, and left me to answer the reply of another of the leaders who did not put in a claim to perfection of heart—but he was sure of the sincerity of his own heart, and for what was done in sincerity, although not as it ought to be, he knew God would not call him to judgment. Imagining this

man to be much further advanced in Christian humanity than his friend, I resolved even after my former failure to eradicate this error if possible, and the more because a far superior and very numerous class have imbibed it; and my audience not being very learned and most of them employed in ship building, I suggested a case they should be capable of understanding;—thus,—I have several conveniences for building vessels, and resolve to undertake it though I am ignorant of the art. But my heart is sincere in it—I desire to build as good a vessel as could be put together. However not knowing better I fasten the parts together in a very imperfect manner, pitch it and trim it so that the defects may be concealed, and you become the purchaser. You load it and embark with your family for a foreign port. The first breeze it drops to pieces for my mismanagement.—In such a case what should you say? That rogue has cheated me and I am wrecked and my property destroyed. What business had such an ignorant fellow to attempt to build a vessel; or at any rate if he was determined to do so, why did he not employ a master builder? Clearly, the sincerity of my heart would be a poor justification of my conduct, and I am afraid you will find your imagined sincerity a poor excuse before God for working at such an ark as you have undertaken. You should employ a master builder, or at any rate use implicitly the instructions of one if you are determined to build an ark.

What will be the effect of my advice, time is necessary to unfold; but the pleas made and I hope answered, being by no means uncommon, it may have some weight in confirming your readers in the laudable and safe practice of resorting to a form of prayer rather than trusting on such occasions to the immediate inspiration of the Holy Spirit, or the sincerity or purity of the heart.

CURIO.

NEW TRANSLATIONS OF THE PRAYER-BOOK

The Society for Promoting Christian Knowledge, has recently published a new translation of the Liturgy into modern Greek, made at Athens under the superintendance of the Rev. Mr. Leevess; but apprehensive lest it should be construed into an unwarrantable interference with the affairs of the Greek Church, it has taken the precaution to prefix to the work an advertisement setting forth that the version was made with no intention of introducing the use of the English Liturgy into any Foreign Church, but solely for the purpose of making known to all, what are the rites and ceremonies, and doctrines of the Church of England. It is also printing at Malta a new Arabic translation under the care of the Rev. Mr. Schlienz. The former version made by Pococke, was printed at Bishop's College, Calcutta, and the Rev. Dr. Mill who distributed many copies in Egypt and Syria on his return from India, states, that the book is very well received by the clergy of the Oriental Churches generally. The Society has also undertaken a revised edition of the Liturgy in French, which it is expected will be published during the present year. A thousand copies of the Spanish translation of the Prayer Book, together with an equal number of the New Testament in that language, have lately been sent into the interior of Spain. The Liturgy of the Church of England is stated to be particularly acceptable to those Spaniards who have been enabled to shake off from their own minds the superstitions which at present darken the church of their country, without throwing aside (as unhappily is too often the case), their attachment to the true Catholic Church, or the belief of Christianity itself; and the hope is expressed that this attempt to promote Christian knowledge in its purest form in Spain will continue to prosper in the hands of the Society. Other versions of the Prayer Book are also in progress, but they were not in such a state of forwardness as to call for a report.—*Ban. of Cross.*

The Bishop of Barbadoes in a visitation of British Guiana, during the months of June and July, confirmed 1300 persons, and consecrated six churches and chapels, and seven chapel schools, besides performing other Episcopal acts.—*Ibid.*

A SHORT HISTORY OF THE CHURCH OF ENGLAND.*

On the 14th of Nov. 1532, Henry was secretly married to Anne Boleyn. On the 2nd of May, 1534, Archbishop Cranmer formally pronounced the sentence of divorce between the king and Queen Catherine; and on the 28th confirmed his marriage with Anne Boleyn, who had been delivered of the Princess Elizabeth, afterwards the illustrious Queen of England. The Pope excommunicated Henry, which so enraged him, that he resolved to break entirely with the pope, and abolish his authority in England for ever. The parliament confirmed those proceedings; and thus were our forefathers delivered from the tyranny of Rome.

About this time, Elizabeth Barton, called the Maid of Kent, assisted by several accomplices, fell into a pretended trance, and declared that she had seen a vision of the blessed virgin, who assured her that if she were taken to her shrine in the parish church, she would be miraculously healed of her sickness. Two priests, sons of Belial, made known the day she was to be carried to the church, and two thousand people assembled to see the miracle of healing. But the vile impostor having spoken many things against heresy and the king's divorce, was at length brought before the Star Chamber, where she confessed the whole plot, and with five others, was hanged for treason at Tyburn. Impostors, have appeared even in our days, and it is astonishing and even grievous to see how many easily become the dupes of hypocrisy and superstition! This act of treason being justified by the Popish clergy, paved the way for the ultimate destruction of all the monasteries in the kingdom. These sequestered habitations had become the scene of great abomination, where every kind of delusion was practiced to impose on the credulity of the ignorant multitude.

Many persons suffered persecution at this time, some for teaching their children the *Lord's Prayer* in English, and some for speaking against pilgrimages and image worship. But the most eminent person who suffered martyrdom about this period, was Thomas Bilney, a priest; who was first degraded from his priesthood, and then burnt on the 10th of Nov. 1530. And to strike a greater terror into the minds of men, James Bamham, a gentleman of the Temple, was brought to the stake; he was charged amongst other things, with going publicly to Church, with a *New Testament* in his hand! and burnt in Smithfield, in April, 1532. Hear this and blush, ye who in these days of free toleration are never seen going to church, much less to have a *New Testament* in your hands, although you can have one for a trifle, or even for asking some pious neighbour for one!—You are in no danger of being burnt in Smithfield in these peaceful times, if you are seen with the scriptures in your hands; but consider well on the other hand, how you are to escape the just punishment of God, if you neglect that precious volume which He has sent to instruct you in the way of salvation!

In Buckinghamshire, one Thomas Harding was observed to retire into the woods, for the purpose of reading. His house was searched, and the popish Bishop of Lincoln condemned him to be burnt at Chesham, because parts of the scripture were found in the house. How precious was the word of God in those days. But how deplorably do many in this day reject the word which is high unto them, even in their mouths. Oh that it were also in their hearts! then they would know its value.

The cruelty and horrible wickedness of the popish clergy of that gloomy period, are recorded by a proclamation, promising an indulgence of forty days' pardon to all who should carry a faggot to the burning of a heretic!! and this horrible principle of granting indulgences has never yet been renounced by the Romish Church. The preachers of the Reformation took courage from the example of the king; but, although he had shaken off the papal authority as to temporal things, he was still a devoted papist in religious matters. And therefore he held a two-edged sword in his hand; with one edge he punished those popish priests and laymen who denied his supremacy; and with the other the reformers, who, by their preaching and writings, attacked the doctrinal errors,

and exposed the superstitious and burdensome ceremonies of popery. Many of the latter description were burnt, for denying the corporal presence of Christ in the sacramental bread; and asserting, as our Church now declares, that "the body and blood of our Lord Jesus Christ, are verily and indeed taken, only by the faithful in the Lord's supper."—That is, they are spiritually received by true believers; and although others may take the symbols, yet, for want of faith in the atonement of Christ, they do not properly "discern the Lord's body," and consequently derive no saving benefit from the outward act of communion with spiritual worshippers.

The Reformation was brought about by men of very discordant views and motives, to show that the power was of God, and that He alone must have all the praise of that event. Some secret treasonable practices having been discovered amongst the different orders of monks, Lord Cromwell was appointed "general visitor" of all the monasteries and other privileged places in the kingdom. In October, 1535, he, with other commissioners, entered upon their duty, and such licentiousness was discovered in these sinks of iniquity, as cannot be named; and the people, being deprived of the scriptures, were easily made the dupes of the most unprincipled priestcraft. Amongst other schemes for raising money, the priests made great use of the doctrine of *Purgatory*, or a state of trial into which, they said, all entered between death and the general resurrection; and from which the soul of the most abandoned sinner might be released by paying money to the priests. When men are ignorant of salvation through faith in the righteousness of Christ, there is no absurdity too gross to be received by them. The guilty conscience must have some prop to rest upon; and if it be a stranger to true peace, through Jesus Christ, it will endeavour to be satisfied with a false one.

In 1536, an act of parliament was passed, which suppressed all the lesser abbeys to the number of 376, and not long after the greater ones also shared the same fate.

On the 19th of May, 1536, Queen Anne Boleyn was beheaded, on a charge of unfaithfulness to the king, which is by our law high treason. She died asserting her innocence, and her last words were, "to Christ I commend my soul." The very next day the king was married to Jane Seymour! What an idea does this transaction give us of the caprice and callousness of Henry!

Rebellions were every where promoted by the popish clergy, who had the consciences of the laity completely at their command, and who saw that the gradual strides of the Reformation were likely soon to subvert their authority, and deprive them of their riches. The civil power however was quickly found sufficient to suppress them, and as a consequence to diminish the influence of the priests. But now the most important change of all took place. The king, through the influence of Archbishop Cranmer, and in spite of all the papal threatenings, ordered the Bible to be printed in English, which was accomplished in the year 1538. He also granted his royal license for all persons to read it without controul; and other regulations were adopted for enlightening the minds of the multitude, who had for so many ages been kept in the grossest ignorance through the craft and subtily of the priests.

On the 12th of October, 1537, the queen was delivered of a prince, afterwards Edward the sixth, but died herself two days after, to the great grief of the king, and the reformers whom she favoured.

Through the baneful influence of Gardiner, the popish Bishop of Winchester, the King readily persecuted one John Lambert, a priest, for asserting that the "sacramental bread was not the body of Christ." He was burnt in Smithfield with circumstances of aggravated cruelty; but his faith and patience were triumphant, and he died crying out, "None but Christ, none but Christ."

On the 6th of Jan. 1540, the King was married to Anne, of Cleves. But when he first saw her after her arrival, he was so disappointed at her appearance, that he took a dislike to her, and under a frivolous pretence, soon obtained a divorce from her. And the lady was not sorry to be released from such a husband. Cromwell, the protestant secretary of state,

and now earl of Essex, having had the chief hand in promoting this match, on account of the protestant principles of the princess, fell under Henry's displeasure, and he basely and cruelly sacrificed him to the rage of his popish enemies. He was beheaded on Tower Hill, the 28th of July, 1540, deservng both of his king and country a far better fate.

On the death of this great man, the Reformation was suddenly checked, and the Duke of Norfolk and Bishop Gardiner spared no pains in reviving the persecution against those whom they termed heretics.—Doctor Barnes, Mr. Gerard, and Mr. Jerome, three priests who had early embraced the protestant doctrines, were burnt at Smithfield, and suffered with patience and constancy: which being observed by others, who had been wavering, confirmed them in their faith, and made them more bold in an open profession of it. And thus, as in the apostles' times, the afflictions of the brethren only turned out to the furtherance of the gospel.

After he was divorced from Ann of Cleves, the king married Catherine Howard, niece of the duke of Norfolk, but being afterwards found guilty of adultery, she and her accomplices were executed on Tower Hill, the 12th of February, 1542; and in July, 1543, he married Catherine Parr, widow of the Lord Latimer; she was a secret friend to the Reformation, but had not sufficient courage or influence to avert the storm with which the reformers were again threatened by the popish councillors of the king. A priest and two laymen of Windsor, were found guilty of speaking against the mass, and condemned to be burnt. They suffered cheerfully at the stake, and died praying for their enemies. But Dr. London and one lawyer Symonds, and a common infidel, having perjured themselves on this occasion, they were put in the pillory at Windsor, Reading, and Newbury, which had such an effect on the good doctor, that he died soon after of shame and grief!

Gardiner and other popish advisers of the king now determined to strike at the root of heresy: and therefore resolved on a vigorous attack upon Cranmer. But the king had so great a regard for him, that he informed him of the plot laid against him, and screened him by his authority from the rage of his enemies. The good archbishop's deportment was truly humble and gentle on this occasion, as to excite the admiration of all impartial men. And indeed such was his forgiving Christian spirit on all occasions, that it was commonly said of him, "the way to his favour was to do him an injury." Yes, instead of "rendering evil for evil," we are admonished an apostle, to adopt the very contrary conduct of turning a blessing, and thus heaping coals of fire on the heads of our adversaries.

In the last year of the reign of this changeable and violent monarch, he let loose his passions against the Reformers. Shaxton, Bishop of Salisbury, was condemned to be burnt, but shamefully recanted and pardoned; and this apostate prelate became a persecutor, and preached a sermon at the burning of Ann Askew, a lady of noble birth, who, for her religious principles, was turned out of her house by her cruel husband, and with three others, was burnt in Smithfield. They preferred a good conscience to themselves; and all died with triumphant joy. The attempts to punish both Cranmer and the queen were renewed by the papists, which so disgusted the royal king, that he never after could bear the sight of Bishop Gardiner.

But the time drew near that Henry was to give account of himself to God; for death levels all distinctions, and both great and small must stand before His righteous bar, where all disguise will be stripped off, and the real motives of all our actions will be made manifest to men and angels. His dissolution approached rapidly: Sir Anthony Denny had at length the courage and fidelity to acquaint him with it, exhorted him to call on God for mercy through Jesus Christ. The King confessed that his sins had been great, but said that he trusted in the mercy of Christ which were greater. He soon became speechless, and died on the 28th of Jan. 1547, Henry been a peasant instead of a king, perhaps would have enjoyed from those around him, timely warning, more spiritual directions, more fervent prayers, and then have been able to leave

* Continued from our last number.

satisfactory evidence of his faith and repentance, than appears upon the page of his history. Ye sick poor, whose humble habitations are frequently, even unsolicited, visited by your pious ministers and friends, envy not the rich and mighty; but rather be thankful that your dying beds are generally more accessible than theirs, to the faithful ambassador of Christ, who can direct you to the only remedy for all your sorrows, and to the only cordial that can cheer the immortal soul when the corruptible body is returned to its dust!—To be continued.

IDOLATRY IN INDIA.*

Copies of Addresses presented to Lieut. General Sir Peregrine Maitland, K. C. B., late Commander-in-Chief, at Madras, and of his Replies.

The first address is from a numerous body of inhabitants of Madras of all classes, with the exception of officers of the army, and of the military medical service, who by the rules of discipline were precluded from signing it.

The second address is from a provisional committee formed in this country for the purpose of diffusing information relative to the connexion of the East India Company's Government with the superstitious and idolatrous system of the natives, and for promoting the dissolution of that connexion.

The address from Madras having followed Sir Peregrine Maitland to England, the earliest opportunity of presenting it was afforded by his visit to London, for the purpose of attending the Waterloo banquet at the Duke of Wellington's, on the 18th of June; on which occasion it was accordingly presented, by a deputation from the provisional committee, with the second address.

"To Lieutenant General Sir Peregrine Maitland, K. C. B., late a member of the Government, and Commander-in-Chief of the Madras Army, &c.

"Sir,—We the undersigned inhabitants of the Presidency of Madras, beg leave to express our unfeigned regret that your relation with this presidency should have been so soon dissolved, by the resignation of your high offices.

"We believe that your connexion with India has been, under Divine Providence, productive of much public benefit; and we cannot but in a great measure refer to the firmness and decision you have exhibited, the pledges which have been recently given by her Majesty's Ministers to both houses of Parliament, that the countenance and support which the Government affords to the idolatry and superstitions of the country should be withdrawn, and the great principle of religious toleration and neutrality laid down in the Hon. Court of Directors' despatch of 1833, carried into full effect—pledges which we gratefully hail as the guarantee of entire liberty of conscience to all classes of the community.

"With mixed feelings of admiration and pain we have seen you, in obedience to the dictates of a conscience truly enlightened by the word of God, relinquish, at the greatest personal sacrifice, your high office, and a command which, from a life spent in the military service of your country, had been rendered to you a trust of the deepest interest.

"A sense of duty, as well as a knowledge of your views of the discipline of the army, has alone precluded a numerous body of military men, including our medical fellow-subjects, from uniting with us in this address; but although the loss of their signatures limits our numbers, we feel assured that you will not the less willingly accept this heartfelt expression of our common sentiments of gratitude and esteem."

The above was subscribed by 260 names, and, subsequently to its arrival in England, several letters have been received by one of the East India proprietors, strongly expressive of the concurrence of the writers (being military men) in the sentiments of the address, and declaring that they were only precluded from affixing their signature from considerations of military etiquette.

* Concluded.

SIR P. MAITLAND'S REPLY TO THE MADRAS ADDRESS.

"Gentlemen.—It is truly gratifying to me to receive from so many respectable individuals, residing in the peninsula of India, this friendly expression of regret, that my relation with the Madras Presidency should have been so soon dissolved. Allow me to embrace the opportunity of assuring you that I did not separate from that relation without feeling deeply sensible how many claims on my gratitude and attachment have grown up during my residence amongst you.

"I cannot but notice with great satisfaction the decided manner in which you hail the assurance of her Majesty's Ministers that the principles of religious toleration and neutrality laid down in the Hon. Directors' despatch of February, 1833, shall be fully carried into effect. Doubtless the expressions of such sentiments by you, who possess the best means for ascertaining, and the strongest reasons for weighing well the probable effects of any public measure likely to affect native feeling, can scarcely fail to dispel those apprehensions of danger that have so long been permitted to defer the execution, and even threaten the total abandonment, of an order which religion, justice, and enlightened policy equally required.

"I trust a better prospect is now before you, and that you will, at no distant period, have fresh cause for thankfulness, in the redemption of the pledge given to Parliament by her Majesty's Ministers, when in the Madras presidency, as well as in the rest of India, 'the neutrality of Government will be perfect;' while on the one hand it will not force Christianity on the natives, on the other it will, on no account, evince any appearance of approbation towards idolatry.

"P. MAITLAND."

"London, June 18, 1839,"

ADDRESS FROM THE DEPUTATION WHICH PRESENTED THAT FROM MADRAS.

"Lieutenant General Sir Peregrine Maitland, K. C. B., &c.

"An address to you from some of the hon. Company's chaplains, from the missionaries of various denominations, from a number of the Company's civil servants, and inhabitants of all classes at Madras, and some of its subordinate stations, has been transmitted to me for delivery to you.

"The gentlemen who accompany me on the occasion are a deputation from a provisional committee formed in the course of the last year for the purpose of diffusing information relative to the connexion of the Company's government with the superstitious and idolatrous systems of India, and for promoting the dissolution of that connexion.

"In considering the most suitable mode of presenting this address, it appeared that none could be more eligible than by a deputation from a body engaged in measures for the attainment of objects for which, of all persons, you have made the greatest sacrifice.

"In performing this gratifying duty, we beg leave to express our concurrence in the opinion of the subscribers of this address, 'That your connexion with India, has been, under divine providence, productive of much public benefit, and that, with them, we cannot but in a great measure refer to the firmness and decision you have exhibited, the pledges given by her Majesty's Ministers, to both houses of Parliament, that the countenance and support which the Indian Governments afford to the idolatry and superstitions of the country should be withdrawn; and the great principle of religious toleration and neutrality laid down in the hon. Court of Directors' despatch of 1833, carried into full effect, pledges which the subscribers of this address gratefully hail, as the guarantee of entire liberty of conscience to all classes of the community.

"We wish we could greet you upon your arrival in this country with the satisfactory intelligence of the complete fulfilment of these pledges.

"In pursuance of them, indeed, a despatch was forwarded to India under date of the 8th of August, 1838, directing that the orders of 1833 shall be carried into effect with as little delay as may be practicable. But up to the date of the latest communication from India, no step whatever appears to have

been taken in that country consequent upon the receipt of that despatch. Further, on the important point of the attendance of christian troops, as guards of honour at religious processions of the natives, while the pledge on that head is reiterated in the despatch, an opinion, as to the nature of that attendance is given, irreconcilable with the views of those who have sought exemption from all such attendance; and, in conjunction with the terms of the instructions on this point, most discouraging to the hopes we had been led to indulge, of an effectual remedy being obtained for so flagrant a violation of the conscientious feelings of the Christian soldiers serving in India.

"It only remains for us, with the numerous body of gentlemen and ministers of religion who have signed the address we now present, to express our admiration of your conduct in relinquishing the high offices you held at Madras, in obedience to the judgment of an enlightened conscience, rather than continue to be an administrator of a system incompatible with higher obligations; our sympathy for the vast sacrifices which that resignation of your command involved, and our regret that India has lost the advantage of your public services. These sentiments, we are well assured, are shared by the great body of religious persons throughout this kingdom.

"It is our fervent hope that He whom you have thus honoured by your conduct will not cease to comfort, sustain, and recompense you in whatever station His Providence may henceforth assign you.

"J. M. STRACHAN,

"Chairman of the Provisional Committee,"

REPLY TO THE PRECEDING ADDRESS.

"Gentlemen.—I have received from your hands with much pleasure, the address from Madras, and I feel deeply sensible of the generous motive which has led you to honour me with your presence in order to present it, and to express your concurrence in the too favourable esteem of my conduct, which the address conveys.

"It can hardly be necessary for me, I trust, to assure you, that, with the opinions which I conscientiously entertained upon the important subject to which the address refers, my resignation seemed to be an inevitable act of duty so soon as it appeared, that the expectations with which I entered then the public service in India were not to be fulfilled.

"The Hon. Court's despatch of Feb. 2, 1831, directed that native Christians should be relieved from compulsory attendance on the religious ceremonies of the natives, if that obligation existed anywhere within their territory. The order of February, 1833, established, 'that in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonious observances, the natives should be left to themselves.' And by a small volume put into my hand by the Chairman of the Hon. Court of Directors, before I left England, in which the character and effects of the native worship are fully described, I was instructed, 'that the neutrality of government should be perfect, while on one hand it should not force Christianity on the people, on the other hand it should on no account evince any appearance of approbation towards idolatry.'

"The perplexity which I experienced when I found at Madras a state of things wholly at variance with the neutrality contemplated in these documents, was not relieved as I expected by the reply of the Hon. Directors to the references which were made to them. Their despatch of October 18, 1837, according to the only interpretation I thought it possible to put upon it, left me no alternative but the respectful tender of my resignation, or silent acquiescence in the continuance of our relation with the idolatrous worship, (the dissolution of which was the principle conveyed in the despatch of 1833,) leaving it to time and the gradual growth of knowledge, to separate from its observances whatever may be distasteful to a Christian, a result which I could not profess to expect so long as we continued to administer its revenues, direct its ceremonies, and present offerings to its idols.

"I am firmly convinced, that nothing is wanted to give effect to the favourable disposition in the home government of India, but the use of frank explanation and considerate arrangement with the natives con-

cerned. The Madras Government will then be placed in a posture of neutrality in respect to the idolatrous worship which will greatly tend to raise our character in the native estimation, and be considered satisfactory by all parties. "P. MAITLAND."

CHURCH MISSION—NEW ZEALAND.

During the recent visitation of the church missionary establishments in New Zealand the Bishop of Australia found abundant proofs of the progress which Christianity is making among the native inhabitants in the bay of islands in the river Thames, and in other stations depending upon those missionary stations. In the administration of the rite of baptism the missionaries are cautious, it might almost be termed scrupulous, in putting to sufficient proof the faith and steadfastness of professed converts to Christianity. Nevertheless, the numbers baptized are very considerable, and there are at different stations upwards of two hundred expectants, to whom the ordinance will with all-becoming carefulness, be shortly extended. A translation of the entire New Testament in the native language has been completed, and five thousand copies printed at the mission press. These are gradually getting into circulation among the natives, by whom they are highly prized. The number of those who can read is very considerable, and the Bishop had his admiration called forth at every station, not only by witnessing the assiduity and accuracy with which the sacred volume was read, but by finding that the readers did also "mark, learn, and inwardly digest" the sense of the text. This was evident from the facility with which these heretofore aliens from the household of God were enabled to refer to parallel passages illustrative of that upon which they were engaged, and their aptitude in this exercise was so great as to show that it proceeded not from any mere mechanical drilling, but was the result of a comprehensive acquaintance with the book, accompanied by reflection upon their true import and mutual relation. They possess also the catechism and many parts of the liturgy in their own tongue.—During the Bishop's residence at Pahia forty of the most advanced and approved among the converts were recommended to his lordship by the officiating clergymen as qualified for confirmation, which, being found to be the case, after due examination they received confirmation according to the form of the Church of England, together with twenty of European parentage on Saturday the 5th January. The order of confirmation had been previously translated into the New Zealand language, and a sufficient number of copies printed at the mission press to admit of each of the natives receiving one. The Bishop had profited by his short stay so far as to make himself sufficiently acquainted with the language, to be able to deliver the preliminary prayer and the form of confirmation in a language which the receiver of the ordinance understood, and not in an unknown tongue, so that he was in no wise "a barbarian unto them, or they to him." On Sunday, the 6th of January, being the day of the Epiphany or manifestation of Christ to the Gentiles, the Bishop, assisted by the Rev. Presbyters W. Williams, H. Williams, and — Maunsell, conferred the order of priesthood on the Rev. O. Hadfield, late scholar of Pembroke College, Oxford. The burial ground at Pahia and that at Kororarika we also formally consecrated. The latter portion of ground was not many years ago the actual scene of a bloody conflict between two hostile tribes, many of the members of which are now numbered among the followers of Christ, and will sleep together in him, in hopes of a joyful resurrection upon that very spot which, in the days of the blindness and hardness of heart, they polluted with each other's blood.—*Sydney Gazette.*

AN INCIDENT.

The following passage occurs in the recently published memoirs of Mrs. Hemans:

"It was about this time that a circumstance occurred, by which Mrs. Hemans was greatly affected and impressed. A stranger one day called at her house, and begged earnestly to see her. She was then just recovering from one of her frequent illnesses, and was obliged to decline the visits of all but

her immediate friends. The applicant was, therefore, told that she was unable to receive him; but he persisted in entreating for a few minutes' audience with such urgent importunity that at last she consented. The moment he was admitted the gentleman, (for such his manner and appearance declared him will be,) explained in words and tones of the deepest feeling, that the object of his visit was to acknowledge a debt of obligation which he could not rest satisfied without avowing—that to her he owed, in the first instance, that faith and those hopes which were now more precious to him than life itself; for that it was by reading her poem of 'The Sceptic' he had been first awakened from the miserable delusions of infidelity, and induced to 'search the Scriptures.' Having poured forth his thanks and benedictions in an uncontrollable gush of emotion, this strange but interesting visitant took his departure, leaving her overwhelmed with a mingled sense of joyful gratitude and wondering humility."—*Epis. Rec.*

For the Colonial Churchman.

COLONIAL CHURCH SOCIETY.

"Convinced that men are by nature children of wrath, and that it is only by faith in Jesus Christ that they become the children of God, we wish to publish through every destitute settlement in the British Colonies, the unsearchable riches of Christ."—C. C. SOCIETY'S APPEAL.

It may be unknown to many of your readers, Messrs. Editors, that within the last few years there had been usefully established in London, the "Australian Church Society."—The objects of that Society have lately become more extended, and its designation has consequently been altered to that of the Colonial Church Society. Its management is confided strictly to members of the Church of England. Its Committee select and appoint Missionaries having Episcopal ordination, together with Catechists, Lay-Readers and Schoolmasters. The Missionaries are to be subject to the control of the Bishops of the respective dioceses, and its other assistants are to be pious laymen of that church.

The plain and undisguised objects of this excellent Society are to encourage sound religious Education throughout these and other British Colonies, and zealously to diffuse the knowledge, and to enforce the practice, of the saving truths of the blessed Gospel; directing all within its influence to the Saviour, and teaching them the need of the influence of the Holy Spirit. Its mode of operation is founded on the principles, and guided by the rules of that Church of which its officers, its Committee, and its workmen, must be members. In pleasing accordance with the plans of its venerable predecessors—the elder Church Societies—to which not only British but Foreign America are so immensely indebted, its anxious desire is—(thus runs the appeal)—"to send out faithful ministers to those of our countrymen who have no ministers at all, and to secure a christian education to large numbers of their children who would otherwise remain untaught. And although we confine our agency to members of our own Church, we heartily desire that every one of our missionaries should cultivate a brotherly spirit towards all who love the Lord Jesus Christ in sincerity. To effect our object, we intend to send out Clergymen, Catechists and Schoolmasters; to furnish a part of their maintenance; to aid in the erection of Churches and Schools; and to procure for our missionaries, if necessary, Bibles; School Books, and religious Tracts."

The admirable views of this Society must, I should suppose, meet with hearty response in the mind of each member of our portion of Christ's Church.—The President is, Lord Barham: Vice Presidents, Lord Teignmouth, M.P., Lord Henley, Sir Peregrine Maitland, Lord Glenelg, Sir John Franklin, Sir Edward Parry, and eleven other Gentlemen of piety and influence. Among the twenty seven who constitute the Committee are, Hon. and Rev. Baptist W. Noel, Hon. P. Loché King, Rev. S. Jones. Clergymen are to be ex-officio members of the Committee.

The special regard of this Society to our own No-

va Scotia, is evinced by the fact of its agent now being actively employed among us, in making ready the way for extensive and judicious usefulness.—That gentleman, (Mr. CAVIE RICHARDSON) will readily afford, at Halifax, any additional information, and will gladly receive all such particulars as may be useful to the Society, together with recommendations of such persons as may be calculated to serve as zealous and pious Catechists. Mr. R. has already reported to the Society, that the visits which he has made to some parts of our Eastern shore, and to other destitute places, seem to point out some districts of this Province as peculiarly in need of the operations of this benevolent institution. Several grants of Bibles, and religious Tracts have been bestowed.—Knowing that many a secluded spot among us remains without the "noon-tide beams" of that Gospel beneath whose cheering smile most of your readers sit—can any lover of his divine Master, and of our portion of His Church, withhold from this Society his prayers and a portion of his influence? "Constrained by Jesu's love," should we not hail with joy such means as this Society may afford for bringing others, by the Divine Blessing, under the influence of that Love? "For my brethren and companions' sake, I will now say—Peace be within Thee: because of the House of the Lord our God, I will seek thy Good." 122 Ps: Allow me for this Society, to add the hearty wish that

"With chastened hope—strong faith and holy fear,
They bring the precious seed, to plant it here."

SIGMA.

December, 1839.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, DECEMBER 12, 1839.

ADVENT.—Upon this solemn season of the Church's year, the excellent Bishop HOME observes—"The lessons and services for the four first Sundays in her liturgical year, propose to our meditation the twofold Advent or coming of our Lord Jesus Christ, teaching us that it is He who was-to come and did come to redeem the world, and that it is He, also who shall come again to be our Judge. The end proposed by the Church in setting these two appearances of Christ together before us at this time, is to beget in our minds proper dispositions to celebrate the one and expect the other; that so with joy and thankfulness we may "now go even to Bethlehem and see this great thing which is come to pass, which the Lord hath made known to us," even the Son of God come to visit us in great humility: and thence with faith unfeigned, and hope unmoveable, ascend in heart and mind, to meet the same Son of God in the air coming in glorious majesty to judge the quick and dead."

COLONIAL CHURCH SOCIETY.—We call attention to the communication of a correspondent in another column, respecting this Society lately instituted in London, an Agent of which, (Mr. CAVIE RICHARDSON,) has just visited Lunenburg. His present object, it will be seen, is to inquire for such places as may require the services of catechists, school-masters and Sunday readers; and also for suitable persons to supply them. He has already selected several stations, and reported them to the committee in London, who will probably forthwith send out individuals to fill them. In this new exercise of christian charity to our spiritually destitute land, there is surely cause for gratitude to God, and to the pious persons with whom it originates. We confess that when we first heard of the formation of this Society we could not entirely understand its necessity, nor see why the excellent men who formed it did not throw the whole weight of their money, influence, and zeal, into the cause of the old Society for the propagation of the Gospel, whose friends have within the last few years bestirred themselves in an unusual degree, and are still striving to enlarge its usefulness. But if this junction may not be, and if there be a clashing of interests between those two Societies, or with

our own Diocesan Church Society, and if all the labourers in the field be under one Overseer, and the work pursued according to the order and discipline of the Church, (of all which we are assured by Mr. Richardson,)—then, surely, we should heartily welcome this young auxiliary in the cause of that venerable Parent of all the Missionary Societies of the day, whose bounty we have so long enjoyed. The vineyard is wide enough, and desolate enough, for all the husbandmen that both can stir up and send forth, Thousands in this province alone, and they too nominally of the Church and preferring the services of the Church, are for months and even years together, uncheered by the ministrations of the servant of Christ. And thousands of children are in need of instruction both secular and religious. We want a supply of godly men in both departments, as missionaries and catechists, to fill the length and breadth of the land, and to train up these thousands for the church below and the church above.

We repeat the expression of gratitude to these new almoners of the pious charity of bounteous and noble England, who in that land of Gospel light and privileges, do not think themselves of our darkness and destitution. It is to be hoped that the difficulty which at present exists in finding men duly qualified for the missionary work, will be removed by Him who has the hearts of all in his disposal; and that especially amongst ourselves, He may stir up many an heart to seek the salvation of the suffering souls in their native land.—Our Bishop, and the Society for propagating the Gospel in Foreign parts, are anxious to receive persons so disposed. So is our Diocesan Society, and so is the Colonial Church Society, whose worthy servant, Mr. Richardson, invites applications from all who are qualified for the office of catechist, and Sunday reader. He informs us that the Bishop of the Diocese has expressed his best wishes for the success of his mission. And we are further given to understand that the salary of Catechist, &c. will be about £75 sterling, per annum.

SIR PEREGRINE MAITLAND.—We are convinced that our readers will peruse with interest the documents inserted in this and the last No. with reference to the resignation by this distinguished officer, of the lucrative and honourable situation which he lately filled at Madras.—Such a step is what all might expect, who know his high and religious character, the happy influence of which, it was once the privilege of Nova Scotia to enjoy.—We recall with pleasure those cheering days, when, in public and in private life, by himself and his noble and excellent lady, such a devoted example was afforded of real and unaffected piety. Truly edifying and delightful it was to witness, as we had the pleasure of doing, persons so exalted in earthly station, evincing the meekest and most lowly devotion to the King of kings, and humbly seeking at His altar the Bread of life. Who could expect any thing else from such a spirit but the determined and conscientious refusal, even at great personal sacrifice, to take part in the idolatrous services which, to the shame of the government of this christian empire, are still imposed upon the British soldier in India.

DOMESTIC MANUFACTURES.—It is gratifying to report any useful addition to the number of these, which are yet so few and limited in Nova Scotia.—Mr. John A. Jost of Lunenburg, has just commenced a pottery here, which we hope may prove both lucrative to himself and beneficial to the country. Although contending with many difficulties incident to a new and untried undertaking, he has already put forth from his pottery creditable and substantial specimens of the art: and he is now ready to manufacture all articles in his line. We repeat our hope that he may be encouraged by the consumers in the province at large. We are informed that the domestic manufacture resists the action of fire better than the imported article.

STEAM.—We hoped by this time to have seen this powerful agent which is performing such wonders in other parts of the world, at work in these harbours of the western coast, converting a tedious and uncertain passage of three or four days, into a sure and agreeable trip of little more than the like number of hours. But Nova Scotia steam seems slow to rise, except when British bounty provides the fuel. It is said, however, now that we are to have something more than words, and calculations, and plans—that shares are already taken up in some of the ports for the purpose of providing a Western Steamer from Halifax to Yarmouth, touching at the intermediate ports.—We have not seen any public call, however, to embark in the undertaking, nor the notice of any systematic attempt to accomplish it. It would seem a pity to waste more time in unnecessary delay; and we hope Halifax will at once awake and proceed with energy in an enterprise which it appears to us cannot but succeed. While our cautious speculators have been weighing the pros and cons in this matter, Mr. WHITNEY of St. John has built and set in motion a new and elegant steamer on a much longer line. And before we shall hear the hissing of our little western steam, no doubt CUNARD'S gigantic progeny (conceived about the same time) will be splashing their way across the great Atlantic; and it will not be surprising if, after all, we have to wait for an offshoot from them to do the business for us here.

GUYSBOROUGH.—This is among the most flourishing of our country parishes, as well as a very laborious one for its Rector, who does not spare himself, nor confine his ministrations to the neighbourhood of his church, but seeks for his Master's sheep that are scattered in the wilderness, or along the secluded harbours of that spiritually destitute coast. We have had the pleasure of recording substantial proofs of the good will with which our esteemed Brother is regarded by his people, and we have now much satisfaction in making known the praiseworthy offering to the house of God, by one of the parishioners, which is mentioned in the following extract of a letter from that quarter:—

“On Sunday last, Nov. 10th, the friends of the church in this place were much gratified, and many were agreeably surprised, to see put up in the church, the creed, the Lord's Prayer, and Commandments, and on the pulpit hangings the inscription “J.H.S.” (Jesus the Saviour of men), all very neatly executed and presented by Mr. William Cutler. A very important scriptural truth is conveyed to the mind by the arrangement of this handsome gift. We have the prayer which our Lord gave to His disciples—the moral Law given us by the Most High God,—and a brief summary of the doctrines of the church on the right hand and on the left, as a guide to our steps; but upon these we are not to build our hopes of salvation, because we have before us in bright characters this heavenly truth, that Jesus is the alone saviour of mankind. ‘Behold the Lamb of God which taketh away the sins of the world.’”

SIR JOHN COLBORNE.—Before the departure for England, of this excellent and distinguished officer, so deservedly beloved and regretted, the following address was presented to him by the Bishop and Clergy of the Diocese of Quebec:—

To His Excellency Lieutenant General Sir John Colborne, G.C.B. and G.C.H. Governor General in and over her Majesty's Provinces in British North America, &c. &c. &c.

May it please Your Excellency:

We, the Bishop and Clergy of the Diocese of Quebec, cannot but feel that in the person of your Excellency we are about to lose a friend to those high and sacred interests over which we are appointed to watch; one who, by his official acts, has promoted

the lasting prosperity of Religion, and by his example has maintained its ascendancy: we trust, therefore, that we may be permitted to approach your Excellency with the expression of our deep regret at your departure, and with the assurance that our affectionate wishes will follow yourself and your excellent Lady and family, in whatever quarter of the world you may reside.

Independently of the facts universally known that the military dispositions made by your Excellency, and your command in the field have, under God, suppressed that wicked and unnatural rebellion which evil minded men had created among a peaceful, happy, and highly favoured people, and that your civil administration has restored order and tranquility to a distracted land,—it has inspired us and our flocks with confidence and comfort to feel, that the reins of government were in hands which were daily lifted in prayer to God through Jesus Christ; and we have rejoiced to know that when called upon by the imperative voice of the public good to show that (according to your high commission from God and man), you did not bear the sword in vain, you remembered mercy in the execution of wrath; sparing wherever it was possible, in consistency with duty to do so, and mourning wherever it was not.

While we feel assured that your Excellency will now be honoured by fresh marks of approbation from your Sovereign, and will be greeted by all that is good in England with the respect and gratitude to which you have earned so just a title, we are aware that you are actuated by higher incentives than the breath of human praise; and that this tribute from ourselves is no otherwise really valuable to you than as a testimony from those who serve the same Great Master with yourself.

We hope to be still remembered in those prayers which your Excellency will offer for the Colony which you have been the honoured instrument of preserving, the Church which you have fostered, and the Institutions for the advancement of education which you have promoted.

Our supplications in behalf of yourself and yours shall not be wanting in return.

HIS EXCELLENCY'S REPLY.

My Lord Bishop;

In requesting your Lordship and the Clergy of this Diocese to accept my sincere thanks for this Address on the occasion of my approaching departure from this Province, I am most happy to avail myself of the opportunity which now offers of expressing to you my earnest desire to render any assistance it may be in my power to give, to the zealous labourers in the vineyard, the Clergy of this Province, with whose difficulties no individual is more acquainted than myself.

The sentiments contained in this Address afford me much satisfaction, because, I am convinced that you are persuaded that although I may not be indifferent to the opinion of those who serve the same Master as myself, I depend on that Master alone for all support, and guidance, and protection. Allow me to thank you for your kind wishes for the welfare of myself and family, and to assure you of my solicitude for your interests and for your successful labours.

CROSS ISLAND LIGHT HOUSE—situated on the island of that name, off the harbour of Lunenburg, has been lighted since the 1st instant, and must prove a great comfort and means of safety to the numerous vessels that are continually approaching the coast, or traversing it to the east and west.

MARRIED.

At Miramichi, N.B. on the 15th ult. by the Rev. Samuel Bacon, Mr. George Joseph Parker, to Miss Maria Burke, both of that place.

POETRY.

THE LAND OF REST.

There remaineth, therefore, a rest for the people of God.—
HEB. iv. 9.

O, Land of rest, we look to thee
When darkness round our pathway lies,
When tempests blow,
And waters flow,
Sweeping the lovely from our eyes ;
No storm thou knowest, or treacherous sea,
And therefore do we look to thee.

O, Land of rest, we look to thee
When by the bed of death we stand,
Watching until
The Master's will
Shall to his bar the soul command ;
Thy sons fade not at death's decree,
And therefore do we look to thee.

O, Land of rest, we look to thee
Whene'er iniquities prevail,
When all within
Is dark with sin,
And Satan's wiles our peace assail :
Where Thou art, naught impure shall be,
And therefore do we look to thee.

O, Land of rest, we look to thee
As exiles homeward bound may turn,
Where to their eyes
The cliffs arise
Of the dear land for which they yearn ;
Our home thou art, and exiles we,
And therefore do we look to thee.

O, Land of rest, we look to thee
For brighter suns that light us here,
For purer balm,
And truer calm,
And holy love, unblest with fear ;
Thy clime hath all our eye would see
And therefore do we look to thee.

Yet O, thou Land of heavenly rest !
End of our hopes, we prize thee more,
That we shall sit
At Jesus feet
Soon as we reach thy happy shore ;
And walk with him—the glad ! the free !
And therefore do we look to thee.

Baptist.

DEFERRED ITEMS.

[Let those who in this country and in Canada are seeking to deprive the Church of lands solemnly granted to it for its support for ever, ask their consciences (if they have any) whether they desire the desolation here described to be stamped on the houses of God throughout these colonies. If they do, let them honestly avow it. If not, let them cease the war of rapine they have so long been waging against the little property of the church.]—Ed. C. C.

THE OLD CHURCHES OF VIRGINIA

Are objects of peculiar interest. They generally display more taste and architectural beauty than are exhibited in modern structures of more ostentatious pretensions. In some instances, the materials of which they are composed, excepting the wood, were imported. Many of them have been suffered to fall entirely into decay, but others are in a better state of preservation; and I am happy to learn that there is now a very general desire to protect these venerable relics from desecration and ruin.

One of the most interesting of these structures is the old Potomac Church in Stafford county. It has

just reached that state of decay which produces the highest point of picturesque beauty. It is tastefully situated on the brow of a gentle eminence,

—Where the ground beneath
Is ruffled o'er with cell's of death.

The steeple when I saw it, was bending, as if the slightest breeze would cause it to topple to the ground.—The holy inscriptions were yet legible upon the walls within whose circuit the cattle of the fields had stalled, and the fox had made his den. A luxuriant vine had spread like mantling ivy up to the very roof, and festooned the gothic windows with its rich and delicate tracery. I regretted that I could not arrest the finger of decay at a point so touchingly beautiful and picturesque.

The depopulation of certain parts of the country, and the increase of other sects, which I am far from disparaging, have doubtless contributed to this desolation of the sanctuary. But, another cause, is the alienation of the glebes, the policy and justice of which I have always doubted. Other States have not imitated Virginia in this act, and yet their liberties are equally safe. Why should the glebe be more injurious in the hands of an intelligent clergyman than in those of any other proprietor? Whilst it diminished the burden of supporting an educated and competent minister, it did not suffice to render him independent or neglectful of his congregation.—A well instructed clergy, of good habits, and refined deportment, is an important element of civilization, and it is questionable whether the poorer and thinly portions of the country can maintain such a one by a system of purely voluntary contributions. But this is not the place to discuss a subject of such great and various importance.—*Alexandria Gazette.*

Church Extension.—Five hundred pounds have been subscribed in Forres in support of Dr. Chalmers' church extension fund. The Rev. Doctor in Elgin, made the following statement relative to the public men in favour of his scheme. He said, he had taken every opportunity of impressing on the minds of the members of parliament, holding Radical opinions, the necessity of church extension, as completely coinciding with their own views. He had had an opportunity of conversing with Lord Durham on the subject, and he was happy to be able to state that his lordship's opinions were exactly those of church extensionists. In the course of their conversation his lordship said, "I hold it to be as much the duty of the state to provide for the religious instruction of the people, as it is the duty of a father to provide for the education of his children. He had also Sir Edward Lytton Belver's opinion on the subject, which was, that he considered the cause too catholic to be allowed to suffer from party politics. The doctor then read an extract from Cobbett's Register, in which the principles of a church establishment are strongly supported.—*Montrose Standard.*

BELCHER'S FARMER'S
ALMANACK
FOR
1840.

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

C. H. BELCHER.

Halifax, Nov. 1, 1839.

PRESENT STATE OF THE SOCIETY OF FRIENDS.

It appears that the total number of meeting-houses in the whole united kingdom is 419; and of these there are 236 in which they meet for worship twice on each Lord's-day; that in 141 meetings they only assemble once on that day; and that in forty-two of them that once is occasionally omitted! That of these 412 congregations, there are 298 destitute of any minister, leaving only 121 supplied with ministers. That the total number of ministers in the whole society is only 233, and that of these 152 are women, leaving only eighty-one, or about one-third, men.—*Inquirer.*

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