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THE COLONIAL CHURCHMAN.

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

VOLUME IV.

LUNENBURG, N. S. THURSDAY, SEPTEMBER 5, 1839.

NUMBER 21.

TO A CANDIDATE FOR ORDINATION.

There is a blessing on thee! go thy way,
Strong in the Lord and in his Spirit's power—
His shield be o'er thee in this evil day,
And his high name be thy defence and tower.

Arise, and go forward, warrior! though the fight
Gather around, and foes from earth and hell—
Upon thy brow descends thy Spirit's might,
And hosts of heavenly legions guard thee well!

There is a holy shadow o'er thy head,
A pillar'd fire; that hath before thee gone—
Darkness and fear, amidst thy foes to spread,
But to give light to thee—arise, press on!

Grasp thy bright sword, young Warrior! Take thy
shield,

Follow the road thy conquering Lord hath trod!
Stern contest waits thee in the battle field,
But go and prosper in the name of God.

Scenes in our Parish.

For the Colonial Churchman.

Editors,

The following extract from Bishop McIlvaine's sermon on the consecration of Bishop Polk, the Missionary Bishop of Arkansas, will, I am persuaded, be interesting to your readers. I found it in the "Spirit of Missions" which is published at New York, by the Board of Missions of the Protestant Episcopal Church. That the Bishop should be at the consecration to the same high office, of the beloved Cadet whom as chaplain, he was God's instrument turning from the error of his ways, and breaking to him a new road of life, is suited to impress us with deep thanks for the mercy and wisdom of "Him who ordereth all things after the counsel of His own will."

L.

But you will indulge me, brethren, with a moment to say a few words to him whose consecration to the office of Missionary Bishop is now to take place. You can little conceive with what a special and most affectionate interest, the speaker will participate in this solemnity. A little of it may be expressed by the following brief relation:—

It is now nearly thirteen years since a very remarkable work of grace occurred, in the Military Academy of the United States. During a condition almost universal indifference to religion and of spread infidelity, against which the efforts of the ministry of one man, set for the defence of the land, seemed for a long time to make not the least difference; suddenly almost, in a very few days, many were brought into personal intercourse with the minister, and deeply, and almost simultaneously, interested in the great matters of eternal life. Officers as well as Cadets participated in this, and to such an extent, that the minister's study was soon occupied every day with assemblies, composed of both, for prayer and the exposition of the word of God; and a serious impression, more or less deep and abiding, was made over a large part of the whole Military community. Several became at that period very decided converts of Christ; many others received impressions which God has since ripened into manifest and active piety. Many more received the seed of the word, in whom, though it seemed to die, it has since, under the continued influence of the spirit, sprung up and brought forth fruit; some are still in

military life, others have been, long since, adorning the christian profession in the ministry of the Gospel.

The very first appearance of this work of grace, so remarkably and singularly the work of God, was the coming of a Cadet, alone and most unexpectedly, to introduce himself to the chaplain, and unburthen the sorrows of a contrite heart. All around him was coldness and scepticism. To speak decidedly in favour of religion was then so unusual in the Academy that it made one singular. To converse with the chaplain on that subject, had not yet been ventured upon by any except out of opposition to the truth. That any would appear there seriously seeking eternal life, even the chaplain was afraid to hope. But the dawn of the night is nearest the dawn. A Cadet did venture to come, in open day, to the chaplain's study, too deeply concerned to heed what would be said of him. He was personally unknown to the chaplain. His message he tried to utter but could not. Again he tried, and again; but the heart was too full for speech. At length it was; "tell me what must I do—I have come about my soul. I know not what I want—I am entirely in the dark what must I seek, where must I go." Such was the first declaration of one who for some days had been awakened under the preaching and reading of the truth. A sermon preached on the Scriptures, and a tract, sent at a venture from the chaplain's study to whomsoever it might meet had been blessed to his soul.* Doubts and cavils were all abandoned. Implicit submission seemed his engrossing principle. From that moment, the young man appeared to take up the cross, and to stand decidedly and boldly on the Lord's side. The singular and very prominent evidence of the hand of God in this case, was very greatly blessed to others. By and by he professed Christ in the sacrament of baptism, which was administered to him; with others recently turned to the Lord, in the chapel of the military Academy and in the presence of all the corps. After graduating at that institution and leaving the army, he passed through a regular course of study for the holy ministry, and was successively ordained Deacon and Presbyter. Many years have since elapsed. The chaplain (to whom he came) has since been called to a higher order in the ministry, and more enlarged responsibilities in the church. The Cadet, mean while, after many vicissitudes of active duty and of disabling ill health, supposed he had settled himself for the rest of his life, as a preacher and a pastor to an humble and obscure congregation of negroes, whom he collected together, from neighbouring plantations; to whom, living entirely upon his own pecuniary means, he appropriated a part of his own house for a Church, and to whose eternal interest he had chosen cheerfully and happily to devote himself as their spiritual father *with no emolument but their salvation.*

* The tract was sent by a cadet, who in obedience to the request of a pious father, of whose death he had just heard, had come to introduce himself to the chaplain. He was not then of a serious mind in religion. A tract was put in his hand for himself; another was bread upon the waters, with the direction, "drop it any where in the barracks, perhaps I shall hear from it." He smiled, promised compliance, and dropped, unseen, in the room of his friend the cadet above mentioned. That day a week, the chaplain heard from it as related in the discourse. But still he who dropped it was not known to care for his soul.—The other, having learned from the chaplain to what cadet he was so indebted, put a pious book in his way. Soon they were in prayer together in private. Soon he who was first in Christ presented the other as one seeking the peace of God at the place where the prayers of cadets were then wont to be made (the chaplain's study.) One of them is now a Bishop, the other a most beloved minister of the gospel, well known as the devoted and successful Pastor of one of the largest flocks of the diocese of Virginia.

But such was just the true spirit for the highest of all vocations in the church,—to be a servant of servants, is the very school in which to prepare for the chief ministry under him who took on him the form of a servant. The Church needed a Missionary Bishop for a vast field, for great self-denial, for untiring patience, for courageous enterprise. Her eye was directed to the self-devoted pastor of that humble congregation with most impressive unanimity did she call him away to a work, not indeed of more dignity, but of more eminent responsibility; not indeed of more exquisite satisfaction to a christian's heart (for what can give a true christian heart more exquisite satisfaction than to lead such of the poor to Christ?) but of severer trials, and vastly greater difficulties and hardships. Counting the cost, he has not dared to decline it. Regarding the call as of God, he has embraced the promised grace, and is now ready to be offered. And thus the chaplain has here met the beloved cadet again, seeing and adoring the end of the Lord in that remarkable beginning; and now in unspeakable thankfulness to God, for what he here witnesses, may he say to this candidate, elect, for labor and sacrifice, in the words of Saint Paul to his beloved disciple:

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. Endure hardness as a good soldier of Jesus Christ, and the things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." I call you *son* in affectionate recollection of the past. I call you *Brother now*, in affectionate consideration of the present and the future. Dear, beloved brother, I see plainly in prospect the hardness you are to endure. I mean not hardness to the body. Of this, indeed, you will have no lack in your wide circuits of travel and labor. But this is not the cross I speak of; hardness to the spirit, I mean; trials of patience and faith and love and meekness; trials of the heart painful and constant,—such as Jesus knew so acutely, because his spirit was so pure, his heart so tender, his sense of the hatefulness of sin so deep—trials, such as you will feel so acutely, in proportion as you attain towards the purity and elevation of the mind of your dear Master. But "God hath not given us the spirit of fear." "Be thou partaker of the afflictions of the gospel, according to the power of God." "Endure hardness as a good soldier of Jesus Christ." Be ever looking unto him, glorious Captain of your salvation! ever considering him who endured such contradiction of sinners against himself; have in him the simple confidence of a good soldier; show the implicit obedience, the patient watchfulness, the intrepid zeal, the entire devotedness of a good soldier of Jesus Christ. Your strength is all in Him. It is enough—use it. Draw upon that right hand of power till you are "strong in the Lord." Carry the spirit of the pastor of that congregation of slaves the spirit of a servant of servants, into the highest walks of your office. A ruler by commission: be always the servant of all in spirit and in work. Wash the disciples' feet. Do any thing to bring sinners to the washing of regeneration, and the renewing of the Holy Ghost. Count all things but lost, that the lost may "win Christ and be found in him." Be yourself an example of the plainest, the most pointed, distinct, earnest, and constant preaching of Christ. This, and the raising up and sending out of others to the same work, is the high vocation to which you are called. Strive to surround yourself with a ministry after this pattern; a ministry of men schooled in the experience of the preciousness of Christ; schooled in the mind of Christ, taught of God how to set him forth to the consciences and hearts, to the wants, and fears, and woes, of this lost and blinded race. "Lay hands suddenly on no man." Aim indeed at a nu-

represents ministry; because absolutely needed. Aim not to be more, at a ministry full of the Holy Ghost, knowing Christ, teaching Christ, following Christ; ready to endure all things for Christ and his kingdom. When difficulties thicken and helps are low, and the wilderness is dark as day, remember that you do not minister to others without being ministered unto; you have a "Good Shepherd"—not of sight—but always near; ever holding you with his right hand. Jesus ministereth to you. Let him minister. Open your whole soul to the working of his silent all-subduing ministry. It will lift you up, and fill you with peace, and make your wilderness and solitary place to be glad.

Finally, remember, the time is short. The six working days of this short work will soon be over; the everlasting Sabbath will soon begin. Labour hard. The work is great; but what we do must be done quickly. "We must give ourselves continually to prayer and the ministry of the word." We look for the appearing of the great God and our Saviour Jesus Christ." Watch and work; with a father's heart, I pray for you. With a mother's heart, I pray for you; commending you to God and the word of his grace. "The God of peace, who brought again from the dead, our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever." Amen.

MISSIONS IN INDIA.

REMARKABLE RELIGIOUS MOVEMENT IN BENGAL.*

In the London Missionary Register for June, received by the Great Western, we find a highly interesting account of a remarkable religious awakening among the Hindoos in the vicinity of Kishnaghur, one of the stations of the Church Missionary Society, on the Jelingha, a branch of the Hoogly, about 70 miles north of Calcutta. It seems that in 55 villages, extending for sixty miles along the Jelingha, to the N. E. and S. W. of Kishnaghur, more than 3000 Hindoos have thrown away their idols within a few months, and expressed a desire to be admitted into the Christian church. The movement bears a strong resemblance to that witnessed by the Apostles on the day of Pentecost, and will remind the reader of similar recent scenes in the Society and Sandwich Islands.

We give below the report of Archdeacon Dealtry, who visited the villages at the request of the Lord Bishop (Wilson) of Calcutta, for the purpose of learning the truth respecting the reports of this wonderful change. On ascertaining that they were true, the Bishop immediately entered with his whole soul into the matter, and wrote to London, to the directors of the Church Missionary Society, urging the importance of sending between 30 and 40 additional clergymen, schoolmasters, and catechists, into this part of the field. In his communication to the directors, the Bishop says:—"If we can but enter at the wide and effectual door in time, not only these 3000 or 4000, but the whole population of the fifty or sixty villages, may receive the Christian faith, and resemble our Christian villages in the times of our Anglo-Saxon forefathers in the sixth and seventh centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal!"

The following is the report of the Archdeacon:—
Report by the Ven. Archdeacon Dealtry of his visit to villages north of Kishnaghur.

On the return of the Bishop and myself from the Straits, at the end of November, 1838, we received from Mr. Deerr, the Church missionary stationed at Kishnaghur, an account of a wonderful excitement and inquiry, on the subject of religion, among the natives in several villages near the Sudder station, to which he is appointed. Subsequent letters to the same effect determined us to visit those villages, and to inquire into the origin and reality of the work.

The Bishop's duties, however, in Calcutta, prevented him from fulfilling his intention; but, at his

* From the New York Observer.

request, I most gladly agreed to visit the scene of this work, and to make all inquiry I could, in order that we might judge how far it was the work of the blessed Spirit of God.

Accordingly, on February 8, 1839, I left Calcutta in company with a native friend, the Rev. K. M. Banerjee, for Kishnaghur. We arrived there on Saturday morning, the 9th. I was most kindly received by R. P. Nisbett, Esq. the Civil and Session Judge. As we could not go out to the villages before Monday, I endeavoured to obtain from Mr. Deerr as full an account as possible, of the work which had brought me up. I received from him the following particulars:—

I. Number of Inquirers.

There are not less than fifty-five villages, containing among them, upward of five hundred families, who are convinced of their lost state as sinners, believe that the gospel of Christ provides the only means of salvation, and are ready and anxious to be baptized into that faith. These families average about six in a family; so that there are not less than 3000 souls seeking admission into the Christian fold.

II. Origin and Commencement of the work.

He had heard, in the beginning of 1835, of a persecution against a sect composed partly of Mussulmans and partly of Hindoos. This sect was called 'Kurta Bhoja,' worshippers of the Creator. They are derived from the sect of the Dervish among the Mahomedans; but have adopted, in addition, some articles of the Christian faith. They worship only one God, have nothing to do with idols, and believe that God will come into the world in a human form. Mr. Deerr believes that, in their present character, they are of recent origin. He heard that they bore the persecution against them with great patience; and thought that this was a proof of their sincerity, however erroneous might be their principles; and determined to pay them a visit, to inquire into their belief, and to direct them if possible, to the true way of salvation. He accordingly went; and, in the first visit was convinced of their sincerity; saw much that was good among them, much that he greatly admired, especially the love and affection which they had for one another. In speaking upon the Christian religion, he did not think there was much impression made; but he left them some copies of the gospels, and determined to visit them again. He renewed his visit in the beginning of 1836. They received him more cordially, listened to him more attentively, and an impression was evidently made favourable to the truth. After several visits of a similar nature, he asked to have public worship among them; they agreed, but with considerable reluctance, as they were afraid of increasing persecution. After dinner, the inquirers assembled for worship, and many of the heathen joined them. They showed, however, great fear and timidity. The missionary asked them one by one, 'Are you afraid to pray?' They replied, 'No, we are not afraid.' He then said, 'Let us pray;' the inquirers immediately fell upon their faces. The heathen were startled at this, as they considered the very act of prayer with Christians an avowal of Christianity. Hence, all these inquirers were, from this time, considered as out of the pale of heathenism; their caste was gone, and they were looked upon as the followers of Jesus Christ. They were put under Christian instruction and a few months after were baptized. A most rigid persecution was now commenced against them. Their wives and children were taken from them by their heathen relatives, and only restored by an order from the magistrate. From this period the truth prevailed more fully; others, of the especially above named, visited the Christians, and became more favorably disposed towards them, and invited the missionary to preach the gospel to them also. He complied with their request; public worship was established among them, many were convinced of the truth of Christianity, and openly declared 'that this was the very thing which they had been seeking for.'

[What follows is from the letter of the excellent Bishop of Calcutta, to the Church Missionary Society, London, which we met with in the Episcopal Recorder, after the foregoing was in type.]

"In 1838, the leading men in ten villages, including with their families probably 400 or 500 souls, embraced openly the doctrine of Christ; and after some months further instructions, were baptized; these be-

gan from that time to celebrate Christian worship among themselves, and keep holy the Lord's day. A keener curiosity was thus excited among the connected family or tribe, and more rigid persecution followed. But the flame was so far from being extinguished, that it burned only the brighter, and spread with more rapidity; whole neighbourhoods came over to the Christian fold, and prayed for instruction in the new religion. Mr. Deerr did what he could, but said little to any one.

"In the present winter, 1839, a devastating inundation plunged the whole agricultural population, in a moment, into the most profound distress. Christianity, feeble as it was, produced its immediate fruit; help was afforded; Mr. Deerr stripped himself even of the little fund indispensable for his own necessities and those of his own children, to administer to the sufferers. The Christian villagers went about in boats over the deluged fields, to see how their brethren did. The neighbours said, 'There see how these Christians love one another! For us poor fellows, no one cares. Of a truth, there is the true religion among these people.' Your Lordship will here again recognize the scenes of primitive Christianity.

"This was the occasion of Mr. Deerr sending down the Catechist to me at Christmas: the distress was so great, he was unable to relieve it; and the number of inquirers after Christianity, and of candidates for baptism, was still more overwhelming and exciting. The Archdeacon Dealtry cheerfully went, supplied my lack of service; he took with him the Rev. Krishna Mohana Banerjee, whom I ordained in June, 1837; and he found there the Rev. J. J. Weitbrecht, and the Rev. T. Sandys of Burdwan and Mirzapore, who have been attracted by the tidings, and come without concert, to give what aid they could to such a work, at such a moment.

"The Archdeacon informed himself, before he proceeded to the villages, of the origin and history of the sect from which the chief body of inquirers and Christians sprung. It appears that they have been about sixty years settled on the banks of the Jelingha. They called themselves 'Kurta Bhoja,' worshippers of the Creator. They had some connection with the sect of Durbeshas, or Dervishes, supposed to abound in Persia. They had a firm notion of one Supreme Being; they rejected, with abhorrence, all idolatry; they held very slightly, if at all, by caste; they considered the test of proselytism, not eating, but uniting in prayer to the one true God. They thought also, that the Deity was to appear, or had appeared in human form. The persecution which they endured seemed to argue the importance which they attached to their creed, and sincerity in following it. Mr. Deerr thinks it will be found that some early Christian Missionary had visited them, the traditions of whose instructions had come down to the present generation. More light will be cast on the history, doubtless, by further inquiry. To the grace of God only must we ascribe the faith which receives Christianity aright; as is evident from the bitterness of Islamism, with all its fine theory of the unity of the Divine Being.

"On reaching the first field of labour, the Archdeacon assisted by his brethren, proceeded to examine the candidates for baptism—about 160 were placed in rows—at the village of Anunda Bas. Their replies were most affecting. They evidently showed an acquaintance generally with the lost estate and sinful nature of man; with the incarnation and holy life of our Lord Jesus Christ; with His atonement; with the doctrines of justification and sanctification, in their substantial import; and with the necessity and duty of following His example.—Jesus Christ was the beginning and the end of their religion. Prayer to Him was the test of discipleship. The moment any one fell down and called the name of the Lord Jesus—the Society will recognize again the Apostolic faith—he was gathered into their number. They appeared, in short, so far as could be judged, under the influence of the grace of God. They had learned the Ten Commandments, the Lord's Prayer, and the Creed, together with De Watts' First Catechism. They knew that the Son of God appeared in human form, and died to save them; that there is salvation in Him, and in no other; that to believe in Him is the way to obtain this

vation; that nothing can be done without the Holy Spirit's influence; that there will be a resurrection of the dead, a final judgment day, a reward for the righteous, and punishments for the wicked. It appeared further, so far as could be ascertained, that they were willing to forsake all for Christ, and endure whatever persecution might come upon them; nor could the Archdeacon and our friends discover that they were influenced by temporal motives, except so far as *godliness, having the promise of this life*, inseparably brings them with it. The inundation may have given an impulse to some; and time will show further to what extent this has gone; but the greater part had professed to be inquirers after Christianity, and numbers of them had been baptized in 1837 and 1838, a year or two before the inundation occurred.

"The result was, that the Archdeacon said to the Rev. missionaries, *Can any forbid water, that these shall be saved.* *Should not be baptized, who have received the Holy Ghost, in his sanctifying influences, as well as we?* And, upon their unanimous opinion, holy baptism was administered according to the forms of our church; first to the 160 then assembled; and then, at three other villages, after like examinations, to about 380 or 400 more. These, together with the little companies which had been received into the Church in 1837 and 1838, may amount, including children, to nearly 1000. About 1,500 or 2,000 more lay so far distant, that it was impossible to visit them at that time. Messrs. Sandys, Weitbrecht, and Mohana Banerjee, however, went to several villages; and found the same eagerness for instruction, but far less attainments in Christian knowledge: they were inquirers only. Those baptized were catechumens—most of them for more than a year—under the instructions of Mr. Deerr and his native catechists and assistants. The rest are in earlier stages.

"But enough, my lord, of the details, into which many errors may have crept. You shall have more accurate particulars as soon as we can ascertain them. I am sure, however, that you will partake of the joy and gratitude to Almighty God, which filled every heart at the Corresponding Committee Meeting at Calcutta, as the narrative was given, partly from Mr. Deerr's letter to myself, and partly from the notes made on the spot by the venerable Archdeacon. Solemn acts of praise were devoutly offered up; and it was determined to strain every nerve to meet the Divine goodness, and to cultivate the opening fields of usefulness. Mr. Alexander, a catechist at Kishna, had already been removed to Kishnagur. Mr. Weitbrecht had promised two catechists; Mr. Sandys two others. I proffered the first fruits of my Begum Sumroo's Fund at Bishop's College—a very pious native, Brijnauth Ghose, There were already one schoolmaster, two catechists, and five incipient catechists, with Mr. Deerr. The whole instant body of teachers would thus be, (1) one missionary, Mr. Deer; (2) one English catechist—whom the Committee solicited me to admit as a candidate for holy orders—Mr. Alexander; (3) and eleven or twelve native catechists: but what are these among so many? fifty-five or sixty villages—3000 inquiring souls—a population all around pressing to hear the Word of God—flocks, upwards of 1000 already baptized—distances of fifty or sixty miles on the east, thirty-six on the north, and eighteen on the west of Kishnagur to be traversed! Such circumstances demand at least three European missionary clergymen, three schoolmasters, and thirty catechists; and these are little enough for the effective work before them.

"But before I venture to suggest any particular measures with reference to these urgent demands, your Lordship will rejoice to hear a few particulars concerning the general state of your missions and Corresponding Committee, in my division of your evangelical labours in India—the diocese of Calcutta. I have now been acquainted intimately with all your missions, and most of your missionaries—I believe I may say nearly all—for between six and seven years; nor can I conceive of any clergy more admirably adapted, as a body, for their sacred work than they are. With a difference of talent and cast of mind, I know of no difference in point of simplicity, of piety, zeal, love of souls, disinterestedness, diligent affection for each other, attachment to the natives, prudence, fortitude and resignation under a thousand privations. They are, indeed, men of God.

"In addition to this substratum of good in your missionaries, the first rough preparation work is now, after twenty years, a good deal got through; the buildings, compounds, institutions, schools, chapels, are erected; the impression on the vast native population around, as at Burdwan and Benares, is beginning to be acknowledged; the European gentry's ignorance or prejudices are subdued; the magistrate's friendly aid, is experienced; the translation and circulation of the Scriptures, with the munificent aid of the British and Foreign Bible Society, is advanced; the communication of the Christian doctrine, by the means of their children at our schools, to their parents, and also by the conferences held in the bazaars, as well as by the direct preaching of the gospel, is in full train—some, yea, many souls, I may say, have been added to the Lord, also, of such as

"Thus, all is waiting for similar visitations of mercy with that which has led me to the present letter. That very curiosity, that very spirit of inquiry, that very feeling of interest in the subject of Christianity, which is now awakened at Kishnagur, is what our brethren are praying and longing for, with eager and unceasing anxiety; and this may serve to show us the immense importance of this spirit of inquiry, and also the humble thanksgivings we owe to God, for the distinguished mercy.

"Nor is there any thing to prevent similar outbursts at any given moment, at any place. Benares, with her 500,000 Brahmical devotees, may desert the point of the Trident of Shiva, for the divine Redeemer and his cross. The city of the imperial Akhbar (Agra) may quit its gorgeous Tuj for the Christian mission chapel; and the commencement of grace, begun under the honoured and beloved Bishop Corrie, and apparent in Abdool Messeeh and his flocks for a season, may revive, after so long a decline, under your present missionaries.

"The importance, therefore, of the events at Kishnagur, vast as it is in itself—for the value of a single soul who can estimate—is elevated much higher by the relative position of your other missions, and the hopes which they serve to enkindle of the further effusion of the blessed Spirit."

The Bishop, while remarking on the insufficiency of native help, when unsupported by European missionaries, proceeds to observe:

"But your Lordship will remind me, that I promised to offer such suggestions as occurred to me, for the supply of the immediate demand of help at Kishnagur. Three European missionaries, I apprehend, are indispensable. They would soon acquire enough of the language to be of essential benefit. And even their going round frequently to each village, and aiding the native catechists, and addressing the flocks for the first twelvemonth, through an interpreter, would be of incalculable moment. India hangs upon European intellect, firmness, and matured piety, under God, for every thing spiritual, abiding, and influential.

"From the number of your own noble youth in England, your lordship and the society must look to supply this mighty occasion, which the providence of God has vouchsafed to a thousand, yea, ten thousand prayers, poured out during the nearly forty years of your labours as a missionary body.

"The thirty or forty catechists who will still be wanted, God will raise up by degrees. Extinguish not His arm, that it cannot hear, that it cannot save, nor His ear heavy, that it cannot hear. The apostle intimates that Titus would find, in every one of the hundred cities of Crete, men fit to be ordained by him to the priesthood, or body of presbyters and elders. And if so, then we may hope that, now, the name of Jesus in catechetical response, may gradually be found. Novices, 'Neophytes,' they must at first be; and therefore not to be thought of as formerly of Abyssinia, is on his way to Calcutta; and candidates for holy orders, *lest being lifted up with pride, they fall into the condemnation of the devil.*—one of them being appointed to the head seminary in Calcutta—have sailed during this month. There will be, in a short time, three missionaries draughted, as a body, for their sacred work than they are. With a difference of talent and cast of mind, I know of no difference in point of simplicity, of piety, zeal, love of souls, disinterestedness, diligent affection for each other, attachment to the natives, prudence, fortitude and resignation under a thousand privations. They are, indeed, men of God.

Universities, in the hope that 'they will *confer not longer with flesh and blood*'—and that England will not desert the conjuncture of grace, now that it seems to have arisen." His Lordship proceeds:

"Surely the love of Christ, the zeal of the gospel, the glory of the cross, the patience of the kingdom of God, the self-denial of the Spirit, the right estimate of eternity, the bright dawn of prophetic bliss, the full accomplishment of the purposes of grace, are not all obscured in England, the glory of the Western world, and the brightest of our Protestant churches. Surely the case only needs to be fairly stated, and our petty selfishness and excuses to be dismissed, to ensure the voluntary offer of an adequate array of missionary—not martyrs, but—labourers!

"Your lordship will forgive my warmth. I stand, as it were, the advocate of 3000 inquirers before your table, who cannot plead for themselves. I represent before you the teeming population around these inquirers and catechumens, who are waiting, as it were, for the kingdom of God. Opportunity is the golden spot of time. I may to-morrow be myself silent in the grave. The society may wait in vain the recurrence of such a glorious opening as this, if the present moment be allowed to slip by.—Thirty years back, we had not Delhi. We have now the Indus and the Punjab, stretching itself in our view. A century since we were unknown in Hindostan; we are now its masters. To hope to occupy this vast territory is fruitless, unless as we enter vigorously, and joyfully, and with gratitude to God, the particular doors of utterance, as they unfold their golden hinges before us."

His Lordship adds, in a postscript:

"Since writing the above, a letter is come in from Mr. Alexander, whom I mentioned as recommended to me by the committee—and most joyfully shall I act on the recommendation—as a candidate for deacon's orders: it is dated Ranahanda, near Kishnagur, Feb. 25th. He informs us, that a great change of character is perceptible in the converts, in their desire for instruction, their constant attendance on such means of grace as they possess, and in the love they bear to each other. Females, who a short time since would not have quitted their own private apartments, now bring out the rice and vegetables for the brethren passing by, and overtaken by the night. Travellers, fatigued with a day's journey, will sit down and sing hymn after hymn, which they have committed to memory. 'It is delightful,' says Mr. Alexander, 'to hear the whole company join in; and this in a place where ignorance, idolatry, darkness, selfishness, and the destructive precepts of the false prophet had reigned triumphant. I do trust,' he continues, 'that a glorious work of grace has been begun: but the almost entire want of teachers is most distressing. The people have no one to instruct them; and numbers of enemies are stalking about to and fro, accusing the Christians of having left light for darkness. The fields are white for the harvest, but labourers there are none scarcely.'

"It is my intention, if Providence should permit, to go up to Kishnagur, and hold a confirmation for such of the newly baptized as may be of age, and prepared: this will be toward the end of October, on my way to Burdwan, Gorruckpore, Hazerabagh, Allahabad, Meerut, the Hills of Mussoutie and Simla, Leodrana, Kurnaul, Delhi, Agra, Bareilly, Cawnepore, Ghazepore, Dinapore, &c. a circuit of more than 3000 miles, which will occupy me from October 1839, to March 1841; and which I visited four years since. I need not say, I entreat your prayers for me."

In publishing these deeply affecting communications the editor of the Register observes: 'It is the earnest desire of the committee to meet the wants of the corresponding committee in Calcutta to the utmost of their power. They are truly rejoiced to be able to state, that one missionary, the Rev. C. H. Blumhardt, formerly of Abyssinia, is on his way to Calcutta; and three others, destined for the North India mission—one of them being appointed to the head seminary there will be, in a short time, three missionaries draughted for the station of Kishnagur. Our readers may will join in the prayer, that the Lord would graciously bless their labours, and enable them to collect and build up, a people to the glory of His great name in the midst of the heathen."

CHURCH OF SCOTLAND.

THE AUCHTERARDER CASE.*

"The Auchterarder case" has caused a high degree of excitement throughout the whole of Scotland, and has been viewed with considerable anxiety by theologians and politicians in England. The infidel, and other dissenting advocates of what is termed the "voluntary principle"—for system it cannot be called—on both sides of the Tweed will be full of glee at the idea of a "collision" between the religious establishment of Scotland and the State: and it is not to be denied that there is much cause for alarm to the Scottish Establishment in the present juncture of its affairs, brought on by this Auchterarder business.

There has been for a long time two parties in the Scottish Establishment denominated the High Church party and the Moderates. To Englishmen this will sound rather oddly; because, as the doctrine of the Episcopal or Apostolical succession, which is properly the distinctive mark of High or sound Churchmanship in England, is not held at all by the Scottish "High Church" party, English Churchmen will scarcely understand the Scottish distinction. But although the doctrine of the Episcopal succession, which is the only ground of all real Church authority, is not held, nor the thing itself possessed by the Scottish Establishment, yet Ecclesiastical power and authority is claimed by that body, even to entire independence of the State. Those who hold up this authority with a high hand are there denominated "High Churchmen," and it would seem that to them are opposed a large party, who desired to retain things as they were. Now previously to 1834 it had always been a grave charge against the "Moderates," and the Establishment, that the appointment of Ministers by the Crown, or by private patrons, was absolute or nearly so, and utterly irrespective of the wishes of the parishioners. Large numbers of persons seceded from the Establishment in consequence of this, and the "Moderates" in the Establishment, sided with the complainers without and within, and constantly urged an alteration which should give the people, if not the absolute choice of their Minister, yet a "veto" upon any appointment of a Minister, of whom they did not approve. After having been repeatedly canvassed the "low" party brought the subject forward in due form in the General Assembly of 1834, and carried their motion for giving to the majority of the male communicants of every parish a "veto" upon the appointments of the patrons of the livings. The majority of the patrons acquiesced in this encroachment upon their undoubted and acknowledged rights. But the Earl of Kinnoull, the patron of the parish of Auchterarder, on that living becoming vacant presented to it a Mr. Young, a gentleman whom, of course, he thought fit for the parish. The parishioners, however, thought otherwise, and in virtue of the power conferred on them by the General Assembly, the highest authority of the Establishment, gave their "veto" against the appointment of Mr. Young. The Earl of Kinnoull resisted their interference, and insisted on the induction of his nominee. The case was brought before the Presbytery of the District, and decision was given in favour of the parishioners and their "veto," and against Lord Kinnoull. The case ultimately went before the General Assembly, which confirmed the decision of the Presbytery. It was also carried into the Civil Courts, and arrived at length by appeal in the House of Lords, whose decision is of course final. That decision was in favour of the Earl of Kinnoull and Mr. Young; and consequently against the "veto" of the parishioners and the decision of the General Assembly. So that the House of Lords, the highest judicial of civil authority in the State, and the General Assembly, the highest ecclesiastical authority in the Church of Scotland, are directly pitted against each other; and which will ultimately prevail—for go on as they are they cannot—it is not very easy, nor, perhaps, all things considered, very difficult to guess. The General Assembly has just terminated its annual session, in which "the Auchterarder case" has been taken into the most grave consideration.—

*From the Church of England Gazette.

Dr. Cook moved to the effect that the Assembly should return to its custom, previous to the passing of the "veto" act; and thus, in reality, to set it aside. Dr. Chalmers moved that the Assembly should insist upon obedience to its decision; but as this would cause a "collision," he proposed the appointment of a committee to deliberate on some means of preventing it, preserving at the same time the rights of both parties. Dr. Muir made a motion of a medium nature between Dr. Cook's and Dr. Chalmers', and was seconded by the Earl of Dalhousie. On the division there appeared for Dr. Chalmers' motion against Dr. Muir's, 197; and for Dr. Muir's 161, leaving the former a majority of 36. Then for Dr. Chalmers' motion against Dr. Cook's there was 204; and for Dr. Cook's, 155; leaving a majority of 12. Dr. Chalmers' motion was, therefore, carried, much to the annoyance of the "high" party, who strongly condemn it as temporising.

The case, therefore, stands thus:—the Earl of Kinnoull presents Mr. Young to the parish, and the civil power supporting them, Mr. Young will receive and enjoy the income and temporalities of the parish; and the Assembly may appoint—and to follow up its decision it must appoint—another Minister to perform the spiritual functions of the parish, and must provide him with a salary or some means of livelihood in the best manner they can. But which of the two—the representative of Lord Kinnoull, or the representative of the Establishment, will have possession of the parish church we know not. And it is quite clear, that, supposing both parties to act with the greatest moderation, they must inevitably very much incommode and cripple each other in their operations; if they do anything at all. A division will take place in the parish, and may lead to a division in the establishment, and possibly its overthrow. As Episcopalians we should of course rejoice to see the Episcopal Church—the ancient and real Church of Scotland—restored to its former position, and to all those rights and privileges of which she has been long and most unjustly deprived. At the same time we would follow the example set us by our loyal sister in that part of the kingdom, and in obedience to "the powers that be," use no illegal or improper means to accomplish the overthrow of the Presbyterian Establishment of Scotland, but pay to it all rates and monies secured to it by the laws of the land.

Matters are certainly coming to a crisis in Scotland. The Earl of Dalhousie, in declaring to the Assembly that he would not act on Dr. Chalmers' committee, said, "that he was conscientiously attached to the Church (the Presbyterian Establishment) of Scotland, and hoped to die a member of it; but he should not again consent to sit in the judicatories of any Church which, gloss it as you may, has resolved doggedly, but virtually, to set at defiance the law of the land. *The Established Church of Scotland has now rung out her knell.*"

These are ominous words, but the same in amount as we almost involuntarily uttered at the moment of hearing that the Assembly, by their act of 1834, had given the parishioners a "veto" upon the appointment of Ministers. To ourselves, as firm believers in "THE ONE HOLY CATHOLIC AND APOSTOLIC CHURCH," which existed ages before Presbyterianism was heard of, and shall exist when Presbyterianism, and every other form of dissent, whether established by human laws or not, shall be no more, we can look with humble faith and confidence to the result. The Scottish Episcopal Church, which embraces nearly all the nobility and wealth of Scotland within its heavenly pale, is prospering under the superintendence of its pious and active Bishops and Clergy, while, in consequence of the numerous divisions, and the character of the proceedings of the General Assembly of Scotland, their "*Church has rung out her knell.*"

Select Sentences.—We are surrounded by the heavens on every side, let this teach us not to confine our attention to the earth; man should look unto the Lord, and have respect unto the Holy One of Israel.

Consider well who you are, what you do, whence you came, and whither you are going.

INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

57, Lincoln's Inn Fields.
JUNE, 1839.

The following are the resolutions forwarded by Mr. Wigram:—

Proposed by the Earl of Chichester, seconded by the Lord Bishop of London.

1. "That it is an object of the highest national importance to provide, that instruction in the truths and precepts of Christianity should form an essential part of every system of education intended for the people at large; and that such instruction should be under the superintendence of the Clergy, and in conformity with the doctrines of the Church of this realm, as the recognized teacher of religion."

Proposed by the Lord Abinger, seconded by the Lord Bishop of Salisbury.

2. "That the incorporated 'National Society for Promoting the Education of the Poor in the Principles of the Established Church,' by the formation of numerous schools in immediate connexion with the Church, has rendered eminent service to the cause of Christian education; and that the general principles upon which it was originally founded ought still to be adhered to in every plan for extending more widely the benefits of education, whether by multiplying National Schools, or by enlarging the circle of instruction in those which already exist."

Proposed by the Rev. Dr. Hook, seconded by the Lord Barrington.

3. "That this meeting contemplates with satisfaction the Establishment of the Diocesan and local Boards of Education in connexion with the National Society, having for their object the extension of the benefits of education, contemplated in the foregoing resolution, as well as the establishment and encouragement of schools for the education of the middle classes upon principles conformable to those which are embodied in the Society's charter."

Proposed by the Dean of Chichester, seconded by R. Bethell, Esq. M. P.,

4. "That, in order to supply one of the principal defects which at present limit the operations of the National Society, and retard the improvement of education throughout the country, efforts should be made to raise the qualifications of those persons who are employed as teachers in our Parochial and National Schools; and that the resolution, adopted by the National Society in August last, to establish a training Institution for the Education of young persons intended for that office, is calculated to promote the attainment of this object."

Proposed by the Archdeacon of Salop, seconded by Sir Thomas Dyke Acland, Bart. M. P.,

5. "That, in order to furnish the National Society with the means of establishing a Training Institution, and generally extending and improving the Education of the Poor, an immediate exertion be made to increase its resources, and that the Committee of Inquiry and Correspondence be requested to act as a Committee for the purpose of soliciting and collecting subscriptions, with power to add to their numbers."

The Secretaries then stated, that the Standing Committee, have taken the object into their consideration, recommended that at the General Meeting in July the sum of 5,000*l.* should be granted by the Board, in furtherance of the objects set forth in these Resolutions.

"The Humble Petition of the undersigned Members of the Society for Promoting Christian Knowledge,
"Sheweth,

"That the Society for Promoting Christian Knowledge was the first Society in the kingdom which came forward to advocate and support the general education of the people; and that, from its first establishment in the year 1698, it has endeavoured, by all the means in its power, to promote religious instruction upon the principles of the Church of England.

That whilst your Petitioners disclaim all interference with the education of those who differ from them in their Religious principles, they are of opinion that the authority of the State ought not to be given to any scheme of education which involves principles contrary to the constitution of the Church, as established by the laws of the land.

"That your Petitioners strongly object to any plan of National Instruction which may remove the education of the people from the pastoral care and guidance of the clergy."

"That your Petitioners have heard with extreme regret that a scheme of education has been laid before Parliament, under the sanction of a Committee of Her Majesty's Privy Council, by which teachers of any sect or religion, however erroneous, or hostile to the Church, may be admitted to give instruction in the school, or schools, established under the authority of the State; and that into such school, or schools, erroneous versions of the Holy Scriptures may also be introduced under the same authority."

"That such scheme appears to your Petitioners to be calculated to throw discredit upon the authorized version of the Bible, to encourage indifference and error, and to be injurious to the interests both of the Established Church and of Christianity itself."

Your Petitioners, therefore, must humbly pray that your Honourable House will refuse to support or sanction the said scheme, or to grant any portion of the public money for these, or any such purposes."

The following letter was read from the Lord Bishop of Calcutta to the Secretary, dated Bishop's Palace, Calcutta, March 10, 1839:—

"Rev. and dear Sir,

"1. My time is so unusually pressed upon by Lent lectures weekly at the cathedral, and theological ones three times each week at Bishop's College, during the affecting absence of both the reverend professors, from severe illness, that I must cast myself upon the venerable Society's indulgence this winter for a brief letter."

"2. I have most cordially to thank the Society for the generous gift of another 500*l.* for the promotion of the designs of the Society in my diocese. This rich and most opportune supply shall be employed to the very best purpose."

"I am unable at present to send you a copy of Dr. Mill's learned and most curious *Christa Sangita*, from the circumstance of the second part of it being out of print. The moment my excellent and dear friend (to whom, if you see him, please to express the thousand regrets which continue to attend him from all here who enter into the subject of Christianity) can find time to complete his revision of this lacking portion, and it is again printed, your Society shall have the desired copy."

"4. It will be interesting to the Society to learn that the Rev. Mr. Parish, late Chaplain at Kurmaul, furnished two copies of this wonderful work to the Pundits, whom I met at Thunassar, by the hands of the Rev. Armand Musseeh of that station."

"5. I have now the honour of enclosing the opinions of the several members of the District Committee of your venerable Society, on the subject of the Native Schools taught by heathen masters, which I thought it desirable to obtain, in addition to those by the reverend missionaries themselves before transmission."

"6. If the Society should please to concur in these opinions, the sooner the schools are dissolved the better. My own judgment, I confess, agrees with the decision of my brethren."

"7. The venerable archdeacon is still your Calcutta secretary, and I think, has been sending you home little money: he is a most energetic friend to your sacred cause."

"I have the honour to be,

"Rev. and dear Sir,

"Your most affectionate and faithful,
D. CALCUTTA.

"Rev. W. Parker, Secretary,

"P. S. The opinions are, 1, from the Ven. Archdeacon Dealtry; 2, Rev. H. Fisher; 3, Rev. H. Fisher, jun.; 4, Rev. W. V. Ruspini; 5, Rev. R. B. Boyes; 6, Rev. R. Boswell; 7, Rev. J. H. Prat."

The above clergymen concur in opinion that the principle of employing heathen teachers in these schools is bad, and that no success attends the teaching."

It appears from the communication of Archdeacon Dealtry, that these heathen masters teach the children, in the course of their lessons, that the Gospel is fable."

It was agreed that the recommendation of the Lord Bishop of Calcutta, with regard to the dissolution of these schools, be carried into effect."

A letter was read from the Lord Bishop of Australia, dated Sydney, Nov. 29, 1838, from which the following are extracts:—

"Upon the subject of our general proceedings I have nothing at this time of very prominent importance to communicate to the Society. Our Diocesan Committee continues its operations with much regularity and success. Owing to the recent arrivals of emigrants from the United Kingdom, the deficiency of mechanics has been very much abated, and the works at the several churches are now proceeding, with every prospect of being terminated within reasonable intervals. The church of St. Thomas, at Murgon, I have already consecrated. Those at East and West Maitland, at Penrith, South Creek, and at Goulburn, are in a forward state; and at St. Andrew's, in Sydney, with several others in various parts of the country, are in various stages of progress, especially the church of St. Peter, at Cook's River, which has been carried on with uniform energy, highly creditable to the gentlemen who act as trustees of the fabric. The Society for Propagating the Gospel has rendered a service little to have been anticipated when I quitted England, by supplying the colony with the ministrations of fifteen additional clergymen. In testimony of the gratification with which their arrival is regarded, I am most happy to say that the Diocesan Committee has voted to each of them a donation of 50*l.* to provide for their more comfortable settlement in the colony."

"We are proceeding, as opportunities are offered in erecting and repairing school-houses in various parts of the colony, by means of the grant which the Society was pleased to entrust to me for that purpose. We have purchased grounds, and completed substantial buildings in several places, as Hunters Hill, Dural, Wollongong, and others; and we are proceeding to do the same at Windsor, Bathurst, and Navellan, and many other places in succession, as the wants of any particular district are made apparent. Authority is also given for the erection of School-houses, which may also be used temporarily as Churches, at three stations on the river Colo, at Sackville Reach, on the river Macdonald, at Mangrove Creek, and at Brisbane Water; all of them settlements of rising importance on the river Hawkesbury, and containing great numbers of children. I must beg leave, also, to introduce to the attention of the Society, a subject connected indeed with a very distant part of the colony, but in its consequences, probably not inferior to any which I have yet had occasion to mention: I mean, the expedition under the command of Captain Sir Gordon Bremer, which has recently sailed for the purpose of establishing a settlement on the northern coast of New Holland, at a Harbour named Port Essington. Not only the number of individuals comprising the crews of the ships in this expedition, and the great augmentation which, in all probability, those numbers will speedily receive from the access of settlers, to a spot so favourably situated for commercial purposes, rendered me anxious that some attention should be paid, from the outset, to the establishment of the ordinances of religious worship in this new colony; but I was additionally compelled, by knowing that there are, in the immediate vicinity of Port Essington, many islands whose inhabitants have been Christianized by the Dutch missionaries, from Java and Amboyna; and as our countrymen must be brought into contact with them, I was desirous that we might be able to manifest to them, that we also were worshippers of the same God, and not be mistaken for heathens, without any form of worship or sense of religion, as (to our discredit it must be spoken) the English have hitherto appeared in most of the colonial enterprises which they have undertaken. Unfortunately, and much to the regret of Sir Gordon Bremer, the commander of the expedition, I had no clergyman whom I could detach from duty here to proceed to the northern coast: but I have most earnestly besought the interposition of the Society for the Propagating of the Gospel to engage the services of one qualified to fill so important an office. In the mean time, not to be wanting in providing, as far as I had means, for the future institution of religious worship in that distant settlement, I engaged to furnish a Church composed wholly of wood, and so framed that it admitted of being taken to pieces, for stowage on ship-board, and

can be easily erected when it reaches the place of its destination. It is a very solid and capacious structure, perfectly adapted to the warm climate for which it is intended, and capable of containing a numerous congregation. I also supplied the expedition with Bibles, Prayer-Books, and publications of the Society, to the amount of 20*l.*; and I have now to solicit that, with its accustomed liberality when any religious undertaking is to be accomplished, the Society will sanction my drawing upon it for the sum of 120*l.* for these special purposes; viz. 100*l.* towards the cost of the Church, and 20*l.* for books. I most earnestly pray and sincerely wish, that both of these donations may tend, by God's blessing, to encourage and maintain reverence for the truths and principles of the Christian faith; where, in the absence of any preacher thereof, our countrymen are placed under circumstances too apt to render them forgetful of, and indifferent to, those means of grace, of which there is nothing at hand to put them in remembrance. I am persuaded, from what I observe around me, that irreligion is first introduced, and afterwards becomes inveterate, in new settlements and communities, chiefly in consequence of the total omission of all provision for the maintenance of external piety with which they are too commonly undertaken. The ordinances of God are undervalued and omitted, and, as a necessary consequence, God himself is neglected and forgotten: and I feel assured that the Society will approve the steps which I have taken to prevent, if possible, in one instance at least, the recurrence of this too prevalent evil. Commending the Society and its undertakings most earnestly to the favour and protection of the Almighty."

"I remain, Reverend Sir, your very faithful humble servant,
"W. G. AUSTRALIA."

"Rev. W. Parker, Secretary, &c. &c."

The Board granted 100*l.* towards the church at Port Essington, and books to the amount of 20*l.* for the purposes of the expedition."

Whig-Radical Economy.—The Earl of Durham's mission to Canada cost £31,433 3s. 7d., including £2,225 5s. 6d. for "accommodation and entertainment" on board the *Hastings*. The expense of Sir F. B. Head's going and returning were £1,330 8s., and those of Sir G. Arthur's going out £800, being £22,302 15s. 7d. less for the two than for the one. Such is the Economy of Radicals in power, and such has the Economy of Radicals in power ever been.—*Cons. Journal.*

The Broom-slick Bill.—The *Windsor and Eton Journal* says:—"Since the New Marriage Act came into operation, only three marriages 'by Act of Parliament' (notwithstanding the previous outcry which was raised by dissenters about their 'conscientious scruples') have taken place in the populous town of Uxbridge."—*Ibid.*

The Church Magazine, with a Portrait of the Lord Bishop of Winchester. London: Wertheim, Paternoster-row.

This magazine has now obtained the largest circulation of all the monthly magazines connected with the Church, and is rapidly increasing it. The next number is to contain a highly-finished portrait of the Rev. H. McNeile, of Liverpool, from a painting, by J. C. Thompson, Esq. Many of our readers will, no doubt, avail themselves of the opportunity of possessing a portrait of this celebrated Divine. The portraits in this magazine are worth much more than the whole cost of it, and will form a series of likenesses of our most eminent living Clergymen.—*Ibid.*

Sir R. Peel has contributed £500 to the Lichfield and Coventry Diocesan Church-building Association, the object of which is the erection of new churches and parsonage-houses where they are required.—*Ibid.*

The Rev. Dr. Wolff is now giving a series of lectures on the Divinity of Christ and the Atonement, proved from Jewish and Heathen writers, in the Parish Church at Huddersfield, at the request of the Vicar of the same place.—*Ibid.*

The Rev. T. G. Bourne, M. A. Prebendary of Durham has given £200 towards the endowment of Holy Trinity Church, Darlington.—*Ibid.*

CHURCH PASTORAL-AID SOCIETY.
Instituted 19th Feb., 1836.

“SYNOPSIS OF THE SOCIETY.

“OBJECT.—The salvation of souls, with a single eye to the glory of God, and in humble dependence on his blessing, by granting aid towards maintaining faithful and devoted men to assist the incumbents of parishes in their pastoral charge.

“PRINCIPLES.—That in a Christian land a Church established should adequately provide for the spiritual instruction of all the people; and that it is part of the duty of a Christian Legislature to furnish the Church with means to this end; but that, if the Legislature should fail of this duty, then, rather than souls should perish, Christian men must join together to supply the deficiency, and make the Church as effective as it is in their power to do.

“PLAN.—The Church Pastoral-Aid Society strictly regards the wants of the Church on one hand, and the order of the Church on the other. It would make the Church efficient; it would carry the Gospel, by means of the Church, to every man's door, but it never obtrudes its aid: the incumbent must apply for aid, or sanction the application; and until this is done the Society cannot move. When aid is sought and granted, the parochial minister must say how it is to be employed;—he must nominate the persons to be employed—he must engage them as well as superintend and entirely control them; all that the Society does is to provide for their remuneration; and while so doing, to ask satisfactory proof of their qualifications.

“OPERATIONS.

“Since the last Report the operations of the Society have been greatly enlarged. From the date of its institution, on the 3d of February, 1836, it has voted, in all, 267 grants to the incumbents of 219 parishes of districts, having a population of 1,587,468 souls. Some of these grants were but temporary, or, through change of circumstances, were not required to be continued.

“The new grants during the past official year, amount to 8,038l., and have been made for the maintenance of eighty additional curates, and eight lay-assistants, and eighty for miscellaneous aid, and to eighty-seven incumbents of parishes having a population of 557,773 under their charge. The total existing grants of the Society amount to 16,712l. per annum, to 194 incumbents of parishes and districts, with a population of 1,460,113, in whose spiritual care, before the aid of this Society, only 212 clergymen were engaged. The average income of the incumbents is 155l. and ninety-six have not parsonage-houses. The average population to each is nearly 8,000 souls, varying from 1,500 to 30,000. Besides the amount of the Society's aid, the incumbents have themselves, chiefly from personal resources, guaranteed the sum of 3,483l. to meet the grants; so that, when all are in operation, a sum of 20,045l. will be made available, for the maintenance of 188 more clergymen, and twenty-nine lay-assistants for this population of 1,460,113. There are now engaged in their important labours 115 curates and twenty-six lay-assistants, and the grants on their account amount to 10,337l. per annum.

“Besides the above-mentioned grants for curates, &c. eighteen, amounting to 1,001l. have been made towards the finishing or fitting up many new chapels or school-rooms, to be licensed for public worship, in hamlets or townships distant from the parish churches, containing a population of 79,000 souls.—Further, the grants for curates to labour in such distant places have directly led to the erection of twelve new churches or chapels, and to the appropriation to the services of the Church of seven unoccupied chapels formerly used by Dissenters.”

“The Committee are happy in being able to announce the formation of 54 new auxiliaries and Associations, with 7 additional corresponding members, who have kindly offered to assist it in furthering the prosperity of the Society.

“Among the many results which the Committee rejoice in having it in their power to present to the subscribers and friends of the Church Pastoral-Aid Society, there is one which they would neither lose sight of themselves nor fail to present to the consideration of their fellow-Christians. It is this: that

the operations of the Society have greatly tended, as an instrument in the hands of God, to call forth the sympathies of the great body of the church in the spiritual necessities of thousands of our fellow-mortals, and in the sufferings and anxieties of those faithful and laborious ministers, to whose pastoral care they have, in the providence of God, been committed. Before the existence of this Society, little, comparatively, was known of the difficult circumstances in which a large body of the clergy are placed; surrounded, in many instances, by a population too vast to permit them to exercise that pastoral superintendence which the spiritual need of the people required, and their own hearts suggested. In the midst of a multitude almost as sheep without a shepherd,—earnestly desiring the co-operation of fellow-labourers in the vineyard, but unable from their slender means to procure such help,—how many faithful ministers and servants of the Lord have been continually bowed down by the burden of responsibilities which they could discharge, but which they dared not to relinquish! How many, too, amidst their scattered flocks, whose cases have needed their kindly visits, and whose hearts were open to receive from their ministry the consolation with which they themselves were comforted of God, have, unknown to their pastors, been removed from the fold! How many an infidel, blasphemer, Sabbath-breaker, and drunkard, has thus gone to his account unwarned!

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Extracts from a letter of the Rev. Henry Fry, one of the Society's Australian Missionaries.

“Cape Town, Cape of Good Hope,
“March 2, 1839.

“I send you a hurried letter to inform you that the ship Trafalgar, of Liverpool, in which I sailed for Sydney on the 20th of November, was unhappily wrecked here on the 21st of February. By the mercy of God, exemplified in several providential circumstances, we were all rescued from the wreck, with a single exception of a Mrs. Troy, killed by the fall of the mast. She was the mother of nine children, all on board. We remained ten hours on the wreck the sea beating over us, amid the vain efforts of the crew and people on shore to rescue us. Boats were sent from town but could not approach us, and the surf prevented landing. We were at last saved by a rope sent on shore. An independent minister, named Beck, afforded Mrs. F. and myself refuge: we have since removed to the house of Mr. Judge, garrison chaplain, a most kind man. The Governor, here has granted me 150l. to take us on to Sydney; the passage to which is almost as expensive from hence as from Liverpool. We sail this day in the Arabian of Bristol for Sydney.

“You may imagine how complete has been the destruction, and imminent the danger, when even the ship's papers could not be saved. The women got on shore almost naked. My loss has been very great including a very large collection of books, 700 or 800 vols., and all the Fathers of the six first centuries. This is equally deplorable and remediless; but in gratitude for the preservation of our lives all losses are forgotten. We have got a few clothes to proceed with.

“I was fortunate in the captain, crew, and passengers of the lost Trafalgar. You will be pleased to hear that I scarce heard an oath during the passage. We had regular divine service, weather permitting, and Scripture readings, in which all, from the captain to the cook, read their verse. This was delightful. I had it in my power to make myself of use, and am pleased to think that though weak, sinful, and inconsistent in my conduct, 60 or 70 persons will not think of me unkindly or unfavourably. The poor Troys will be sent on by subscription. Mrs. F. takes with her one of their little ones. I also have managed to get passage for two well-behaved but destitute boys half on my credit, the other half on that of an uncle. The other passengers either proceed on or settle here.”

During the past month the Society has sent out three more missionaries to the principal spheres of its operations. The Rev. John Samuel Le Gros, B. A., of Downing college, Cambridge, sailed about the

14th of May, for Jamaica. The Rev. J. Jennie Smith, M. A., of Catharine hall, Cambridge, sailed yesterday for Sydney, Australia, making the twenty-fifth clergyman sent to that colony within the last two years. Mr. Richard Lonsdell, for Canada, where he expects to be ordained by the Bishop of Montreal.

To the Editors of the Colonial Churchman.
Gentlemen,

Some time ago I was at a loss for some simple hymn for a child during illness; and as neither Watts or the excellent collection, the National School Hymns afforded me one, I composed the following very simple verses. If unexceptionable, you will perhaps, afford a corner for them in your paper, and they may perhaps suit others in like circumstances.

HYMN FOR A YOUNG CHILD DURING SICKNESS.

While sickness bows my languid frame,
While racking pains oppress,
To Thee, O Lord! I turn for aid,
To Thee my prayer address.

Thy chastening hand hath sent disease
Where health so late abode;
Teach me to say “thy will be done,”
Beneath this heavy load.

Humbled beneath thy mighty arm,
Still shall my prayer ascend
To Thee, alike in joy and grief
My father and my friend.

Let patient gratitude and love
My childish thoughts engage,
For all the friends, whose tender care
My sufferings assuage.

And if my health, most gracious Lord!
It please Thee to restore,
Oh! let thy mercy prompt my heart
To serve Thee more and more.

P.

For the Colonial Churchman.

DUTY OF CONDUCTING EDUCATION ON RELIGIOUS PRINCIPLES.

At a meeting of the National Society, in May, 1835, the Bishop of London observed—“Religion should be interwoven into the whole tissue of education for a christian man; that it should be the guiding, sanctifying principle of the whole, around which the entire system should turn, each luminary of truth and knowledge revolving in its proper orbit, religion being the centre, from which a general and holy light was diffused through every part.”

The Church of Scotland Magazine for May 1835 truly remarks, “It is religion—it is the fear of God—it is the felt truth of moral responsibility—it is the love of a Saviour—it is the exalted standard of angelic purity, enamouring the believing mind—the elements of which the sacred medicine is composed, whose searching influence and powerful energy are alone adequate to reach the springs of human conduct, to act upon the refined and insensible principles of the soul: and to produce the man which after God is created in righteousness and true holiness.”

For the Colonial Churchman.

LIBERALITY.—AN EXAMPLE.

A few years since the Town Council of Liverpool, England, attempted to introduce a system of public education. Many persons considered that the proposed system would tend towards Popery, and possibly, Infidelity. Those persons joined hand in hand, and in seven weeks collected £11,000 sterling, and an annual subscription of £500 for the maintenance of Schools, in which the word of God should be supreme.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, SEPTEMBER 5, 1839.

THE BISHOP.—We had the pleasure to receive a letter from his lordship dated 7th July, in which he speaks of preparing for his voyage to Nova Scotia about this time. He was still actively and almost daily engaged in assisting meetings in behalf of the Society for the propagation of the Gospel;—and indeed, if all the calls of that nature which he had received from England, Scotland, and Ireland, were complied with, his lordship would be kept away from us much longer than we would be willing to spare him. The number of these calls, however, is a comfortable evidence of the interest that has been awakened in the United Kingdom in behalf of the Colonial Church.

INDIA.—We are persuaded that no apology is necessary for occupying so large a portion of our columns to-day, with the wonderful and cheering intelligence from the East which we take from our exchange papers. Devoutly would prayers ascend from every heart that loves the Redeemer, and desires his 'kingdom to come,' that He would dispose more labourers to hasten to the inviting field, and that this happy work may be extended far and wide, until the earth shall be full of the knowledge of the Lord, and the waters cover the sea."

THE REV. J. W. DISBROW, B. A.—of King's College, Fredericton, who was ordained by the Bishop of London in May, by the desire of the Bishop of Nova Scotia, arrived here on Friday last. He is appointed by the Bishop to assist in this parish for the present.

St. JOHN, N. B.—We sincerely regret the calamitous visitation by fire, which has for the second time within a short period fallen upon this flourishing city, and of which the lamentable details have for some days been before the public. It appears that no less than 3000 persons have become houseless, and upwards of 200 buildings assumed containing property to the amount of £200,000. A public meeting has been held at Halifax, for the purpose of expressing sympathy with the sufferers, and affording relief. This is as it should be, and as becomes those who are hourly exposed to the like calamity. We regret not that the well known spirit and enterprise of the citizens of St. John, will be manifested on this occasion in the speedy restoration, probably in a more durable shape, of that part of their city which is now in ruins.—We will the serious and reflecting believer in an overruling Providence, fail to see the hand of God in this severe visitation, and to learn the lesson it is designed to teach.—"The Lord's voice crieth unto the city, and the Lord of wisdom shall see thy name: hear ye the rod, and hath appointed it."

WE are happy to see that the Hon. S. CUNARD returned in safety, and has been received at Halifax with that attention and gratitude which are so justly due to one who has not only raised himself to a very distinguished place amongst the enterprising merchants of the West-Indies, but has also highly elevated the commercial reputation of his country, by the great undertaking which he has undertaken, and from which it is not easy to calculate what beneficial consequences may flow to the prosperity of these islands. We are not without hopes that the honorable gentleman, by way of passing the time until his great adventures shall come upon us, will agreeably surprise us with the sight of one on a smaller scale dash- ing into our harbours, and bringing down hundreds of metropolitan prisoners to enjoy the beautiful scenery and fresh air of Lunenburg and its neighbourhood, without the risk of a three or four days passage.

PHENOMENON.—On Tuesday evening the 3d instant, about 3 past 7, the heavens suddenly assumed a strange and luminous appearance which continued with unceasing variations of form and colour the greater part of the night, sometimes of a bright red, and again, especially towards the north, of the purest white,—the whole imparting such brilliancy as fully compensated for the absence of the "ruler of the night."—The general shape maintained by this interesting and beautiful display might be compared to that of a huge umbrella, of which the apex seemed to be immediately vertical to us, while its spread extended to the horizon on every side. We hope to see some elucidation of it all from the head quarters of science at Windsor and Fredericton, and shall be happy to give space to such notice as may be sent to us.

BAPTIST ADVOCATE.—We have to acknowledge the receipt of several numbers of this paper, published in New York under the editorial management of Rev. Mr. Wyckoff. It is very respectably got up on a large and handsomely printed sheet, and can hardly fail to be acceptable, especially to the denomination of whose interests it is the able "advocate."—It seems, so far, quite free from that rancorous spirit towards the Episcopal Church by which such Journals are sometimes distinguished.

NEW PACKET.—A fine new vessel of about 50 tons, called the "SYLPH," built by Mr. John Young, at Young's Island, Mahone Bay, for the Lunenburg Packet Company, and intended to run as a Packet between this port and Halifax, came round on Tuesday, and is to be fitted without delay.

POSTPONEMENT.—The meeting of the Clerical Society at Liverpool, is postponed until the 25th instant.

IF "A Convert," whose spleen found vent in a late number of the Novascotian, will come out of the dark, from which with the courage of the assassin he has dealt forth his blows at the Church and at us—and will dare to show his face,—we shall know whether it will be worth while for us to expose his malice and his misrepresentations. Meanwhile we wish he may become a "convert" indeed from the spirit by which he is possessed.

PUGWASH.—Since the insertion of the article with reference to the happy transformation of what was intended for a Universalist meeting-house at Pugwash into a Church of England place of worship, we have seen the following remarks respecting it, in a letter from the Rev. CHAS. ELIOTT of Pictou, published in the London Ecclesiastical Gazette:—

The Church at Pictou has been much improved during the past year, by several outward repairs and internal alterations. It is now a very pretty and interesting building, but what is of more importance, the people who assemble there are evincing a greater sense of religion than formerly, and giving evidence that the services under God are able to make them wise unto salvation. May the period arrive when your Clergy will be enabled to assert that 'the Lord is daily adding unto the Church such as shall be saved.'

You will learn with much joy, that the building erected at Pugwash, as a place for the diffusion of the principle of Universalism, has been purchased for less than half its original costs, by members of our Church, and when finished will be a very handsome building. Two years ago, and Universalism overspread that section of the province, and under great excitement, this building was erected by the proselytes to Universalism, and a minister in the United States was invited to become their pastor; but no Universalist preacher ever crossed its threshold, no infidelity was ever disseminated within it.—The prayers of our Church have already on several occasions been offered there, its walls have already echoed with Jehovah's praise, which, within its portal, has already been proclaimed the 'truth as it is in Jesus.' Thus does God overrule the wicked devices of men for good, making even the violence and madness of the people subservient to His eternal glory.

HOUSE OF COMMONS.

Popish Bishops.—Sir Robert Inglis referring to a requisition presented to the high sheriff of the county of Mayo, contained in the *Freeman's Journal*, to which was the signature of "John, Archbishop of Tuam," inquired whether the Government had adopted any step in consequence of Dr. M'Hale having assumed this title contrary to the clause in the Roman Catholic Emancipation Act, which prohibited popish prelates from assuming the titles of Protestant dignities.—Lord John Russell had not seen the requisition to which the honourable baronet had alluded. On one occasion, when an application was sent to him by a person acting on the behalf of Dr. M'Hale, that certain petitions should be laid before his late Majesty, that individual had taken the title of Archbishop of Tuam, and he (Lord John Russell) immediately wrote to him, that he could not present the petition to his Majesty, as he had assumed a name to which by law he was not entitled. (Hear, hear.) Therefore, whenever it came before him officially, he should entirely deny that Dr. M'Hale had any right to assume that title; but he could not agree in the propriety or expediency of instituting prosecutions on such a subject. (Cheers.)—Mr. O'Connell did not know whether the noble lord was aware that there was no such clause in the Roman Catholic Relief Act as that stated by the honourable baronet.—The clause prohibited others from giving any Roman Catholic that dignity, but it did not prevent him taking it himself. (Laughter.) There was no such Protestant dignity as the "Archbishop of Tuam," at the present time. There was a Bishop of Tuam, but no Archbishop. Sir R. Inglis, said, in consequence of the statements of the honourable and learned member for Dublin, he had obtained a copy of the Catholic Relief Act, and after perusing it, was convinced that he (Sir R. Inglis) was right, and the honourable and learned member wrong. The honourable baronet then read the section of the Act, from which it appeared that any Roman Catholic Clergyman assuming the name and title of a Bishop or Archbishop should be subject to a fine of £100.—Mr. O'Connell, after reading the Act, admitted that the hon. baronet was right, and that he (Mr. O'Connell) was wrong. Any person in or out of that House might call another the Bishop or Archbishop of any place, but the individual was not at liberty to assume the title himself.

THE RACES.

What is to be seen there? The horses, whipped and goaded cruelly on to their utmost speed, amidst the oaths and shouts of the multitude; and hundreds of people assembled, among whom are some of the worst of the human race, such as drunkards, swearers, gamblers, thieves, and lewd characters. Here the evil passions of human nature are let loose without restraint, and people harden each other in vice. Are the Races suitable pleasures for one who calls himself a "Christian?" You cannot be really a Christian if you love such amusements as these.—No. You are "lovers of pleasures more than lovers of God," 2 Tim. iii. 4. You are going the downward road that leads to perdition. You are trifling away your time and your opportunities, and endangering, ruining your souls. Turn ye, turn ye, why will ye die? Flee from your sins—flee to Christ. He has died for our sins, and risen again for our justification. Turn to him for the pardon of your sins, and the renewal of your mind; and then you will become a Christian indeed, and learn the folly and vanity of the Races.

*. * The notice following should have appeared in one of our former numbers.

LETTERS LATELY RECEIVED.—Rev. G. Jarvis, with remit.; Charles Desbrisay, Esq. with ditto; Elsha Dewolf, Esq. with ditto; L. H. DeVeber, Esq. with ditto; Mr. B. K. Dodge, with ditto.

POETRY.

THE BLESSING AFTER SERVICE

The peace that God bestows,
Through him who died and rose;
The peace the Father giveth, through the Son,
Be known in every mind,
The broken heart to bind;
And bless ye, travellers, as ye journey on!

Ye who have known to weep
Where your beloved sleep;
Ye who have poured the deep, the bitter cry!
God's blessing be as balm,
The fevered soul to calm,
And wondrous peace each troubled mind supply.

Young man whose cheek is bright
With nature's warmest light;
Whilst youth and health thy veins with pure blood swell;
Let thy remembrance be
Of thy God blest to thee,
Peace, passing understanding, guard thee well.

Parents, whose thoughts afar,
Turn where your children are;
In their still graves, or beneath foreign skies
This hour God's blessing come,
Cheer the deserted home,
And peace with dove-like wings around you rise.

Ere this week's strife begin;—
The war, without, within:
The triune God, with spirit and with power,
Now on each bended head,
His wondrous blessing shed,
And keep you all in every troubled hour.

Scenes in our Parish.

MISCELLANEOUS.

ANECDOTE OF BISHOP HOBART.

The Bishop was about to preach and administer confirmation at one of the points where I had been officiating as a missionary. It was comparatively a new settlement where there were but a few framed houses, and there existed a church of no description in the whole town. The word had been preached in school-rooms, and log-huts, and even in the open air. The spirit of God had accompanied that preached word, and some sixteen individuals were prepared to stand up and ratify their baptismal engagements before high heaven. The largest and most commodious room that could be found was a new building that was just being put up. The edifice was enclosed, and the lower floors laid—over these floors rough boards, supported by blocks of wood, were spread out for seats. In one corner was placed a table and chair for the occupancy of the Bishop. At the appointed hour the lower part of the building was entirely filled. Although the greater part of the rubbish had been cleared away, there was still remaining a stack of scantling that had been left in the room. Some loose boards also were thrown here and there upon the joists over head; these all in time became occupied. The whole group, when the congregation were fully assembled, would have presented a singular scene to the eye of one who had only been familiar to the appearance of a city congregation. This high stack of scantling was now covered by a group of hardy looking and sun-burnt farmers, while upon the loose boards over head, there sat, with their feet dangling down, some fifteen or twenty young men. The assembled congregation were waiting in breathless attention and eager expectation to catch the first glimpse of what they had never seen in all their life—a Bishop.

The Bishop, aware of the peculiarities of the place in which he was to preach, and of the kind of people that would be his auditors, proposed of his own accord to dispense with his Episcopal robes, and fur-

ther added, "If it is deemed expedient, and any good can be effected by it, I will officiate even without my gown, for I do not regard these external robes as among the weightier matters of the Law."—*Rev. J. A. Clark's Letters.*

PROTRACTED MEETINGS.

The people of a Presbyterian or Congregational Church in Wareham, Massachusetts, having become dissatisfied with their Clergyman, the Rev. Mr. Nott, because he did not approve of protracted meetings and opposed their introduction into the parish, that gentleman has published a pamphlet for distribution among them, setting forth the reasons of a course of conduct which deep and anxious consideration has obliged him conscientiously to pursue. We copy the remarks of the Boston Recorder on the subject, premising that the Editor from a personal acquaintance of thirty years with Mr. Nott, says of him, that few men in all the world are more thoroughly sound in the faith, or more earnestly bent on the full accomplishment of the great ends of the ministry, and that if he do not stand approved to God and to good men, he knows not where to look for the pastor that may hope for such approbation.—*Banner of the Cross.*

"The reasons assigned by Mr. Nott, are briefly these—

1. His incompetency in point of health to a task, to which in truth, he considers all men incompetent.
2. A protracted meeting is no ordinance of God, and in regard to it, he is at liberty and under obligation to act, according to his own best judgment.
3. It is a mistaken measure.
4. It is out of keeping with the whole course of his ministry.
5. He hopes for free course to God's word without it.
6. The measure ought to be declined, because it claims to itself the honour due only to the word, the ordinances, and the Spirit of God. These reasons are amplified and illustrated satisfactorily in the two or three pages devoted to them in the pamphlet.

We have no doubt ourselves of the validity of these reasons. And others might be added, at least as important specifications, under one or other of these general charges against protracted meetings. And if we are not very much deceived, the great majority of our brethren and of the reflecting members of our Churches, feel with us on the subject. Time which proves all things, is now demonstrating the evil influences attendant on them; in the fitfulness of religious feeling throughout Zion; in the wide spread spiritual languor of the Churches; in the increased hardness of the hearts of the multitude; in the abounding of infidelity; in the filling up of the churches with unworthy members; in the spread of a minianism, Antinomianism and Perfectionism; in the alienation of ministers and their people resulting in frequent dismissions, and in almost universal distrust of every doctrine preached, and movement made by the most faithful servants of God; and in the doubts every where felt, and often expressed, of the genuineness of reported revivals, when they are proceeded by a "protracted meeting."

We love the work of God, unless our heart utterly deceives us. But, we fear the work of man. And that the work of man predominates in "four days," "twenty days," and "forty days' meetings," we have no doubt. It is not the ordinance of God.—It is not the work of God. And though some souls may be saved through the instrumentality of such excitements, they are saved as by fire: and the same fire devours myriads more, who but for such excitements of man's creation, might have remained within reach of the arm of mercy. It is time, high time that this subject were more carefully examined and better understood, by those whom God has commissioned to lead on the sacramental host of his elect to battle and to victory."

The tongue of a woman is her sword, and she never suffers it to grow RUSTY.—*Chinese Proverb.*

Native Episcopal Church in Calcutta.—We find in the Calcutta Christian Observer, an account of the formation of a new Episcopal Church, designed for a native priest, the Rev. Krishna Mohan Banarji. The corner stone was laid in January last; the ceremony being conducted by the Bishop, Archdeacon, Rev. T. Sandys, and the Rev. K. M. Banarji. It is situated in Cornwallis Square, where several buildings connected with Protestant Christianity are also found—the Ladies Central School, the Scottish College, and the Mizapore Mission establishment. The Observer offers a prayer which we heartily echo, that the Holy Spirit may be in the midst of these churches and schools of the Prophets.—*Gos. Mess.*

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