

THE COLONIAL CHURCHMAN.

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

VOLUME III.

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MOUNT HOREB.

On Horeb's rock the Prophet stood,
The Lord before him pass'd ;
A hurricane, in angry mood,
Swept by him strong and fast ;—
The forest fell before its force,
The rocks were shiver'd by its course,—
God rode not in the blast ;
'Twas but the whirlwind of his breath,
Announcing danger, wreck, and death.
It ceas'd—the air was mute—a cloud
Came, hiding up the sun,
When through the mountains, deep and loud,
An earthquake thunder'd on.
The frighten'd eagle sprang in air,
The wolf ran howling from his lair,—
God was not in the storm ;—
'Twas but the rolling of his car,—
The trampling of his steeds from far.
'Twas still again and nature stood
And calm'd her ruffled frame ;
When swift from heaven a fiery flood
To earth devouring came :—
Down to the depths the ocean fled,—
The sick'ning sun look'd wan and dead,—
Yet God filled not the flame ;—
'Twas but the fierceness of his eye
That lighted through the troubled sky.
At last a voice, all still and small,
Rose sweetly on the ear,
Yet rose so clear and shrill, that all
In heaven and earth might hear :—
It spoke of peace, it spoke of love,
It spoke as angels speak above ;—
And God himself was near !
For oh ! it was a Father's voice,
That bade his trembling world rejoice.
Speak, gracious Lord ! speak ever thus ;
And let thy terrors prove
But harbingers of peace to us,
But heralds of thy love !
Come through the earthquake, fire, and storm,
Come in thy mildest, sweetest form,
And all our fears remove !
One word from thee is all we claim,—
Be that one word, a Saviour's name.—Selected.

REVIEW.

REV. MR. WILLIAMS'S MISSIONARY ENTERPRISES.
A Narrative of Missionary Enterprises in the South Sea Islands ; with remarks upon the Natural History of the Islands, Origin, Languages, Traditions, and usages of the Inhabitants. By John Williams, of the London Missionary Society. Illustrated with engravings on wood. London: Published for the Author, by J. Snow, 26, Paternoster-row, and C. H. Belcher, Halifax, Nova-Scotia.
As a book of travels, this is one of the most lively and entertaining we have ever read. But as a record of the wonderful changes effected in many of the Islands of the South Sea by the introduction of Christianity, it possesses a far deeper interest, and deserves to rank among the most remarkable histories illustrative of the progress of civilization and the power of the Gospel.
There is certainly nothing in ancient or modern history at all worthy of being compared with the sudden and real transformation effected in the South Sea Islands, where the inhabitants were in almost the lowest state of barbarism, and in many cases were even cannibals, but where they have been raised within a few years into civilized and christian communities, bearing all the marks of true intellectual improvement and solid christian principle. The

Missionaries of the London Missionary Society, of whom the Rev. Mr. Williams, the author of the above volume, is one, have been honoured as the chief instruments of this great change. Accounts have previously been given to the world, by the Rev. William Ellis, and by Messrs. Tyerman and Bennett, of the conversion of the natives of Tahiti (Otaheite) and other of the Society Islands. But Mr. Williams's narrative applies to events considerably more recent, comprehending a far wider range through the beautiful islands of the Pacific, and presents a more vivid picture of the interesting but chequered life of a missionary in those regions.

The author is himself a very remarkable man, possessing an uncommon fertility of resources, with much courage, self-possession, shrewdness, and good humour,—qualities which eminently fit him for the station he has occupied. Mr. Williams has not been confined to one island, but has made very extensive voyages among the numerous and distant groups of islands in the South Sea, and has even been the discoverer of not a few islands hitherto unknown to geographers. He performed these voyages in a vessel of between seventy and eighty tons burthen, built and rigged by himself in the Island of Rarotonga, with very few tools but such as he made himself (not even a saw,) with no workmen but the barbarians, with very little iron, no models, no ropes but those which he made on the Island! This marvellous mechanical achievement was accomplished within three months by an individual who knew little of shipbuilding; and the same individual, self-instructed, became as bold a navigator as he was a successful mechanic; for he sailed about, with no crew but a few of the islanders, visiting islands not only hundreds but even thousands of miles distant, and kept up these "Missionary Enterprises" for some years, conveying English and native teachers from island to island, with unparalleled success! This Missionary vessel was appropriately called "The Messenger of Peace;" its flag bore the dove and olive branch: and it carried Mr. Williams and other teachers to many islands of the Hervey, Friendly, Fiji, and Navigators' groups, where they were the means of introducing the Gospel, and leading the natives to burn their idols, and to adopt the manners as well as the religion of Englishmen.

Mr. Williams's book is written with admirable candour, simplicity, and good sense. It contains much information of use to the naturalist, the philologist, and the moral philosopher. But above all, it is unspeakably interesting to the Christian. We regret that the state of our columns quite precludes us from giving more than one extract at present, but it may be taken as a sample of many. It is a summary of the effects of Christianity in Rarotonga, one of the Hervey Islands, where there is at this moment the astonishing number of three thousand children under daily Christian instruction:—

"In reference also to Rarotonga, I cannot forbear drawing a contrast between the state of the inhabitants, when I first visited them, in 1823, and that in which I left them, in 1834. In 1823, I found them all heathens; in 1834, they were all professing Christians. At the former period, I found them with idols and marae; these, in 1834, were destroyed; and, in their stead, there were three spacious and substantial places of Christian worship, in which congregations, amounting to six thousand persons, assembled every Sabbath day. I found them without a written language; and left them reading in their own tongue the "wonderful works of God." I found them without a knowledge of the Sabbath; and when I left them, no manner of work was done during that sacred day. When I found them, 1823, they were ignorant of the nature of Christian worship; and when I left them, in 1834, I am not aware that there was a house in the island where family prayer was not observed every morning and every evening. I speak

not this boastingly; for our satisfaction arises not from receiving such honours, but in casting them at the Saviour's feet; "for his arm hath gotten him the victory," and "He shall bear the glory."

"What has been said of Rarotonga is equally applicable to the whole Hervey Island group; for with the exception of a few at Mangaia, I believe there does not remain a single idolater, or vestige of idolatry, in any one of the islands. I do not assert, I would not intimate, that all the people are real Christians; but I merely state the delightful fact, that the inhabitants of this entire group have, in a short space of ten years, abandoned a dark, debasing, and sanguinary idolatry, with all its horrid rites; and it does appear to me that, if nothing more had been effected, this alone would compensate for the privations, and labours, and expense by which it has been effected."—(Communiated.)

PULPIT ELOQUENCE.

Abridged for Colonial Churchman, from R. Cumberland.

"The style of the Hebrew prophets" (to use the words of the learned Doctor Bently, ("after the genius of the eastern nations, is thick set with metaphor and allegory; the same bold comparisons and dithyrambic liberty of style every where occurring. For when the spirit of God came upon them, and breathed a new warmth and vigour through all the powers of the body and soul; when by the influx of divine light the whole scene of Christ's heavenly kingdom was represented to their view, so that their hearts were ravished with joy, and their imaginations urged and pregnant with the glorious ideas; then surely, if ever, their style would be strong and lofty, full of allusions to all that is great and magnificent in the kingdoms of this world." (Commencement Sermon.) And these flights of imagination, these effusions of rapture and sublimity, will occasionally be found in the pulpit eloquence of some of our most correct and temperate writers: witness that brilliant apostrophe at the conclusion of the ninth discourse of Bishop Sherlock, than whom few or none have written with more didactic brevity and simplicity—"Go," says he to the Deists, "go to your natural religion: lay before her Mahomed and his disciples arrayed in armor and in blood riding in triumph over the spoils of thousands, and tens of thousands, who fell by his victorious sword; show her the cities which he set in flames; the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements; show her the prophet's chamber, his concubines and wives let her see his adultery, and hear him allege revelation and his divine commission to justify his lust and oppression. When she is tired with this prospect, then show her the blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and perverse; let her see him in his most retired privacies; let her follow him to the Mount, and hear his devotions and supplications to God; carry her to his table to view his poor fare, and hear his heavenly discourse; let her see him injured but not provoked; let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies; lead her to the cross, and let her view him in the agony of death, and hear his last prayer for his persecutors—"Father, forgive them, for they know not what they do."

This is a lofty passage in the high imperative tone of declamation; it is richly colored, boldly contrasted, and replete with imagery, and is amongst the strongest of those instances where the orator addresses himself to the senses

and passions of his hearers; but let the disciple tread this path with caution; let him wait the call, and be sure he has an occasion worthy of his efforts before he makes them. Allegory, personification; and metaphor, will press upon his imagination at certain times, but let him soberly consult his judgment in those moments, and weigh their fitness before he admits them into style. As for allegory, it is at best but a kind of fairy form; it is hard to naturalize it, and it will rarely fill a graceful part in any manly composition.

The following article from the London Times, has been sent us for insertion:—

LAY UNION IN SUPPORT OF THE CHURCH.

In the warfare which the Papists and political Dissenters are now waging against the Church of England, they possess certain allies (professedly within the pale of the latter), who whether from unconscious fatuity or deliberate purpose we care not, act as elements of mischief to the hierarchy, like traitors within the camp, far more formidable than all the ill-conditioned battalions that are avowedly assailing her bulwarks. We say nothing of those worthless Whig-Radical journals which, while eternally disclaiming hostile intentions, never miss an opportunity to defame the Church, except in the sense that they never, by any chance, happen to hit her. Their "small minion" (as it was roguishly termed by a Clerk of the House of Commons) is harmless enough, God knows! But, what is matter of much graver moment, there is in both Houses of the Legislature a considerable party, though now, happily a declining one of merely nominal members of the establishment, who like the Roseberry family, will keep to caulk or scuttle her just as their patrons and paymasters may happen to incline, and who, in prosecuting their private ends, care not a single farthing whether she sink or swim. At this period, moreover, the Church is afflicted with a new element of peril, by the unscrupulous Liberalism of certain mushroom Bishops, who, having preferred a mercenary life interest in her revenues and dignities to the permanent maintenance of her integrity, are ready to assist at any ceremony for deteriorating her condition, whether it be divorcing her from the State, or by plighting her to the Voluntary principle, or by consecrating a tomb for her ashes. The sworn Ministers of the crown are also her sworn foes. This, as the Duke of Wellington shrewdly observed upon a late occasion, is something new in the Cabinet policy of the country. His Grace, while avowing an enlightened conviction not only that "it is the duty of Government to encourage the Church, but that all former Ministers had acknowledged and discharged that duty," was constrained to declare, with that sincerity and candour which always extort the admiration of his opponents, that Her Majesty's present advisers, so far from encouraging the national religion of the empire, were insidiously undermining it by every means in their power. Now, this power of theirs, considered merely in reference to their official position, apart altogether from their contemptible talents and Ministerial majorities, is at once extensive and alarming. In what manner they have shown a disposition to wield it, it is unnecessary to say. Their ecclesiastical patronage is prostituted to the vilest political purposes. The vacant bishoprics at their disposal are given to the meanest party tools. The property of the Establishment is flung down like dogs'-meat to their Parliamentary beagles. In short, their iron hoofs are at this moment trampling upon the Church's neck, and nothing but the apathy of her friends is wanting to complete her ruin.

At such a time, then, where is the man with the slightest regard to the highest interests of the country, that can stand by in the attitude of an idle and unconcerned spectator? Church or no Church is the simple question which the Melbourne Ministry are about to submit to Parliament. In what terms this insolent problem shall be responded to by the lower Legislature is at present a matter of importance only in so far as it shall develop the strength of the Church in the New Parliament, or arouse the energies of her friends out of doors. Meanwhile, those friends ought to prepare for the worst. They must buckle

on their armour for a tough and protracted struggle. Petitions in opposition to the Ministerial proposal for a Committee on Church lands ought to be poured in from every parish and hamlet in the kingdom. Corresponding with the metropolitan societies for the defence of the establishment, her provincial members should form themselves forthwith in parochial and county associations. The work ought not to be devolved exclusively upon the clergy. Independently of the higher duties which demand their attention, the efficiency of their efforts is apt to be injured by their supposed interest in the issue. What we have long desired to see is an extensive and influential combination of laymen, regularly organized for the preservation and safety of the church; nor can we easily express our gratification in being now able to announce that the important desideratum is at length supplied in the formation of a powerful lay association for the purposes we have ventured to recommend. Headed by a large committee, consisting of gentlemen of the first consideration, it asks and deserves the co-operation of every well-affected subject in the realm. We quote the following from their printed circular:—

FUNDAMENTAL RESOLUTIONS.

1. That it is the inalienable right of the people of England to be provided with the means of public worship and religious instruction, through the medium of a National Church.

2. That this right is now invaded by those who are seeking to deprive the Church of England of that which constitutes it a national establishment, and to abstract a part of its resources, whilst it has been abundantly proved that those resources are wholly inadequate to the wants of a rapidly increasing people.

3. That it is the sacred duty of all persons attached to the National Church, and desirous of maintaining the rights of the people of England, to unite in the defence of the Church established in this kingdom.

4. That the laity be, therefore, invited to join in the formation of society for the defence of the Established Church.

RULES.

1. That annual subscribers of one guinea and upwards, and donors of ten guineas and upwards, assenting to the fundamental resolutions, be members of the society.

2. That the operations of the society be conducted by a Committee, consisting of a Chairman, Deputy-Chairman, and twenty-four other members, all of whom shall be lay members of the Established Church.

3. That the Committee be empowered to appoint a Treasurer and Secretary, who shall be *ex officio* members of the Committee.

4. That a general meeting of the Society be held at least once in every year.

5. That one-fourth of the ordinary members of the Committee go out of office annually, and their places be supplied at the annual meeting, the retiring members being capable of re-election.

6. That the Committee, of whom five shall be a quorum, have power to regulate all matters relating to their own meetings, or those of the Society; to fill up occasional vacancies in their body, and generally to conduct and manage the affairs and funds of the Society.

7. That the accounts of the Society be audited annually by two auditors appointed at the previous annual meeting.

8. That the Committee be empowered, on the requisition of thirty members, to call an extraordinary general meeting of the Society, or be at liberty to do so of their own authority, specifying the object, and giving due notice of such meeting.

9. That the operations of the Society be strictly confined to measures for defending the rights and promoting the interests of the Established Church: and that it shall at no time entertain any question relating to its doctrines or discipline.

DR. HAMPDEN.

Copy of a letter from Dr. Hampden to Dr. Howley, Archbishop of Canterbury.

My Lord Archbishop.—Having seen for the first time in the public papers of yesterday a memorial to his Majesty, from certain members of the University

of Oxford, sent to your grace, I beg leave most respectfully to address myself to your grace on the subject.

I trust I shall be fully believed when I affirm that I do in the most solemn manner, that I have had no thought, in any thing that I have said or written on theological subjects, but to uphold, to the best of my ability, the doctrines and established formularies of the Church of England.

My Bampton Lectures are simply a history of the technical terms of theology; nor have they the slightest tendency, in my view and intention, to impugn the vital truths of Christianity. My pamphlet, entitled "Observations on Religious Dissent," had no other design but to induce a charitable construction of the views of those who differ from us. Nothing could have been more painfully shocking to my feelings than the connexion of my name with opinions which I detest. I may be indulged on this occasion with saying, that a belief in the great revealed truths of the Trinity and the Incarnation has been my stay through life; and I utterly disclaim the imputation of inculcating any doctrines at variance with these great foundations of christian hope.

I do not pretend, my lord, always to have stated my views with the precision and clearness that you could have wished; nor do I venture to assert that I have avoided all mistakes in what I have said, or that I have always taken the best method of teaching the truth.

What I wish to impress on your Grace is, that I have studied to declare it; and in doing so, to maintain the Articles of the Church. As some evidences of this I would refer to my volume of Parochial Sermons, which has never been attacked.

I have written, therefore, humbly to request that your Grace will give me a hearing, if there be any thing alleged against me which appears to demand an explanation on my part.

May I be allowed also to say, that in undertaking the responsible office of Regius Professor of Divinity, my heartfelt desire is to acquit myself faithfully of my duty as a member of the Church of Christ, to whom a high trust has been committed; and to take peculiar care never to do or say what may impugn the sacred cause to which I have devoted myself. I would further earnestly embrace this opportunity of stating that I am most ready, as in duty bound, to receive any admonition from your Grace as to most effectual mode of discharging the office.

I feel confident that the Bishop of Llandaff, who has long known me, will bear testimony to the sincerity with which I express these sentiments.

I have the honour to remain, my lord, with the greatest respect, your Grace's faithful humble servant,
(Signed) R. D. HAMPDEN.
St. Mary Hall, Oxford, Feb. 27, 1836.

Copy of the Answer of Dr. Howley, Archbishop of Canterbury, to Dr. Hampden.

Lambeth, March 1, 1836.

Reverend Sir,—I have to acknowledge your letter of the 27th of last month, and feeling that it would be no less painful than useless to enter on a discussion of the subjects to which it relates, I shall touch on those points only to which you more particularly call my attention.

You express your "trust that you shall be fully believed when you affirm, as you do in the most solemn manner, that you have had no thought in any thing that you have ever said or written on theological subjects, but to uphold, to the best of your ability, the doctrines and established formularies of the Church of England; that your 'Bampton Lectures' are simply a history of the technical terms of theology, nor have they the slightest tendency, in your view and intention, to impugn the vital truths of Christianity."

To this affirmation I cannot refuse credit: but the question turns, according to my apprehension, on your views and intentions, of which you are the proper judge, but on the impression which certain parts of your writings are calculated to make, and have actually made, on the minds of common readers, as well as of persons well versed in theology.

You proceed to "request that I would give you a hearing if there be any thing alleged against you."

which appears to demand explanation on your part." In respect to this, it is evident that explanations, if necessary, should be given to the University rather than to me, as I have not authority to pronounce judicially, and my private opinion would have little weight in a matter on which any ordinary divine is qualified to judge for himself.

You further "state your readiness to receive any admonition from me as to the most effectual mode of discharging the office." This I conceive is unnecessary: you doubtless fully understand the nature of the instruction required from a professor of divinity in our church; and the system of teaching adopted by your immediate predecessor, the late Bishop of Oxford, and Dr. Burton has received the general approbation of the Church and the University. In the assurance that you will not suspect me of any unkind feeling, or want of personal respect towards you, I remain, Reverend Sir, your humble and obedient servant,

(Signed)

W. CANTUAR.

We some time since marked for insertion the following extract from a charge by Bishop Hopkins of Vermont, and are now reminded of it by seeing it in the pages of our able contemporary and fellow-worker—"The Church":—

OFFICE OF DEACON.

(Extracted from Rt. Rev. Bishop Hopkins' address to the Convention of the Diocese of Vermont.—Sept. 1837.

There is another subject which it may be well to present to your attention and through the medium of our Journal, to that of the Church at large, inasmuch as I may perhaps bring it forward at the next General Convention, which will meet before we shall again assemble together. It is the serious question of the qualifications and character of the third order in the ministry—the Deacon of our Church, which has become in our days a very different office from that which our doctrine contemplates—an office in sober truth, not precisely in accordance with the practice of the primitive Church, nor with our own excellent form of ordination.

In the original inception of this office, it is clear that it was designed to be a branch of the ministry, because it was instituted to bear a part of the apostolic burden. The number of the disciples had increased until the care of distributing to the poor widows of the flock was in part neglected, and a number arose in consequence. The apostles then directed seven men to be chosen, whom they should appoint over this business, for it is not meet, said they, that we should leave the word of God and serve tables, plainly shewing, that it had been considered part of their duty previous, but that now the labour had so much increased that a proper attention to it was inconsistent with the higher and more imperative portion of their sacred duty, prayer and the ministry of the word.

Seven men are accordingly chosen, the apostles ordain them by the laying on of hands, and they are presently found preaching and baptizing. From that time, the church seems to have been supplied with this, as a distinct, standing order. The very number seven was continued in the Church of Rome, as we learn from the letter of Cornelius, the Bishop of Rome, to Cyprian, Bishop of Carthage, about the middle of the third century. And the ancient writers frequently speak of them as preserving order among the congregation in time of public prayer, as standing near the presbyters, as making proclamations in the Church, as having the care of the poor, and in other ways assisting the higher ministry, the presbyters and bishops, in their several vocations.

Pursuing faithfully the track of the primitive Church, our own ordination service considers the Deacon as an assistant to the Priest, and no more, except on extraordinary emergencies. It appertains to the office of a Deacon, in the Church where he shall be appointed to serve, saith the Bishop, in the questions which the ordinal obliges him to address to the candidates, to assist the Priest in the Divine Service, and especially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read the Holy Scriptures and Homilies in the Church, and to instruct the youth in the catechism, and in the absence of the Priest to

baptize infants; and preach if he be admitted thereto by the Bishop. And furthermore it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish; to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the parishioners, or others: 'Will you do this, gladly and willingly?'—And the candidate answers, 'I will so do, by the help of God.' But when and where do we find the deacon occupied according to this primitive view of his office? Nowhere, that I have seen, within the bounds of our communion. Instead of this, our deacons are always considered qualified to preach, without exception. They are sent forth as missionaries to organize and take charge of congregations. Their practical duties are regarded much as if they were presbyters, excepting only that they have not the authority to administer the Eucharist. And indeed the diaconate is looked upon not as a standing order, in the Church, appointed to assist the Priest but as a preparatory grade; leading in all cases to the priesthood. Hence, no one now becomes a deacon unless he intends to be a Priest; and the theological literary qualifications which our Canon lays down as necessary for assuming this first grade in the ministry, are so perfectly identified with those which the grade of priesthood demands, that the examination for the priest's office is little more amongst us than a matter of form.

Now it has long appeared to my mind, that by the course of modern practice the substantial benefits of this third order of the apostolic ministry are almost lost to us, to the great injury of the Church, and the best interests of the Gospel. The catechising of the youth, and especially the care of the poor, are cast upon the priest; and therefore are seldom attended to as they should be. The training up the children of the Church in the nurture and admonition of the Lord, and the preaching of the Gospel to the poor, and the judicious and kindly supply of their bodily necessities, to which in primitive times, the order of deacons was devoted, and which is still their duty by the very language of the ancient ordinal, are no longer, as they well deserve to be, in the first rank of the ecclesiastical constitution. Nor will they ever, I fear, be restored to their true and original estimation, until the Church adopts the primitive plan which attaches deacons together with priests to the service of our congregations.

There are some objections, however, to this suggestion, which require to be noted. First, it might be thought impracticable, because it would seem to demand double or triple the sum to support the ministry of each Church. To this the answer is, that the duties of the diaconate might be discharged by persons who derive their support from schools, or agriculture, or other vocations which are now frequently performed by the priesthood themselves. In very large and wealthy city churches, there would be no difficulty in supporting them without such aid, and generally through the country parishes, it would be easy to find some who would not need any salary whatever. At all events, this only regards the extent to which the plan could be applied. And this is a matter with which the Church has no concern, because it depends on the means which the Lord may bestow upon our people, and the disposition which they may manifest to use them.

In the second place it may be said, that the deficiency of labourers is now so great, that a plan requiring double the number would be plainly impracticable. The answer is, that this difficulty is partly created by ourselves, in placing the literary and theological qualifications for the deacon, as high as those which we demand for the priest. The priesthood is an office so much above the diaconate, that the qualifications necessary ought to be higher in proportion. The deacon must indeed be a man of respectable judgment, decided piety, and good character. In the words of Scripture, he should be 'full of the Holy Ghost and wisdom;' but I have never been able to discover the necessity for his possessing all the literary and theological requisites which our canon lays down. Hence I should think that our present extensive qualifications should be reserved for the priesthood, and there strictly and universally insisted on. But for the diaconate I should recommend

a dispensing with any thing literary beyond a good English education. With this alteration, there would be candidates enough among persons of more age, more experience, and more established character than are of necessity, admitted amongst the students of theology, so that what might be lost in classical literature would be more than supplied by the qualities of far greater importance in the work of their ministry.

But this itself introduces another objection, derived from the fear that the ministry would be degraded in its general aspect by admitting into the first degree persons of inferior literary endowments. I answer, that this could never happen, so long as full qualifications were insisted upon without any exception for the office of the priest. Nay, so far from it, that a permanent class of the ministry, occupying in each parish a place between the people and the priest would tend to increase the general respect for the priestly office, and render its exercise much more effective and beneficial.

The last objection is, that our deacons, on the plan proposed, would resemble the Congregational deacon, and not be regarded as ministers at all. To which I reply, that their ministerial character does not depend on their literary qualifications, but upon their ordination for the performance of certain ministerial functions. Before the eyes of the congregation the distinction would be as visible as it is now, nor would it be possible to confound such different offices together.

The result of such a recurrence to primitive principle would, as it seems to me, give our priesthood a great increase of efficiency, by furnishing them with helpers, co-workers, and occasional substitutes during their necessary absence. To vacant or weak congregations, such a deacon would be able to do a service which no lay reading can supply, and for catechising and taking care of the poor, he would do what is now too often unavoidably neglected. Indeed I have long thought that the prevailing prejudice against our Church, derived from the idea that it is not so well adapted to the wants of the poor as the other denominations, results chiefly from our having lost the peculiar labors of the deacon's office; and I should, therefore, hope for the best effects, if, under God, the primitive character of that office were found as perfectly in our practice as it is in our ordinal.

It would occupy too much time to enter fully into all the merits of this question. I shall, therefore, only add, that the plan contemplated is not original with me, but was suggested to my mind by the wisdom of the lamented Bishop White. Doubtless many of my brethren among the clergy are familiar with his opinions upon the subject, and would at once recognize the paternity of the proposed change.

BISHOP OF BOMBAY.

The Right Rev. the Bishop of Bombay arrived here from England late on Thursday evening in Her Majesty's steam-packet *Volcano*, from Gibraltar. His Lordship landed on Friday morning, and paid his respects to his Excellency the Governor, and the Commander in Chief of Her Majesty's Naval Forces; and in consequence of a request from the Archbishop of Canterbury immediately made preparations for holding a confirmation. In the evening divine service was read in the Government Chapel by the Rev. John Cleugh, after which the Bishop addressed the candidates for the holy rite. At ten o'clock on Saturday morning a very respectable congregation was present to witness the ceremony—the first of the kind performed by a Protestant Bishop in Malta. Considering the very short notice, it was gratifying to find that 119 persons were presented for confirmation. The Right Rev. Prelate, after the laying on of hands, delivered to them an appropriate and impressive discourse. His Lordship was assisted at the altar by the Chaplain to Government and the Chaplain to the Forces, as well as by the Chaplains of Her Majesty's Navy belonging to the ships now in port. Immediately after the ceremony the Bishop of Bombay embarked, under a salute from the batteries, on board Her Majesty's steam-packet *Firefly*, for Alexandria, on his way to his distant diocese. —*Malta Gazette*, Jan. 17, 1838.

For the Colonial Churchman.

Messrs. Editors, (No.3.)

I cannot but hope that I have sufficiently shewn in my two former letters that *dissent* is an evil, and that it is the duty of every true christian to strive to banish it from the earth as soon as possible. I wish, however, to answer yet a few objections, and to devote this essay to that purpose; and may I do this in such a spirit as to show that my real object is not any party selfish view, but merely to fight for the truth, and to call upon all christians to remove the barrier which lays betwixt a great many of them, and to think more of the important virtues of *peace and brotherly love*, than of all the petty differences which tear to pieces the body of Christ.

There is an argument very often used by members of different sects in support of their party, and which easily misleads the unguarded. It is this,—*that God has already blessed them, and therefore their cause must be good.* How far this argument can stand we must see. Is it not a fact that many of the existing sects are not only divided from us as regards minor points of the christian doctrine but even in those things which we acknowledge to be the essential, or the main points of faith and salvation? Is it not a fact, too true indeed, that many dissenting societies who once held the same doctrine with us concerning the Divinity of our Blessed Saviour, are now become Socinians, or Unitarians, or Universalists? And do we not hear, almost every day, of some new sect or other, which pretends to some new discovery in the Bible, or to some new way of going to Heaven? No one can deny this. Well, and may not each of these sects boast of gaining ground and of making proselytes? Do they not bring many in all places over to their way of thinking? I am told, and their reports bear witness to it, that the Socinians in the United States have increased prodigiously during the few last years;—may they not also say that the Almighty is smiling upon them by conferring his blessing in this manner? No, no, an increase of number is no mark of God's approbation or blessing. The Romans might just as well say that they have been blessed in propagating their Popish errors. The Mahometans might also boast of having succeeded, through God's blessing, in establishing the kingdom of the false prophet.

But it might be further advanced, 'that many have given proofs of having been truly converted from sin and wickedness, and have found the peace of God shed abroad in their hearts through the means of dissenting societies.' As to this, I dare not say, how far the Spirit of God may, or may not, work for the conversion of sinners; and I would not indulge the comfortable hope, that wherever Christ is preached, the glad tidings of salvation will not fall to the ground. On this account I would say with St. Paul, 'I rejoice that Christ is preached though it be with a contentious spirit.' But with him I would also blame the unholiness in which so heavenly a message is delivered. It is not because God, in his infinite wisdom, is able to bring good out of evil, that we may adopt any plan that we please, to carry on our own plans and with the view of doing good, lay aside a large portion of His holy word. The sacred Scriptures are so plain in requiring believers to love one another, and to live in perfect peace and harmony, that I doubt much whether any true christian can see the evils of *dissent*, and still remain in it, and encourage it. There must be yet something wrong in the man who does not see that all this confusion of opinions, and all this clashing of different bodies, cannot come from a pure and holy God. It should never be forgotten that a man may have many good qualities, many good desires, and many "good words and fair speeches," and yet deceive himself and others too, upon some very important points. I do not say this with a view to condemn all dissenters without exception; I hope indeed that many among them are aware of the evils of *dissent*, and are led astray more from ignorance than malice. But I think, that they ought, and the love which I feel for many of them, leads me to urge them, to examine themselves and the ground on which they stand. I have often heard one here and there among them complaining of the want of unanimity and good understanding among the professors of the same religion, and I do venture to say that if

there was more of this spirit of love and peace among them, all worthless differences would soon vanish from the christian world!

Should it be asked by any:—where is the clashing and jarring occasioned by our divisions?—I would answer; that one must be blind indeed not to see them. Peaceful communities are split into various sects, and as it has always been the case, that men have been strongly attached to their own opinions, and prejudiced against any kind of innovation, it often happens that two parties, equally stubborn and strong, will arise in the same house, or in the same family, producing, in a most literal manner, "wars and fightings among them;"—the vigilant and active pastor is often discouraged and disheartened, when he sees the members of his flock, carried about by every wind of doctrine,—by every new opinion or new preacher,—by them who go about "with good words and fair speeches," and "by the cunning craftiness whereby they lie in wait to deceive,"—thus the labours of the clergy are made much more arduous and difficult, for while they ought to direct all their attention to the spiritual improvement of their people, and to the preaching of the main doctrines of salvation, and the reproving of vice and irreligion, they are obliged to devote much of their time and intercourse with their congregation to answer inquiries concerning the new sects,—to explain what they consider necessary for preserving them in unity;—but what is still worse, it is not always that a minister can retain a proper frame of mind when he finds his church thus assailed, and his sheep leaving him. Where is the affectionate father who will easily bear to see his children taken away from him? Where is the faithful Shepherd who will allow the wolf to come among his flock, and divide the sheep, if he possibly can avoid it? And where is the minister of the Gospel of PEACE who will allow the least thing to break the unity and concord which he is bound to preach and which are so necessary, as the best marks by which true christians are to be known, and the best means for the preservation of good order? I am sure there is none, unless he be "an hireling," and not a true "shepherd;" and I think all sensible men of all denominations will agree with me in this respect at least.

In my zeal and ardent wishes to unite with the few humble and true followers of Jesus in other sects, I have, more than once, been tempted to leap over the wall of separation; but then how is this to be done consistently with the Scripture rule, and without overlooking the sin of schism? Does not St. Paul require us to "mark them that cause divisions and offences contrary to the doctrine; which we have received and to avoid them?" By mixing with other communions, therefore, I would encourage division, and might also partake of the sin of heresy. For, who will pretend to say, that all those who live under the influence of *dissent* are pure in the faith? Among the sects which I would most approve, (if a sect could at all be approved by a well ordered mind,) I have observed such a deal of spiritual pride, such an aversion to any thing which may savour of a dictatorial or reproving spirit in superiors,—such self consequence, especially when speaking of any Scripture subject,—and so many different opinions, with such a constant desire to criticise, and find fault with even those who are much more able to judge and to decide upon all matters of difference, that it is sickening indeed to think of the effect of *dissent*.—And beside, we can no longer associate with dissenters, or make free with them, without being in danger of falling in with some anti-Scriptural creed, with some of the many and various heresies which have sprung up in the congenial soil of division, and thus "be partakers of other mens' sins." If we favour dissent in one case, we must, in order to be consistent, favour it in all instances; for the Socinian has as much claim upon liberty of conscience as the more orthodox. But I hope to prove, before I conclude these letters, that such liberty of conscience, or rather, what is generally understood by this term—liberty for every man to do as he likes, is no where to be found in the word of God.

I remain, Messrs. Editors,

Your's, &c.

June, 1838.

From the Church.

THE BURIAL SERVICE.

We now proceed to perform the promise which made in regard to the passages in the Burial Service to which exceptions have been made. We shall take the exact words of the prayer itself, which is the chief ground of objection. It is as follows:—
'Forasmuch as it hath pleased Almighty God, in his great mercy to take unto himself the soul of our dear brother here departed, we therefore commend his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; shall change our vile body, that it may be like unto his glorious body, according to the mighty power whereby he is able to subdue all things to himself.'

This is the whole of the prayer. In the two verses which follow it, there are two sentences which the Nonconformists choose to connect with this prayer, and to make the one the commentary on the other. The sentences are these—
'We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miserable and sinful world.'

And again,
'We meekly beseech thee, O Father, to raise him from the death of sin unto the life of righteousness; that, when we shall depart this life, we may be like him (i. e. in Jesus Christ), as our hope is this of our brother's death.'

We have extracted these passages verbatim, because every thing depends on the very words which our readers will see when we shew the manner in which the words have been quoted by our adversaries. The objections made to them we shall take from Baxter and Calamy, authorities among the Nonconformists, as well as from the Nonconformists' own count of the Conference in 1661.

The two former writers unhesitatingly assert, we pronounce those whom we bury thus to be certainly saved. They argue this from the phrase God's taking to himself the soul of our brother—when they interpret, taking that soul to heaven; when it only means, his taking that soul into his own hand for disposal. It is taken from the Scriptural expression, (Eccles. xii. 7.)—'the spirit (or soul) unto whom he gave it.'

So far, therefore, we do not find these objections of much weight; but the whole force of the argument is thrown into the exception taken against the words, 'in sure and certain hope,' &c. The following extract will shew their mode of arguing the question.

'Now they' (i. e. the Nonconformists who object to this service) 'durst not damn a known fornicator, fornicator, and drunkard, while he was living, and yet save him when he was dead. Nor yet could they commit his body to the ground in a sure and certain hope of a happy resurrection to eternal life:—the words must necessarily be spoken with reference to the person then interred, inasmuch as they are a continuation of the foregoing declaration, viz. 'taking his soul to himself.' Besides, it follows (as it puts it out of doubt) in the last Collect or Prayer, 'That when we shall depart this life, we may rest in Christ (viz. Christ) as our hope is this our brother doth.'

Our readers will perceive that the words are altered into 'a sure and certain hope of a happy resurrection,' and their connexion with the words 'we commit' carefully kept in the background. This is disingenuous enough, for this little alteration changes the whole sentence. In the words of the Liturgy we surely simply express our conviction of one of the articles of the Creed, 'The resurrection to eternal life.' And if any doubt could remain on the subject, it would be removed by comparing a similar passage in the burial service used at the present day. The corresponding words in that service are these—
'We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead) the life of the world to come, through our Lord Jesus Christ.'

We cannot think it needful to add any thing to shew how unfounded an assertion it is, that the Church pronounces those whom she buries to be certainly saved. She does express a hope after

For the Colonial Churchman.

LINES ADDRESSED TO CHILDREN OF A SUNDAY SCHOOL.

Dear children, on this sacred day,
 Early rise, rejoice and pray;
 Rejoice, for on this glorious morn,
 Your Saviour rose at early dawn;
 He died your precious souls to save,
 Obtain'd his victory o'er the grave,
 And now in Heaven He reigns above
 Where all is joy and peace and love,—
 In that blest place He will prepare
 (His sacred word doth this declare)
 Mansions for those who love him here,
 And pray to him with hearts sincere:
 But not on works must you depend,
 Let then your fervent prayers ascend
 To Christ, to clothe you with his dress,
 The glorious robe of righteousness.
 Pray on this great and hallowed day,
 No portion of it spend in play.
 The followers of our blessed Lord
 Met in one place with one accord
 Met to adore his wondrous love,
 And pray'd for blessings from above,—
 From Heaven, the Holy Spirit came
 And lighted up a sacred flame
 Within the hearts of those who there
 By faith, by penitence and prayer,
 Waited the coming of his grace
 Within His holy dwelling place.
 When two or three meet for his sake,
 With them He his abode will make—
 Granting some portion of his love,
 A foretaste of the joys above.
 God's word declares, who honor me
 By me shall also honor'd be,
 My sabbaths hallow, laws obey;
 Then at the great and final day
 With Christ our friend all fear shall cease,
 And we shall enter into peace.
 Then to his courts with cheerful heart,
 Dear children go and bear your part,
 Lowly before Jehovah bend,
 And unto Him your praises send;
 Thank Him for all His wondrous love
 And every blessing from above;
 Make known your wants, He will attend
 And all that's needful He will send.
 Pray for His holy Spirit, pray
 That you renewed day by day,
 May live in love, and grow in grace,
 And prize the consecrated place.
 God's ministers rejoice to see
 All children dwell in unity,
 As overseers for souls they pray
 Convinced, that at the Judgment day
 They their account must render in
 Of all who loved God's laws, or sin;
 Oh! may it be with joy, not grief,
 And all from sin obtain relief!
 The Sunday School be sure attend,
 Your teachers value, each a friend,
 Friends of your souls we one and all
 Most earnestly on God should call,
 That blessings may be shower'd down
 To you on earth, and He the crown
 Of faithful servants to you give,
 That with your Saviour you may live;
 And may our Triune God of love
 Grant us all in heaven above
 Evermore His praise to sing,
 For He alone is God and King.

M.

The voice of Christ is, "My Son, give me thy heart." and to him, who obeys, he will say, "Go in peace! go into the grave! go to Judgment! go into Eternity! go in peace!"
 There are but two states in the world which may be pronounced happy—either that of the man who rejects in the light of God's countenance, or that of him who mourns after it.
 Indulge not a gloomy contempt of any thing which is in itself good: only let it keep its place.—Selected.

Six, Afternoon.—O, Thou who at the hour of eating of the Passover, didst institute the Sacrament of thy Supper, a holy and perpetual memorial of thy precious body and blood: Make us thankful and diligent partakers of the same; that we may eat and drink thereof, never to condemnation, but always to the obtaining remission of our sins, and all other benefits of thy passion, and save us.

O Thou, who also wast about this hour, taken down from the cross, and laid in the sepulchre, kill in us, we beseech thee, the body of sin, and bury in thy grave all our corrupt affections, hiding and covering up our evil, with thy good works, and save us.

From Six to Nine in the Evening.—O Thou, who when the supper was ended, and night drew on, didst permit thy own disciple to betray thee to thy enemies and was content to be apprehended by them. Enable us to imitate, under all injuries and oppressions, that meekness, which admitted the traitor's kiss, and surrendered thy person to those, whom thy word struck down to the ground, and save us.

O Thou, who didst visit thy Apostles assembled in the evening, when the doors were shut; and, by breathing on them, didst impart the Holy Ghost, and a power of remitting and retaining sins: Grant us the benefit and comfort of that power, to be used for the loosing and remitting, never for the binding and retaining of our offences, and save us.

Midnight.—O Thou, who, didst, at midnight, raise the prophet David, and Paul, and Silas, to sing praises to thee, because of thy righteous judgments; Make us to think upon thee with gladness in our beds, whose presence makes our darkness to be light, and save us.

O Thou, who hast compared thy second coming to that of a bridegroom at midnight; let this cry, "Behold the bridegroom cometh," be constantly sounded in our ears; and grant, that we may always be in readiness, with oil in our lamps, to go out and meet him, and save us.

CHRISTIAN CHEERFULNESS.

We must walk with God cheerfully. It is impossible that any one should walk with the God of all comfort, with a heavy heart and sad countenance, as if constrained by oppressive violence; nor is it possible but that the presence of such a companion should infuse, increase, and animate courage. This is what the apostle frequently commands. "Rejoice in the Lord alway;" and indeed, if we consider seriously with ourselves, what mortal is there who can have so much reason to rejoice as the true Christian, who has God for his companion, his way to salvation, and his glorious end? to whom God is a Father, Christ a Redeemer, the Spirit a Comforter, angels his servants, the world his slave, and heaven his inheritance? whose enemies are rendered beneficial, afflictions salutary medicines, and death itself his gain? There are certain dispositions of mind, according to the different temperature of the humors, more dull than others, and more prone to a certain natural melancholy. But even these, when grace hath begun to prevail, ought moderately, at least, to rejoice in God however sad and sorrowful they may appear to the world. "Lord," says the Psalmist, "lift thou up the light of thy countenance upon us. Thou hast put gladness into my heart more than in the time that their corn and their wine increased." Behold the harvest and vintage of every faithful man; even that most unfailing consolation which proceeds from the light of the divine favour.—Bishop Hall.

SIN IN THE WILL.

"When the blood of thy Martyr Stephen was washed," says St. Paul, "I also was standing by, and consenting unto his death, and kept the raiment of those that slew him." (Acts xxii. 20.) God chiefly inspects the heart, and if the vote be passed there, writes the man guilty, though he stir no farther. It is easy to murder another by a silent wish or a passionate desire. In all moral actions, God values the will for the deed, and reckons the man a companion in the sin, who, though possibly, he may never actually join in it, does yet inwardly applaud and like it.—Cave's lives of the Apostles.

but the words we and certain are not found in connexion with this expression of her hope of the salvation of the individual; and the attempt to connect the two passages, and interpret the one by the other, as Baxter and Calamy have done, is a piece of patch-work reasoning, that carries with it its own refutation.

The only question which now remains for discussion, is the propriety of expressing a hope of the salvation of the individual; viz. in the words, 'as our hope is this our brother doth.' Be it remarked, that the word is not here 'our belief,' but 'our hope,' and it is perfectly consistent to hope, even where we have reason to fear that our hope may be deceived. It must be remembered, also, that the officiating minister is here speaking in the name, and as the servant of the Church, and is not, therefore, expressing his own private feelings or hopes merely. The Church, as a body, is surely entitled to hope for the salvation of those of her members, who have never been excommunicated or proved worthy of that punishment. This consideration, we think, might be enough to quiet any scruples as to the use of these words, even in case where there is but very small room left for hope; but it must be candidly confessed, that these words have sometimes been objected to by our own orthodox liturgical writers. Bennet and Whatley wished for a discretionary power to omit these words. We must say that nothing could be more odious to the minister himself, and nothing more likely to bring him into an unpleasant relation with some of his flock. If there were another view of our Liturgy, we could consent, though most reluctantly, to have these words expunged entirely; but we should deprecate beyond measure any alteration which made it imperative on the clergyman to express his individual opinion, publicly, as to the salvation of those whom he buried. As it now stands, already the service, as a servant of the Church, over all whom the Church has not ejected from her communion, and expresses merely that general hope which christian charity suggests, although his individual feeling, from private knowledge, may lead him to doubt, in some instances, the applicability of the words to the individual. In the other case, he would be constantly exposed to refuse the use of these words solely on human judgment and fallible private knowledge, with a constant disquietude of conscience on the subject, and often with the certainty of causing an open breach of Christian charity, at a moment when all men of gentle and Christian feelings would prefer to err upon the side of charity and mercy than upon the smallest risk of erring on the other.

DEVOTIONAL.

From Bishop Andrews' Devotions.

EXHORTATIONS.

Afternoon.—O Thou, who didst vouchsafe, about the ninth hour of the day, to taste death for the sake of every man, mortify our members which are upon earth, even in all things contrary to thy holy will; and we also may be crucified unto the world and the flesh.

O Thou, who, at this solemn time of prayer, didst magnify the power of thine Apostles, by the cure of the impotent man at the gate of the temple; who didst also, at this hour, manifest thyself to Cornelius praying in his own house: Hear us, O Lord, in this and every other hour, whether of public or private prayer; and grant the desires and petitions of thy servants, and that thou knowest to be most expedient for us, and save us.

Evening.—O Thou, who, about the tenth hour of the day, didst fill thy Apostle Andrew with joy for having found the Messiah: Discover thyself to us who seek thee; fill us with the same holy joy for finding thee; and amid us to come and abide with us, the whole remainder of this day, and of our lives, and save us.

From the Church.

THE WANT OF A BISHOP IN UPPER CANADA.

Whatever may be thought of the claim of Episcopacy to be considered as the only Apostolic system of ecclesiastical order, one point, it is presumed, will be acceded to by all. It is this; that among those who hold to its propriety and necessity, there should be no unnecessary delay in furnishing to a distant church an officer so important as a Bishop. A community of Episcopal churches without a Bishop to preside over them, must be viewed, upon the system of Episcopals, as a body without a head.—Dr. Hawks's History of the Protestant Episcopal Church in Virginia.

That system which places a living centre as the personal object of reverence and love in the room of a presbytery, or a convocation, secures an advantage which, so long as human nature remains what it is, ought to be esteemed of the highest price. It is granted indeed that ecclesiastical business may be managed efficiently, and economically, and equitably, by a Presbytery; but it is affirmed, on the strength of the known motives of our nature, that such a management foregoes benefits of a refined sort, which spring up around a patriarchal chair. Let all the abuses and corruptions belonging to the history of proud prelacy in all ages be summed up, and they will fall to invalidate the assertion that a paternal sway vivifies the system over which it is exercised in a manner not to be attained by the government of a corporation.—Spiritual Despotism (by a Dissenter.)

EPISCOPACY OF DISSENTERS.

Shape a commonwealth how you will, you can never reduce it into the form of a circle. It must have a head. If you erect a republic you must, as in the United States, surmount it with a President, or, in other words, an elective sovereign. If you resort to democracy, the most adroit intriguer, or the noisiest brawler of freedom's cant, attracts the eye of all observers, cozens them out of their suffrages, and gains a temporary influence over the unwieldy mass, greater than an hereditary and law-bound monarch exercises over his subjects. In ecclesiastical affairs the bias is the same. You may call your polity Presbyterian, Congregational, or Independent; but some one man or other, either pre-eminent for talent or worth, or formed for a successful pursuit of popularity, takes the lead of all his nominal equals, and becomes, though not a Bishop in name, more than a Bishop in pride, power, and influence. Did not Calvin and Knox, rule with a more arbitrary and irresponsible domination over the churches which they founded, than either Cranmer or Laud over the Church of the Reformation? Is not Dr. Chalmers in ecclesiastical influence,—and fortunately, we will add, for the Kirk,—as much the Primate of all Scotland, as Dr. Howley of all England? Wesley, the autocrat of the Methodists, impressed more of his own individual character and opinions on the sect of which he was the originator, and exercised more real and substantial authority among his followers, than ever was assumed, or attempted to be enforced by any Bishop of the English Hierarchy. Go where you will, into a private company, or a public meeting—into a Methodist conference, or a Presbyterian Synod, you will find one individual acquiring an influence and supremacy over the rest, and confirming the position advanced by the philosophical author of Spiritual Despotism, that 'monarchy and episcopacy may be considered as the forms into which the social system will spontaneously subside.' There may not be a person bearing the title of King or of Bishop, but there will always be found one exercising the power attached to the sceptre and the crosier.

EPISCOPACY IN THE UNITED STATES.

It may now be said of our sister communion, that while, in regard to the number of its clergy, it ranks fourth in the list of religious denominations in the United States, it is second to none in the intelligence, virtue, and wealth, that it embraces within its fold. As other sects are weakened, it gains strength. Many a minister, like Mr. Colton, whose feelings and education as a gentleman, and whose conscience as a Christian, will not suffer him to bend beneath the inquisitorial despotism of a thousand self-constituted masters and mistresses, has of late transferred his valuable services to the cause of Episcopacy, and gladly taken shelter beneath the paternal rule of pre-

lacy. 'In the early history of New England,' (I quote from Mr. Colton) 'a non-conformist minister from the old country is represented to have said, after a little experience on this (the American) side of the water, 'I left England to get rid of my Lords the Bishops; but here I find in their place, my Lords the brethren and sisters; save me from the latter and let me have the former.' ' A republican writer of the present age, in remarking on Lord Clarendon's assertion that the Scotch (Presbyterian) pulpit was 'a tribunal the most tyrannical over all sorts of men, and in all the families of the kingdom,' admits the truth of it, and deduces this corollary that 'a democratic clergyman from the common people will far exceed in spiritual pride and arrogance the most lordly bishop.'

THE BISHOPS OF ENGLAND.

A cursory view will suffice to show how great a debt of gratitude we owe for a long and uninterrupted line of apostolical prelates. From the infancy of our Reformed Church down to the present period, the Bishops, as a body, have stood true to their God, their country, and their Sovereign.—They shrunk not from the fires of persecution, and abandoned not their standards in the hour of trembling and flight, for five of them suffered death during the brief and bloody reign of the Bigot Queen. When brighter days returned how many of them, like Jewel, sunk beneath a premature old age, in resisting the sacrilegious attempts of rapacious courtiers to despoil the Church, in defending Protestantism against the incessant attacks of Jesuits and Romanists in traversing the country, cleansing the remaining stains of a soul superstition, and in leading the people into that safe and happy path, that lay between the old corrupt faith and the new-fangled doctrines of the Puritans! Here and there a servile, or an unfaithful, or a domineering prelate brings disgrace upon the mitre, and exposes his order to contempt; and the most is made of the dark spot by an historian like Hume, indifferent to all religions, or by other writers inimical to the Episcopal form of church government. Take them, however as a body and the lasting obligations that we owe to them, greatly counterbalance the transient ill that a few neglectful or wicked brethren may have wrought in their generation. In the stormy times of Charles I. they faithfully clung to the tottering cause of monarchy, and deserted not this saint-like master 'in his utmost need.' When his profligate and heartless son disgusted the nation by his unbridled licentiousness and profusion, and sold the liberties and glory of his country for French gold and French pleasures, the Bishops nobly stemmed the tide of corruption and infidelity, that drew down vengeance from heaven in pestilence and conflagration. When James II., aided by Papists and Dissenters banded in one common league against the Church of England, had almost succeeded in reinstating his banished faith in our Colleges and Cathedrals, and in trampling the power of Parliaments, under royal dispensations, the opposition to his arbitrary rash proceedings arose not from ancient peers of England, not from the sturdy Commons, the middle classes, or the bulk of the people,—but from the bench of Bishops. There is not a page in English history so attractive to the true Episcopalian as that which narrates the magnanimous and Christian bearing of the Seven Bishops, when compelled to resist the unconstitutional mandates of their Popish King. Thoroughly was their devotion to the doctrines of the Reformation and the liberties of the nation appreciated by the lowest classes of the community, and in the most sequestered districts of the kingdom! As they landed from the barges that conveyed them to the Tower, thousands thronged around them with a mingled homage of compassion and veneration, and they entered the prison gates, as martyrs, not criminals, amid the prayers and blessings of kneeling multitudes. When the tidings of their acquittal reached the camp at Hounslow Heath, a shout of gratulation rung in the ears of James, that proclaimed to him in a knell-like tone, 'Thy kingdom is departed.' Even had the Jury been base enough to find these venerable persons guilty, all England would have risen as one man:— And shall Trelawney die, and shall Trelawney die? Then thirty thousand Cornish boys will know the reason why;

is the remnant of a song that was generally sung in this period; and, as ballads are said to give the indication of popular opinion, (and I think they did before the age of newspapers) furnish a proof, that Bishop Trelawney, and his six brethren were looked upon by the people of England as champions of the laws and religion of the land. In the reign of William whether as conscientious jurors, or as supporters of the Protestant Establishment in Church and State, the Bishops maintained the high and holy character of their sacred office. While the two first Georges were constantly harassed by invasions from the successive Pretenders, their foreign allies, a Herring or a Secker was wanting to rouse the country, and prevail upon the wealthier classes, by example as well as precept, to rally round the Government with moral and pecuniary contributions. Full many a time has been rung on the Vicar of Bray, and demagogues have immemorably designated a Bishop as a waiter on Providence, or, in other words a parasite to the ministerial dispenser of ecclesiastical patronage. But let Lord John Russell, the head of a family, that raised its fortunes on the plunder of Church-property, and who would bear reluctant testimony to the falsehood of the charge. In a recent debate in the House of Commons, on Dr. Lushington's motion for depriving Bishops of their seats in Parliament, his Lordship admitted that time-serving and venality could, with justice, be charged upon the Right Reverend Prelates, for he had ever found them consistent and unchangeable in their opposition to the minister which he formed a part.

NECESSITY OF BISHOPS.

Think of a family without a father, a man without a king, an army without a general, a fleet without an admiral, or a legislative body without a speaker, and then we have a pretty accurate idea of the state of an Episcopal Church that has no Bishop at its head. The authority of a Bishop residing in the Lower Province, when exercised is weakened by distance; to his person we are strangers,—and consequently, however much he may live, he has no good repute, he cannot, being absent and unknown, inspire us with any personal affection. We want a living centre, as the personal object of reverence and love, to dwell among us. We have the shadow, but we require the substance. Actually is a compound of attachment to the king, devotion to the monarch, and of devotion to the monarchial principle, without reference to the individual in whom it reside, so attachment to Episcopacy can only be formed from a living centre—an embodied representative of the Episcopal principle. Enough, it is hoped, has been adduced to prove that a good Bishop wins a regard, and a reverence of affection, that men, in corporate capacity, are incapable of exciting. A Bishop, in Upper Canada, would, for half his salary, at least, be a Missionary Superintendent. In his visitations he would become familiar with the poorest settlements, and his steps would be welcomed as the rejoicing of the backwoodsman, destitute of actual food.—Wherever he went, the settlers would eagerly press around him, and make known their wants and their yearnings after the ministrations of the Gospel; and he, in return, exhorting them to fast the faith, and as the best human means of doing so, to remain steadfast to their own communion, would leave an impression behind that, if opportunely renewed by succeeding visits, would create a strong abiding feeling in favour of the Church. The want of the many cases of religious destitution that would be his painful lot to encounter, he would find it impossible to render assistance but to few, in an elevated situation in society, and the respect in which he would be held by the ruling powers, would enable him to obtain some aid from the richer classes, to call the attention of government, in a tone of solemnity and weight, to the lamentable want of Christian instruction, that has already produced such a fearful and wide-spread mischief. Thus beneficial, thus endeared to the Laity would a Bishop become, and thus would the Church, watered by his toil, and revived by his ceaseless care, lift up her drooping branches, and put forth new branches, to bless and fertilize

The effect on the clergy would be equally and immediate. To their Chief Shepherd they always appeal for a solution of their doubts, and in their difficulties. His frequently revisits would rouse them, if sluggish and Laodicean exertion; and, if earnest in the discharge of solemn duties, would encourage them to exert still greater usefulness and holiness of residence over the deliberations of the Church. His presence would give unity to their purposes and to their execution. His exercise of his office—for that on scripture warranty, is a truly virtuous,—would furnish him with frequent opportunities of becoming acquainted with his Clergy, of ascertaining their peculiar gifts and abilities and directing them in the right and most suitable channel. He would be a B-dell, in the wilds of Ireland, a Willelmus of the Isle of Man, a Heber in India, and a Bishop in the two Canadas; and wherever a Bishop is deemed himself, have Episcopacy and duty flourished hand in hand. Let us take care to preserve the ancient Bishopric of Sodor and Man from being merged into the see of London, as an augury of better days,—as an admission into the Imperial Parliament, that loyalty and religion are fostered by the residence and active superintendence of an English Bishop. Let us hence borrow a hope that the Church in Canada may not much longer languish for an 'overseer';—and whosoever may be selected as the depository of the arduous and responsible trust, may he tread in the footsteps of our late Diocesan!

ALAN FAIRFORD.

10th April, 1838.

THE COLONIAL CHURCHMAN.

BRUNSBURG, THURSDAY, JUNE 28, 1838.

THE PARISH SOCIETY.—We have been again gratified by the labours of this Society in this parish, and have been ever sensible of the comforts to be derived to ourselves from thus taking sweet counsel together, and conferring with each other on the cares and joys and the sorrows of the pastoral office; of the benefit, which under the blessing of God, is afforded to the members of the Church in general, by their attachment to their Zion, and uniting themselves and hearers more closely in the bonds of love. Our whole experience of the effect of our meetings for more than three years, has abundantly confirmed the hopes and expectations we formed at the commencement, and we cannot doubt that the precious blessing of the Lord, have been graciously bestowed on this humble means of promoting His glory and the edification of the Church, which is His body.

On a recent occasion there were present at Lunenburg, Rev. Dr. Shreve of Chester, Rev. Mr. Moody of New Dublin, Rev. J. Weeks of St. Margaret's Bay, and the Rector of the Parish. As the Rev. Dr. Rowland of Shelburne, whose age and infirmities, although not hindering the occasional exercise of his holy office there, has laboured for more than forty years, yet forbid that he can be with his junior brethren on these shores, and also the Rev. Mr. White, of the same place, the part of Wednesday, was spent at the Parsonage, in the reading of the Word, and those other duties pointed out by the Rules. In the evening at 7 o'clock, Divine Service was performed in the Parish Church. Prayers were read by Rev. Dr. Shreve, the lessons by Rev. Mr. Weeks, sermon by Rev. J. Moody, from Luke 26 v.—“The disciples were called Christians in Antioch.”

On Thursday, at 10 A. M. the house of God was again respectably filled, when morning prayer was read by Rev. J. Moody, and the sermon preached by Rev. Dr. Shreve, from Hebrews, 13. 17.—“Obey them that have the rule over you, and submit yourselves: for they

watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you”—a discourse in which the duties of the people to their spiritual pastors, (a subject too little considered) were plainly and appropriately enforced. The Holy Communion was then administered to the Clergy and a number of the laity,—and a “most comfortable sacrament” it was, (we speak for ourselves and others who so expressed themselves)—a blessed means of strengthening and refreshing the soul, and of binding all who knelt around the altar in closer bonds of love, to their Lord, to their church, and to each other.

At 2 o'clock, P. M. Divine service was performed at St. James' Chapel, Mahone Bay, 7 miles distant, where we met about 400 people. Prayers were read by Rev. Dr. Shreve, and the sermon preached by Rev. J. Moody, from Ezekiel, 33 c. 11 v.—“As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?”—an affectionate expostulation of the merciful Jehovah, which was earnestly enforced by the preacher upon the hearts of those before him. Additional solemnity was imparted to the services here by the interment of a young female, who had been suddenly called from this changing scene.—In the evening at 7, there was again service at the Church in town, when the desk was occupied by Rev. Mr. Moody, and the pulpit by Rev. Mr. Stannage, who delivered an earnest and affectionate discourse from Acts, 26 c. 28 v.—“Almost thou persuadest me to be a Christian,” in which the necessity of being not only almost, but altogether Christians, was urged, we trust, not without good effect on those who cannot yet bring themselves to be wholly by the Lord's.

On Friday the 22d, three of the Brethren joined at St. Peter's, New Dublin, the Rev. J. W. Weeks the missionary of that Parish, and Divine Service was held in the morning at the Parish church. Prayers by Rev. J. Moody, lessons by Rev. Mr. Cochran, and sermon by Rev. Dr. Shreve, from 4 Micah, part of 2d v.—“Come and let us go up to the mountain of the Lord and to the House of the God of Jacob, and he will teach us of his ways, and we will walk in his paths”—on the duty and privilege of public worship.—The Holy Communion was again administered.—At 4 o'clock, Divine Service was performed at the upper church, Bridgewater, (10 miles distant) to a pretty large congregation, when Mr. Moody read prayers, and Dr. Shreve preached from 1. Peter 1. ch. 9 verse,—“Receiving the end of your faith, the salvation of your souls.”—And so ended our proceedings, which may the Lord bless to the good of many.

We were favoured with delightful weather—all nature was dressed in smiles—the trees of the fields seemed to clap their hands—and the birds of the air mingled their songs with ours. We trust a hallowed impression remains on the minds of not a few, now that those who stood together at the altar are separated to the east and to the west, to their respective fields of labour.—The next meeting is to be held at CHESTER on Wednesday 18th July.

EPISCOPACY.—We make no apology for the length of the article on the want of a Bishop in Upper Canada, which we take from the “Church,” where it bears the same signature that was appended to the interesting sketch of the life of the late Bishop Stewart of Quebec, which previously appeared in our paper.—What the writer so forcibly urges on the wants of Upper Canada may well apply to New Brunswick, Newfoundland and Bermuda,—to each of which the immediate and personal supervision of a Bishop would be very desirable. These colonies cannot indeed have a more active or anxious overseer than the indefatigable Prelate to whose Diocese they now belong, but it is physically impossible for any one man to secure to such a widely extended charge the full benefits of the Episcopal system.

CANADA.—We take the following from ‘The Church’—“We understand, although we are not in possession of the particulars of the case, that the expected division of the Diocese is an arrangement not likely to take place at least during the present year. Under these circumstances, we are authorized to state that it is the purpose of the Lord Bishop of Montreal, with the permission of Divine Providence, to perform the Visitation of Upper Canada in the course of the ensuing summer and autumn, and that circulars will be issued to that effect. We are informed however, that his Lordship will forbear from the execution of this purpose, if it should turn out that the arrangement in question should be carried into effect more speedily than there is at present reason to anticipate.

“We understand that his Lordship will hold Ordination at Quebec at Whitsuntide; another probably at Montreal in the month of August, and a third at Toronto in the autumn;—from which we make the cheering inference that a considerable addition to our spiritual labourers is, during the present season, about to be made. While, however, we have to deplore a deficiency of pecuniary means for supplying the ministrations of the church in every quarter where they are so anxiously called for, we are constrained, at the same time, to lament a dearth of candidates for the sacred ministry. A few—but only a few—within the Diocese are preparing themselves for its holy office; and through the exertions now so happily making in the mother country to supply religious instruction, according to the rules of the Establishment, in places where it had been most inadequately furnished, the services of many pious and devoted young men are called into exercise at home, which otherwise would have been gladly transferred to this country. As it is, we are indebted to the exertions and influence of that unwearied friend of the Missionary cause in Canada, the Rev. W. J. D. Waddilove, for the recent arrival of two young gentlemen of great promise, who are about to undertake the arduous duty of preaching the Gospel to the remote and destitute within our bounds.”

BISHOPRIC OF SODOR AND MAN.—In the House of Lords on 22d Feb. the bill for the restoration of the Bishopric of Sodor and Man was read a second time with the consent of Ministers and of the church commissioners, as represented by the Archbishop of Canterbury and the Bishop of London. This is a gratifying concession. It appeared to us from the first an invasion of the independent rights of the Manx people to deprive them of the advantage of a resident bishop; and the wrong would be aggravated by persevering in it after they have (much to their honour) so strongly and so universally remonstrated against it as they have done.—Standard.

MARRIED.

At Halifax, on the 10th instant, by the Rev. Wm. Cogswell, David Hare, Esq. Merchant, to Miss Margaret McNeil, both of that place.

In this town, on Thursday the 14th inst. by the Rev. J. C. Cochran, Dr. Edward Holman to Amelia, eldest daughter of John C. Rudolf, Esq.

In St. John's Church, in this town, on Thursday last, by the same, Mr. W. Andrews, of Bridgewater, to Miss Conradina Temme, second daughter of the late Rev. F. C. Temme, of this town.

At St. John, N. B. on the 5th inst. by the Rev. Dr. Gray, John Howe, Jun. Esq. to Mary, eldest daughter of James White, Esq. High Sheriff of the County of St. John.

DIED.

At Trinidad, James Slade, Esq. Asst. Comy. General. Mr. Slade was for several years a resident in Halifax, during which time, by his courteous and gentlemanly manners, he secured the respect and esteem of a very large number of friends and acquaintances, by whom his death is sincerely regretted.

POETRY.

THE HOUR OF PRAYER.

My God! is any hour so sweet,
From blush of morn to evening's star,
As that which calls me to thy feet,—
The hour of prayer?

Blest be that tranquil hour of morn,
And blest that hour of solemn eve,
When on the wings of prayer up borne,
The world I leave!

For then a day spring shines on me,
Brighter than morn's ethereal glow;
And richer dews descend from thee
Than earth can know.

Then is my strength by Thee renew'd
Then are my sins by Thee forgiven;
Then dost Thou cheer my solitude
With hopes of heaven.

Words cannot tell what sweet relief
Here for my every want I find,
What strength for warfare, balm for grief,
What, peace of mind.

Hush'd is each doubt, gone every fear,
My spirit seems in heaven to stay;
And ev'n the penitential tear
Is wip'd away.

LIFE.

Like to the falling of a star,
Or as the flights of eagles are;
Or like the fresh-spring's gaudy hue,
Or silver drops of morning dew;
Or like a wind that chafes the flood,
Or bubbles which on water stood—
Even such is man, whose borrowed light
Is straight called in, and paid to-night.
The wind blows out; the bubble dies;
The spring entombed in autumn lies;
The dew dries up; the star is shot;
The flight is past-- and man forgot.

BISHOP KING.

MISCELLANEOUS.

HINDOO RITES.

From a letter of the late Mrs. Winslow, dated
Madras, August, 1837.

"The natives have lately been performing the Churakee or hook-swinging near our house,—and a more dreadful scene can hardly be imagined. The manner of doing this is by erecting a high post in an open place, and crossing it by a long pole in the manner of a well-sweep. The cross-pole has cords at both ends. The man who has to swing, has two strong iron hooks inserted in his back, by taking up two inches of the flesh and forcing them through. These hooks are fastened to the cords on one end of the cross-pole; a rope at the other end is then pulled down until the end on which the man swings is raised high in the air,—we judged about fifty feet from the ground, as he was above the tops of the tallest trees near him. When he gets to a certain height with it, those holding the rope at the other end run round three or four times. As the poor victim is thus swung around, he throws flowers, betel-leaves, and sometimes fruit among the crowd below, which are eagerly gathered up and considered sacred. In two cases yesterday, they let off pigeons which they had taken up with them. Seventeen persons swung in this way, in the course of the afternoon. Mr. Winslow was near to one when he came down,—saw the hooks through the flesh, and witnessed the poor creature's attempts to conceal the pain. Thousands and tens of thousands flock to these spectacles.

It is like a great fair. Booths are erected for the sale of arrack, fruit, &c. The beating of tom-toms, blowing of horns, and constant firing of guns, are never failing accompaniments—and all this is considered agreeable to their gods."

Such customs have been fully confirmed by the Rev. Mr. Sutton, and others, as prevailing also in other parts of India. Could they be viewed in our land what feeling would they excite; and yet Mr. Catlin has assured us that the Mandan Indians practice voluntary cruelties very similar. The victim there is drawn violently on the ground, or suspended on high, until the flesh in the back gives way. These facts are well attested, and this ordeal is passed by every warrior in the tribe. Some of the Braves endure these sufferings even five or six times. But the recent pestilence among the northwestern Indians has swept through the Mandans,—leaving, it is stated, only thirty-one persons alive! How truly does the apostle describe heathenism as without natural affection; and yet Christians are slow in telling them of a Saviour whose yoke is easy and whose burden is light. —*Gos. Mes.*

I AM OF PAUL.

Attachment to ministers is praiseworthy, particularly if they are highly esteemed for their work's sake; but when the feeling becomes so exclusive as to prevent an individual from receiving profit from even the occasional ministrations of others, it is of that kind which Paul most pointedly condemns. We have seen the tokens of uneasiness, and heard the tones of disappointment of those who might be compelled on a single occasion to listen to some other than their favourite Paul or Apollos, and we have wondered if the feeling had any connection with the docility of the true Christian, which is more solicitous about the message than the messenger. Some professing Christians really seem to think that they are showing a peculiar respect for their minister, by staying at home or following him to a neighbouring church, should he perchance exchange pulpits with a ministerial brother. But surely no intelligent clergyman can feel honoured by the presence of those who can show so marked a disrespect for his friend as to leave him to preach to empty pews. A higher kind of sinning, (for that there is sin in this matter we have no doubt,) we have sometimes observed, when professing Christians after being seated in the house of God, have risen before the congregation and retired, when they have seen a minister enter the pulpit against whom they had conceived a prejudice, perhaps, in itself, utterly groundless. If such persons should meet with as little forbearance and lenity from God as they are disposed to extend to some of his duly authorized ministers, their fate would be deplorable. Respect is due to the house of God, and the public administration of his ordinances, and this should restrain those who may have no respect for themselves and public decency. It would be difficult, we imagine, for those who act in the manner referred to, seriously to ask the blessing of God on it. —*Epis. Rec.*

TRUTH TO THE DYING.

From Dr. Whitbridge's address to the last graduating class in the medical College of South Carolina.

"It is but too common for gentlemen of our profession to think and to feel, that in respect to patients, so far as their diseases are concerned, they are not bound by the obligation of truth, but that it is always necessary to encourage and to flatter them, to effect their recovery or to prolong their life. This is an erroneous opinion, and one that I am extremely desirous should be corrected. I have seen patients encouraged, flattered and deceived by their friends and physicians, until they were absolutely cheated out of life, and who knows but cheated too out of their soul's salvation? What, tell a lie to a sick man? It is bad enough to deceive in any case, but to tell a lie to a sick and dying man, and thus divert his mind from sacred things, deprive him of the use of precious time—time which may perhaps be to him of infinite importance, is unpardonable. Although I have no great faith or confidence in the efficacy of a death-bed repentance—believing that a man's hope for the future depends upon the manner in which he lives, rather than that in which he dies—

yet, I dare not take upon me the responsibility of deceiving him—nor is there any necessity for a veil of concealment; so far from it, that I have really found a frank and free communication to patients, attended with the happiest results. Unconscious as they often are of their situation, I frequently given them the first intimation of danger, and in many instances have been the able instrument of awakening them to a sense of moral condition. It has been my happiness on such occasions to witness the gratification which patients on their death-bed have evinced on receiving information, which is usually regarded not only politic, but unwelcome, and their thankfulness ever been manifested by the warm effusions of a grateful heart. Instead of alarming them, as is generally apprehended, it inspires them with hope and confidence in their physician—hope in the efficacy of remedies—trust and confidence in God!" —*Ibid.*

GOLDEN RULES.—In imitating examples there are two rules to be regarded: we must not stretch beyond our measure: nor must we despise that of another, which is unsuitable to ourselves. —*Cochran.*

O Lord! let me have ANY THING but thy favour and ANY THING with thy smile! —*Ibid.*
"Give what thou canst, without Thee we are poor. And with Thee rich, take what thou wilt away." —*Cochran.*

BOOKS.

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