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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 II.

LUNENBURG, N. S. THURSDAY, MAY 4, 1837.

NUMBER 12.

LOVE NOT THE WORLD.

Love not the world,—around its form,
Deception's veil is flung;
And even friendship's kindest words
Are oft in mock'ry sung.
The heart that once its tale of love,
With blushing raptures told,
How soon unmindful of its vows,
How passionless and cold!

Love not the world,—its boasted joys
Are sorrows in disguise,
Its peace is strife, its pleasures pain,
Its favours weeping eyes.
A storm succeeds the morn that breaks
With beauty, life and light,
And disappointment withers all
That once was fair and bright.

Love not the world,—its fairest flowers
Are sure to droop and die,
And hope's bright bowers, by fancy reared,
Will soon in ruins lie.
The friends that now around us,
The faithful and the true,
Will soon extend the parting hand,
And speak the sad adieu.

Love that above, that peaceful world
By God's bright presence blost,
When weary sighing, sorrowing man,
Shall find eternal rest.
Where warring winds no more shall vex
The calm, untroubled sky,
But God shall wipe away all tears
From every weeping eye.

New England Spectator.

THE WELCOME SABBATH—selected.

Return—thou wished and welcome guest;
Thou day of holiness and rest!
Thou best and dearest of the seven—
Emblem and harbinger of Heaven.

COMMUNICATIONS.

To the Editors of the Colonial Churchman.

Gentlemen,

In my last communication I noticed the wrong done, as I think, to the memory of Lord Lyttleton, by the Rev. Mr. Biddulph, in representing him as having conspired with Gilbert West to write down the Bible as a cheat; and to the proofs I then alledged, I would now add that Lyttleton, when only thirty years of age, was on terms of friendship with the pious and excellent Doddridge. I now beg a space of you, to defend the character of West. With respect to him again, as with respect to Lyttleton, there are on the very face of the story the stamps of manifest error. He entered public life in the same year with Lyttleton, 1729, but on the opposite side in politics, and in a subordinate situation, which left him little prudence of action; and this too in times remarkable for the warmth of actions and party feeling. He was the protégé of Lord Townshend, the brother minister of Walpole;—Lyttleton was from that same year in the foremost ranks of the violent opposition to Walpole, which ended in his overthrow; and from 1737, was more particularly obnoxious to the Court from having become the Secretary of the

Prince of Wales, who had then broken off all decent appearance of cordiality with the king his father. Under these circumstances, West and Lyttleton,—brother Tories though they were, can hardly be supposed to have been in particular intimacy. But these are matters of more remote inference. Of him, however, it is clearly ascertained as it has been with respect to Lyttleton, that he received in his youth a religious education:—his father, who was a clergyman, destined him for the church;—though at one time engaged in the profession of arms, and after for a very short period in political life, he seems early to have sought retirement. Soon after, he entered into civil employment (perhaps about 1730), he married and retired to Wickham in Kent, where, says Johnson, he devoted himself to *Literature and to Piety*. Here he was often visited by Lyttleton, and by Pitt,—the glorious father of a glorious son, who full surely was not a man likely to take delight in the company of two conspiring infidels. Here too, says Johnson again, Lyttleton received that conviction which produced his "Dissertation on St. Paul." Was it in consequence of their having concerted together a very different commentary on revelation? Hear what Johnson relates of West's mode of life at Wickham,— "He read the prayers of the Liturgy every morning to his family; and on Sunday evening he called his servants into the parlour, and read to them, first a sermon, and then prayers." It is indeed certain, from Johnson's biography, that West as well as Lyttleton, "had for a while listened to the blandishments of infidelity;" but there is no reason to believe from any thing that is told of him with any kind of authority, that his infidelity had gone further than Lyttleton's,—the extent of which I endeavoured to shew in my last paper. West's observations on the resurrection were published in 1747—in the same year in which Lyttleton's Essay appeared; and this coincidence joined to the fact of their having both entertained doubts on religious topics at some long anterior period, has probably given rise to the embellished story, which for the furtherance of piety, has been given to the world, respecting their conspiracy against the Bible. But that the aberrations of West in matters of religious opinion, were merely temporary and accidental, we have pretty clear testimony in his letter to Dr. Doddridge of the 14th March 1781—"I owe to the early care of a most excellent woman, my mother, that bent and bias to religion, which with the co-operating grace of God, hath at length brought me back to those paths of peace from whence I might have been in danger of deviating for ever." These facts in the life of West, shew the utter improbability of the supposed combination between him and Lyttleton, to write down the Bible as a cheat.

I have noticed the story at greater length than it may at first sight seem to deserve, because I am convinced that such things, however well intended, damage the cause they are meant to serve. Certain I am, that such misrepresentations, when detected as they surely must be by those who happen to know the true state of facts, produce in them a distrust of all such relations, even when they have truth on their side. With them they lose their intended and perhaps due weight, as proofs of the force of religious truth. And they minister occasion to the fool who 'sits in the seat of the scornful,' to point the finger and say—"See! what goodly fabrications are resorted to by the friends of religion, to prove its power in converting the infidel,—as is the prop, so is the fabric—rotten and false."

VINDESORIENSIS.

For the Colonial Churchman.

SHORT REASONS FOR CREEDS IN PUBLIC WORSHIP.

Creeds have been in use from the earliest periods of the Church, as appears by the testimony of the Fathers, and by the ancient Liturgies still extant. If the Apostle's creed, so called, be not the production of the Apostles themselves, and that 'form of sound words' which one of them mentions, it is impossible to assign its author or the date of its origin. And therefore the rule of Augustine ought to apply—"That which the whole Church holds, and was not instituted by Councils, but always retained; that is, justly believed to have been delivered from apostolical authority." We consider it an excellent feature of our church to have these creeds in the Prayer Book, and to repeat them in the great congregation;

1. Because thereby a bulwark is created against errors in doctrine creeping into the church or coming from her ministers. How can this be the case and not be detected so long as these creeds are incorporated in our service? What dark heresy can face the light of these summaries of the faith once delivered to the saints? Hence when ministers or congregations err from the faith, they are obliged to rid themselves of these troublesome monitors altogether. So Comber describes the Creed as being to the churchman what the Rule is to the catechist, or the touchstone to the goldsmith.

2. Because we thus express our constant fidelity to Almighty God. "This is our military symbol, which we learned at our baptism when we enlisted under the banners of Christ. So that whilst we are in this spiritual warfare, we must frequently repeat our watchword; and especially when we are to approach our General to pray for his aid, and to receive his commands, then we must renew our profession, and shew our badge, to declare that we are still for the Lord of Hosts."

3. The repetition of these creeds shews our unity amongst ourselves, and our agreement with the whole church—That we have "one Lord, one Faith, and one Baptism." And at the same time that it declares this unity, it has a constant tendency to cherish and preserve it, as the uniform and the colours of the soldier tend to keep him closely united to his fellows in the battle field.

4. The use of these creeds is highly beneficial to the private christian, as well as to the church at large. Though they are not to be regarded (as some in mistake do regard them) as *prayers*, nor to be repeated as such, the christian worshipper still finds it good to repeat them. Each article of his belief is thus presented to his mind, his memory is refreshed by hearing the great things the Lord has done for him; his faith in things eternal is brought to lively exercise, stablished, strengthened, settled,—his affections are quickened, his understanding is informed, his charity is stirred up, his hopes are brightened; he is made to feel of a truth that God is and is a rewarder of them that diligently seek Him; and he resolves to hold fast the profession of his faith without wavering, to the end of his life. The writer speaks from comfortable experience of this happy effect of the use of the Creed.—Let these advantages, to which many more may be added, be kept in mind; and let us seek in future to make a more edifying use of this part of the service. Above all, let us compare our practice with what we declare to be our belief; shew our faith by our works, assured that if any lives be at variance with our profession, our faith is of the wrong sort—like that of the Devils, who believe and tremble.

THEOPHILUS.

For the Colonial Churchman.

THE GLORIA PATRI.

This exalted hymn of praise to the eternal Godhead, which is appointed to be used in our church at the conclusion of each psalm, it is to be feared, is too often uttered without due consideration of its fitness and beauty. It has been part of the public worship of the church, from a very remote period of antiquity. Clemens of Alexandria mentions it as such A. D. 190, and it appears, (says Comber) that it was in use before, "because the Arians did alter the ancient form into—Glory be to the Father by the Son, and in the Holy Ghost, for which they are sharply reprehended by the orthodox Fathers." We are to regard it as ascribing all praise and glory to the Supreme Being, and an act of adoration to each person, which we are obliged particularly to pay, because every one of the persons in the Trinity hath done peculiar benefits for us. The Father hath sent us into the world, preserves and provides for us in it. The Son hath lived with us, and died for us, and though returned to his Glory, is still mindful of us. The Holy Ghost does come to us, and stay with us as a guard and a guide, a Comforter and an Advocate, clearing our minds, cleansing our hearts, quickening our affections, and enforcing our prayers." Let the worshipper in our church bear these things in mind, while with his lips he utters these glorious words,—words which are hallowed by the recollection that they have ascended from the lips of millions in past ages, who now swell the company of the just spirits made perfect in Heaven. What better form of praise can we desire, than one which is but a paraphrase on the song of the Seraphim, (Isaiah xi. 3) and is clearly grounded on Scripture, (1 John x. 7.) How, (asks Comber) can we use it too often? Surely God's mercies are more frequent than our praises can be. Those that censure this as a vain repetition, would ill have digested the hundred blessings which the Jews are bid to say every day (Deut. x. 12.) and might be offended at David's "seven times a-day," and St. Paul's charge, "to rejoice alway." As God never thinks it too often to relieve us, let us never think His praises too many, or too tedious; but in Psalms, in Litanies, and in every thing, let us give thanks; and when Gloria Patri is not in our mouths, let it be in our hearts, that we may never forget his benefits.

Selected for the Colonial Churchman.

ADVICE TO A LADY.

A pious Mother's Treatment of a Worldly Son.

Among Mr. Venn's correspondents about this time (1776) was a widow lady of fortune, residing in London, who had a son just entering life, who was unhappily averse to the religious views of his mother,—the following extracts occur in letters written to this lady:—

"With regard to your Son, you certainly judge right, not to restrain him from balls, cards, &c.; since a mother will never be judged, by a son of Mr. —'s age, capable of determining for her, and perhaps after your most strict injunctions to have done with such sinful vanities, he would be tempted even to violate your authority. The duty you are called of God to exercise now, is, bearing the Cross, borne at different times, and in different measures, by all the disciples of a crucified Saviour. True, it is painful to see one's dear child a lover of pleasure more than of God—painful to see a young creature, born for communion with God and acquaintance with heavenly joys, wedded to trivial gratifications, and the objects of sense alone. But such were we!—God prevented us with his goodness, and sounded an alarm in our souls, or we had been such to this hour! He expects, then, that your experience should teach you to wait with patience, till mercy—Divine and astonishing mercy apprehend him also. He expects that, after your continual presenting him every day, as the distressed father did his paralytic son, "Lord have compassion and help us!" You should tarry the Lord's leisure, be strong, and comfort your heart

in hope that the day will yet come, when, for your dear and tenderly beloved son, it shall be sounded in the presence of the living God, and to the additional transport of angels in glory, "He was dead and is alive again—was lost, and is found!"

As opportunity offers you will be ready to represent religion, not as a duty, so much as the best pleasure; which, wherever it is in reality, rejoices the heart more than wine, and renders tasteless, in comparison of itself, the whole circle of vain amusements. When you have done this—and, by your own meek, humble, self-denied spirit, exhibited before his eyes the power of godliness,—you have done all that lieth in you; and with acquiescence in God's good pleasure, you are to lie at the door of mercy for your poor son. * * * * *

As to the Sacrament, it is a point of more difficulty. There is a good deal to be said for his receiving it, on account of the preparation he would use, which might prove a season of awakening; and much on the other hand, against it, as it greatly sears the conscience to be trifling with and mocking God in such a solemn ordinance. Suppose, therefore, you were to lay before him the danger of receiving it in a careless spirit; and then, as he is of age to judge for himself, let him act as he chooses.

From the whole, you see you are to learn two most important lessons, from the painful situation you remain in with respect to your son. The one is, your own weakness and inability to impart a single ray of light, or excite the faintest conviction of sin, or communicate the least particle of spiritual good, to one who is dearer to you than life.

How ought this to take away every proud thought of our own sufficiency, and keep us earnest, importunate supplicants at the door of Almighty mercy and free grace!

The other is, that your own conversion, and reception of the Lord Jesus Christ as your portion and righteousness, ought to be marvellous in your eyes.

You have many kind thoughts and the highest esteem possible for me; for which I desire to retain a due sense upon my mind: but you know I was merely a voice, which said, "Behold the Lamb of God!" The desire and ability to do so, and that blessed peace you enjoy in consequence of your faith in Jesus, was the operation of God: for who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? All possible adoration and praise then, be to God for his unspeakable gift!

You must take care, dear madam, that you are not hurt in your soul by the hypocrisy and evil tempers of great professors of religion. It had liked to have proved my eternal ruin, when I was first acquainted with the religious world; and it is daily the cause why many stumble and fall. For contempt of godliness is excited by the deceitfulness and wickedness of those who are accounted godly.

Yet it ought not to offend us against religion: for it confirms the truth of the Bible, which speaks of self-deceivers, of false professors, of men that have the form of godliness, and deny the power of it.—Why, therefore, should I be staggered when I see all these things come to pass? It is designed to make us cease from man, to compel us to walk in close communion with God, and hold us fast by Him. Further it is designed to stir us up to be jealous over ourselves with a godly jealousy, lest we be found in a delusion; and with much of religion and Jesus in our mouths, be strangers to His Spirit, life and nature.

A further use you may make of the sad discovery, that many have zeal to profess whilst they are nothing, is, to restrain you from many religious acquaintances. This, I am, by experience, convinced is hurtful to our souls, in two ways. First, it accustoms us to prate about religion in a general way, and about the characters of those who profess it; because we think we must talk about religion, though far better laid aside than so used. Secondly, it robs us of precious time, and that private communion with God, in prayer and reading his holy word, for which conversing with all the saints in heaven, would they give us their company, can never make up.

The life of a christian is a life of encreasing at-

tainments in a science which is all practical and transforming,—which at once humbles and exalts; gives God the full honour of His sovereignty, jealousy, holiness, and justice upon the despisers of His Majesty to the last; yet gives also the sinner the full comfort and triumph that God's mercy, goodness and grace can inspire.

The christian life is a life inoffensive, in the tenor of it, to all around; not only inoffensive, but useful and beneficial; it is also the life of a mild and loving husband or wife:—of a meek, compassionate master; of a dutiful, obedient child; of a faithful, honest servant; of a valuable, trusty friend; of a benevolent, compassionate member of society; of a companion whose conversation is so far from being impure and frivolous, that it is instructive, animating and pleasing to every creature that is alive to the feelings of eternity.

The christian life is a life of very frequent delight in devotional exercises; yet after all, a life of self-abasement for irregularity of temper or desire, in any degree,—this prevails and crowns the excellency of the whole.—*Venn's Correspondence.*

From the Missionary.

QUALIFICATIONS FOR CONFIRMATION.

The first requisite is *knowledge*;—by this is meant, not an acquaintance with the mysteries of religion, nor yet an accurate knowledge of the obtruse and difficult passages of Scripture, learning like this more frequently "puffeth up," than "enliveneth." But those who are candidates for this sacred rite, ought at least to be instructed in the *first principles* of Christianity; and know as much of the Gospel scheme, as may be learned from the Catechism, which is, in itself, a brief summary of all necessary doctrines and duties; intended, as its title asserts, "to be learned by every person before he be brought to be confirmed by the Bishop."

There must further be *repentance* for all our past sins—*faith* in the mercy of God through Christ—and a hearty *resolution* to live in all holiness for the time to come. "We must," says a late learned and pious prelate, "come to confirmation with a willing disposition to live in subjection to the Spirit of God, to abide ever under his most holy protection, and to follow his heavenly guidance in all things. The same penitence must therefore be necessary in confirmation, that is necessary in baptism; the same firm faith in the promise of God; the same renunciation of every thing that stands in opposition to him—the devil and all his works, the world with its vanities and extravagances, and all the wicked tempers it produces, and all the evil desires and appetites of the body. It is also evident, that the ordinance requires a hearty desire to be made partakers of the Holy Spirit, and a firm belief that God will give and continue to us his heavenly grace, to preserve us pure and undefiled in this wicked world, to strengthen our good purpose, and enable us to bring them to good effect, by living in obedience to God, to the end of our lives."

To make the promises which are required in confirmation, without due seriousness and reflection, would be trifling with God; to make them without sincerity, would be lying unto him. Great care therefore should be taken to answer from the heart, as well as with the mouth, to the following question—"Do you here in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism, ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook for you?" This is the only question put to the candidates by the officiating Bishop; and the deliberate, audible, answer of each one is,—*"I do."* *I do* "ratify and confirm the solemn promise and vows made at my baptism;" *I do* "acknowledge myself bound to believe and to do all those things which were then undertaken for me." In other words—*I do* "renounce the devil and all his works; all sin, of every kind; and especially those sins which, on account of their enormity, are usually denominated *the works of the devil*—murder, adultery, theft, lying, slander, envy, hatred, malice, and such like.

I do "renounce the pomps, and vanities of this wicked world;"—all undue attachment to its riches;

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plasures, honors, and other idols;—"so that I will not follow, nor be led by them;"—determining to use the good things of life sparingly and with humility and thankfulness, when they are in my possession, and patiently to submit to their loss, whenever it shall please God to take them from me.

I do "renounce all the sinful lusts of the flesh;"—those corrupt affections, and carnal lusts, which holy Scripture condemns in "the works of the flesh," and "for which things' sake the wrath of God cometh on the children of disobedience."

I do also "believe all the articles of the Christian faith, as contained in the Apostles' Creed,"—"in God the Father, who hath made me, and all the world—in God the Son, who hath redeemed me, and all mankind,—and in God the Holy Ghost, who sanctifieth me, and all the people of God."

I do further resolve "obediently to keep God's holy will and commandments, and to walk in the same all the days of my life." I intend, by God's help, to make his will, as revealed in the Bible, the rule and guide of my whole future life;—to love him with all my heart, and to serve him with the best powers and faculties that I have. In a word, I determine—"the Lord being my helper"—to renounce all that he forbids, to believe all that he declares, and to do all that he commands. Such, in effect, were the promises made at Baptism; and thus much is comprehended in those words, I do, when uttered in Confirmation.

Precious indeed—yes, beyond all price—are the benefits resulting to those who come, with right dispositions and feelings, to this sacred ordinance. They will receive an additional measure of divine grace, for their advancement in holiness. That Holy Spirit, from whom all holy desires, all good counsels, and all just works do proceed, will pour his blessings more abundantly upon them, to assist and guide, to comfort and sustain them through all the trials and temptations of this mortal life. They will have the assurance of God's favor certified and sealed to them, by his authorized ambassador; of which goodness "they will certainly feel the effects, provided—which must always be understood—that they preserve their title to his care, by a proper care of themselves." And they will thus receive a pledge in this holy rite—if they live up to their solemn engagements—of "finally coming to that land of everlasting life," which is the end and aim of all religious observances.

Let those, then, who come forward to Confirmation, be studiously careful to make the promise in sincerity, and He, from whom alone cometh the disposition and ability to do any thing good—the God and Father of our Lord Jesus Christ, to whose service they devote themselves, will watch over, protect, and bless them; the Holy Ghost, our Sanctifier, will enlighten and direct them; and Jesus Christ, our Saviour and Redeemer, will finally receive and own them as his brethren, and fellow-heirs of that bliss and glory which fadeth not away, but endureth forever.—REV. MR. DORN.

A PRECEDENT.

In the days of the apostles, when certain men had crept into the church unawares, and had begun to propagate their errors, Jude wrote a general epistle to the church, in which he said: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints." If Jude had lived in the present age and written thus to the churches, he would probably have been told, "that contention had better be left alone before it was meddled with."—Presbyterian.

A SOLEMN THOUGHT.

"There will be a time when it shall be asked of you and me, 'Where is he?' and the answer shall be 'He is dead;—he died last year, or five years ago.' When you come to die,—(it is a truism, I know, but it is one which we perpetually want more deeply impressed on our hearts,)—when you come to die, it will matter nothing how long you have lived, how long the time once appeared before you, or how long it may seem, as you look back upon it; it is gone, effectually gone. Then why, let me earnestly, and affectionately ask you, why be living now as if you were to live here for ever?"

ASCENSION DAY.—This is the day on which the Church commemorates the return of our blessed Redeemer to the realms of joy, "having led captivity captive, and received gifts for men, yea even for his enemies; that the Lord God might dwell among them." Most appropriate and engaging services are appointed for the occasion, of which the design is manifest from the beautiful Collect in our prayer books, wherein we pray the Almighty to grant—"that like as we do believe His only begotten Son to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell."

May such be the happy influence of the wonderful event set before us this day.—While with the men of Galilee we stand gazing up into heaven after the Friend of Sinners, now sitting at the right hand of God,—let our affections follow Him there, and be set on the unchangeable joys which He has in store for his faithful people. Let our minds often meditate upon, and our hearts continually long for, that house of His heavenly Father, with many mansions, whither He has gone to prepare a place for those that love Him, and to which He has graciously promised to remove them when this painful life is ended.—But pressed down as our souls are by their corruptible tabernacles, chained as our affections and our hopes naturally are to the things of time and sense, let us remember that we need the strong aid of the Spirit, to lift our hearts to God. Without that heavenly influence renewing us in the spirit of our minds, we shall be ever grovelling upon the earth, and be unable to mount upon the wings of faith and love to the glorified Saviour. O let prayer be fervently and constantly made to the Father of lights, from whom cometh every good and every perfect gift, for such merciful assistance to the weakness of our fallen nature. And better words to express these desires we cannot find than in the Collects for the 4th Sunday after Easter and Ascension day.

We give below an extract from Wheatley, bearing upon the services of the Church on this festival.—

"Forty days after his Resurrection, our blessed Saviour publicly ascended with our human nature into heaven, and presented it to God, who placed it at his own right hand, and by the reception of those first-fruits sanctified the whole race of mankind. As a thankful acknowledgement of which great and mysterious act of our redemption, the Church hath from the beginning of Christianity set apart this day for its commemoration; and for the greater solemnity of it, our Church in particular hath selected such peculiar offices as are suitable to the occasion; as may be seen by a short view of the particulars.

"Instead of the ordinary Psalms for the morning, are appointed the xvth, xvth, xxist; and for the afternoon the xxvth, xxvth, cvnith. The xvth Psalm was at first designed by David for the magnifying God for his wonderful creation of the world, and for his goodness to mankind, in appointing him to be Lord of so great a work: but in a prophetic sense, it sets forth his more admirable mercy to men, in exalting our human nature above all creatures in the world, which was eminently completed in our Saviour's assumption of the flesh, and ascending with it to heaven, and reigning in it there. The xvth Psalm shews how justly our Saviour ascended the holy hill, the highest heavens, of which Mount Sion was a type: since he was the only person that had all the qualifications which that Psalm mentions, and which we must endeavour to attain, if ever we desire to follow him to those blessed mansions. The xxist, or last Psalm for the morning, was plainly fulfilled in our Saviour's Ascension, when he put all his enemies to flight and was exalted in his own strength, when he entered into everlasting felicity, and had a crown of pure gold set upon his head.

"In the first Lesson for the morning is recorded Moses's going up to the mount to receive the Law from God to deliver it to the Jews, which was the type of our Saviour's Ascension into heaven, to send down a new law, the law of faith. The first Lesson

at evening contains the history of Elijah's being taken up into heaven, and of his conferring at that time a double portion of his Spirit on Elisha: which exactly prefigured our Saviour, who, after he was ascended, sent down the fulness of his Spirit upon his Apostles and Disciples."

We are persuaded that our readers will thank us for inserting, and be edified by the perusal of, the following animating and spiritual remarks upon the two last verses of the 24th psalm, (appointed for the evening service) which we have extracted from the delightful and instructive Commentary on the Psalms by the pious Bishop Horne,—a work which ought to be in every family where Christianity is named, and one which the good of all denominations delight to honour, as breathing in every line the mild and benignant spirit of the Saviour's Gospel.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in.—Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle."—24 Psalm.

"We must now form to ourselves an idea of the Lord of glory, after his resurrection from the dead, making his entry into the eternal temple in heaven; as of old, by the symbol of his presence, he took possession of that figurative and temporary structure, which once stood upon the hill of Sion. We are to conceive him gradually rising from mount Olivet into the air, taking the clouds for his chariot, and ascending up on high; while some of the angels, like the Levites in procession, attendant on the triumphant Messiah, in the day of his power, demand, that those everlasting doors, hitherto shut and barred against the race of Adam, should be thrown open for his admission into the realms of bliss.

"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." On hearing this voice of Jubilee and exultation from the earth, the abode of misery and sorrow, the rest of the angels, astonished at the thought of a MAN claiming a right of entrance into their happy regions, ask from within, like the Levites in the temple, 'Who is the King of glory?' To which question the attendant angels answer, in a strain of joy and triumph—and let the church of the Redeemer answer with them—'The Lord, strong and mighty, the Lord mighty in battle;' the Lord Jesus, victorious over sin, death, and hell. Therefore we say, and with holy transport we repeat it; 'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.' And if any ask, 'Who is the King of glory?' To heaven and earth we proclaim aloud—'The Lord of hosts,' all conquering MESSIAH, head over every creature, the leader of the armies of JEHOVAH, 'He is the King of glory.' Even so, Glory be to thee, O Lord most high! Amen. Hallelujah."

NEW CHAPEL.—We are pleased to learn that a small Chapel frame has been raised at Hunt's Point, a settlement about 8 miles west of Liverpool, composed chiefly of persons removed from this county. The dimensions are wisely suited to the wants and abilities of the place, (a point too often lost sight of) 18 feet by 25, with a tower. We heartily wish our friends there good luck in the name of the Lord, and a happy completion of the good work they have begun. This will make the third place of worship in that township, belonging to the established church, where 15 years ago there was none.

THERMOMETER

At Lunenburg, marked at noon—northern exposure.	February.	March.	April.
Average.....	29½	38½	45½
Maximum.....	41	49	59
Minimum.....	9	20	40

On the night of the 1st instant, the mercury stood at 26° with a high wind from the west. Ice was formed of the thickness of an inch.

D I E D.

In this town, on Monday last, Abner Millidge, 3d son of Capt. Wm. Moser, aged 2 years and 9 months. Same day, Henry Samuel, infant son of Mr. Henry S. Jost, aged 1 months.

FROM THE CORRESPONDENCE

Of the Society for the Propagation of the Gospel in Foreign Parts, for 1836.

From the Lord Bishop of Nova-Scotia.

Concluded.

RETURN FROM NEW-BRUNSWICK.

Friday, September 30.—Several friends called on me at a very early hour, and attended me to the steamer, in which I embarked (at St. John) for Nova Scotia. We exchanged an affectionate farewell, and our vessel was in the Bay of Fundy before eight o'clock. We made a short stop at Digby (forty miles) at one o'clock, and landed at Annapolis (twenty miles), against a strong tide, at five, full of thankfulness for abundant mercies, vouchsafed to us during our absence from home, and through journeys of much extent, sometimes fatiguing, and occasionally difficult. But every toil was lightened by a well-encouraged hope that, through the blessing of God, this portion of the Gospel vineyard is in a state of progress and improvement. This fact, I trust, will be evident to the Society, whose labours and liberality and prayers are directed to this great object. I have endeavoured to state all I saw with candour; and fear I may have been tiresome, from a desire to communicate every thing that can assist the Society in forming a correct judgment in a matter in which they feel a lively and a Christian interest. Their Missionaries, some with greater success perhaps than others, are labouring faithfully through many difficulties, under which they are supported by confiding trust in Him, whose they are, and whom they serve. They are exemplary in their lives and conversation, not slothful in business, but fervent in spirit, while thus serving the Lord. In all my communications with them, which have been constant and intimate, I have found them respectful and affectionate; and it has been a delightful task to share in their labours and their prayers. May He on whose strength they rely be their tower of defence in every danger, their comfort and support in every trial—crown all their labours with his effectual blessing, and guide them by his Spirit to that rich reward which is reserved, through the Saviour, for those who are made the blessed instruments of turning many to righteousness!

Upon my return to Nova Scotia, I had various calls to attend to which occupied me until December, when I finally returned to Halifax, and considered my summer labour ended. Among the places in Nova Scotia which I visited, Windsor was prominent. Here I was first engaged in the business of the College, which, owing to the loss of its income from the Government, calls for more than ordinary attention, and is the subject of much anxious care, as it ever has been a chief support and handmaid to this diocese. I was called upon for a second visit, to hold a confirmation, and encourage the building of a chapel in the village, which increases rapidly. The church is, unfortunately, a mile from it, the inconvenience of which is felt by all who reside in the village, in bad weather, and at all times by the aged and infirm. Very commendable exertions are made for this object by the members of the Church; and some who do not belong to her communion lend their aid.

In looking through this long detail, I am fearful it may create an impression that there was sometimes more hurry than is desirable in the performance of the duties which it records. My only apology is that the demand upon my time and exertions was such, that apparent haste was unavoidable. On many occasions, a little delay would certainly have been comfortable; but to save the objects of my care from injury, it was my endeavour to make full use of minutes as well as hours.

My prominent feeling, is that of gratitude for the mercies imparted to me; and although much has been omitted that I should have rejoiced to accomplish, and much has been very imperfectly performed, I am thankful to have been enabled, through Divine goodness, to travel, in the whole of the last summer, at least 4000 miles; to have visited 77 congregations, in which I delivered 143 sermons or addresses to more than 15,000 different persons. I held 52 confirmations at which 1582 persons were confirmed. I consecra-

ted 12 churches and 11 burial grounds, and had 7 ordinations, at which 4 deacons and 4 priests were added to the ministry.

From Archdeacon Willis.

Halifax, N. S. Jan. 15, 1836.

My Lord,

My proposed Visit to the Missions on the Western shores of Nova Scotia, in the summer of 1834, was postponed, in consequence of the prevalence of that dreadful disease, the Asiatic cholera, in Halifax, that year. I felt myself at liberty, however, to leave Halifax in October that year, the pestilence having providentially been removed. But as I could not undertake, at this advanced season, a long tour of duty, I contented myself with visiting the Missions of Parrsboro' and Amherst. Consequently, I left this place on 21st October for Windsor, forty-five miles, where I embarked in a small packet to cross the Basin of Mines to Parrsboro', thirty miles, and arrived at that place in about fourteen hours' passage.

Parrsboro' itself is a small settlement on the north-west shore of the Basin, near the mouth of the straits which connect the Basin with the Bay of Fundy. Mr. Ratchford is the principal inhabitant; indeed, the village is owed altogether by himself and his sons. There are several flourishing settlements in the neighbourhood; and a very respectable congregation assembles at the church, when there is service; but at present there is no settled Clergyman, and the place is served by such occasional visits from Clergymen, under the direction of the Bishop, as circumstances will admit of. It has been visited, during the past year by three or four different Clergymen. Mr. Ratchford is liberal in his views towards the support of the Church, and has promised to supply, rent free, a house for the residence of the Clergyman: and subscriptions to the amount of 50*l.* per annum could be obtained.

The church is well situated, one mile and a half from the village, at the head of the navigation of the river. It is in good repair, and sufficiently large for the congregation. The church and burial ground are within a good fence, which encloses about one acre and a half of ground. There is a glebe of 623 acres, five miles from Parrsboro'; but as no improvements have been made on it, and, like most other lands so situated, it has been robbed of much of its valuable timber, it is of little service to the church. This land was granted by Governor Parr, in 1790. There is also a lot of 150 acres a short distance from the church, granted by Thomas Wm. Moore, "for the use of the Established Church." The grants of both these lots are recorded in the proper office at Parrsboro'. There is also a reserve of 500 acres, on Ratchford River, for the church or glebe; but there is no grant of this land. I officiated at the church on Sunday, 26th October, to a large congregation, and in the afternoon in a private chapel in the village, belonging to Mr. Ratchford.

Amherst is thirty-six miles from Parrsboro': the Rev. George Townshend, Missionary. Here is a neat brick church, built about the year 1820. There was some slight defect in the roof, and some injury had been done to the steeple: this the Churchwardens readily promised should be immediately attended to. In other respects, the church is in good repair; the interior is well pewed; the chancel is fitted up in a neat and becoming manner. There is no parsonage house in this parish. The glebe and church lands have been neglected, and partly alienated; the remaining glebe may be valued at about 5*l.* per ann.; and the church land, so called, about the same sum. The required sum of 50*l.* per annum, can be raised for Mr. Townshend, and a residence when required. Mr. Townshend has charge of the church at Westmoreland, New Brunswick, as well as that of Amherst: they are about six miles apart, and service is performed at both churches every Sunday, morning and afternoon, alternately at each. The people are well satisfied with the services of Mr. Townshend, and the Missions under his care seem to flourish. Since the period of my official visit to Parrsboro' and Amherst, I have had the pleasure of attending your Lordship on an episcopal visitation at both these places. The circumstances and situation of these Missions having so lately fallen under the notice of your Lordship, it will be unnecessary for me now to add more.

I was absent only one Sunday from my duty here. I left Halifax October the 21st, and was in my church at the monthly communion on the 2d November 1834.

Extracts from a Journal of a Visit to the South-east Coast of Nova-Scotia, in the months of December and January, 1835-6, by the Rev. John Stevensen, A. M. concluded.

January 1st, 1836.—The joyful news of my arrival ran like lightning round the settlement of Ship Harbour, and many were the greetings that awaited me on the morning of the New Year. About ninety persons assembled and spent the day with me in the church, and returned orderly and soberly to their homes. The church is now distinguished by a steeple, which your Lordship's handsome donation enabled the people to raise. The building was otherwise finished entirely at their own expense, but it was too great an effort: their zeal outran their means, and reduced several families to much inconvenience and embarrassment.

January 2.—I visited Knowles Head, followed by numbers from Ship Harbour, which swelled my congregation to unusual size. Divine Service was purposely held at Philip Webber's, where Mrs. Shelmutt, his daughter, with a helpless family, had just returned for a home. The poor widow was quite distracted, and all the family distressed with grief. The latter became resigned and consoled; but the wounds of the former were too fresh and violent to be healed or assuaged by any thing I could advance, either in my discourse or private conversation. I could, therefore, only commit her to Him "who is a father to the fatherless, and defendeth the cause of the widows." Charles Wisdom is the faithful instrument of hallowing the Sabbath, and disseminating the everlasting truths of religion, by every means in his power. A great improvement is perceptible since the service of the Church began to be observed on Sundays here.

I returned to Ship Harbour a little after dark, and proceeded to officiate again in the church to a full congregation.

I remained here until after the Epiphany, and had service every evening at seven o'clock, besides frequently during the day; numbers came from remote parts to reside and share in the ordinances of this sabbatical week. The scarlet fever and other distempers prevailed in the place; so that I was kept constantly engaged in visiting from one sick bed to another. They have no medical attendants, but put great faith in charms. This delusion I endeavoured to remove, much to the annoyance of a celebrated charmer, whose "craft came in danger to be set at nought." The occasion of a death afforded me an opportunity likewise of discovering and abolishing an inconvenient and improper custom of tumultuous wakes; a practice borrowed, I believe, from the Romanists in the neighbourhood. This community is remarkable for harmony and order, both in civil and religious matters; with the exception of a few, there are "no divisions, but all are perfectly joined together in the same mind;" and every stranger that comes, attracted by its intrinsic excellence, or by the force of public opinion and example, conforms to the Established Church. The festivals of the Church are punctually observed as well as Sundays; and almost as good order is preserved, and as good an attendance secured, as if a Clergyman presided. The children are improving under a very efficient and well-conducted Sunday school, yet the want of a schoolmaster is severely felt. I administered the sacrament three times during the year, and had thirty-five communicants at Easter. I left these affectionate and well-disposed people with much regret, but engaged to return among them again (D. V.) at Easter next.

January 7, 1836.—I continue to receive great satisfaction from the amiable and primitive people of Clam Harbour. They usually come to Ship Harbour church, a distance of seven miles, and return the same day, when a Clergyman officiates; but they nevertheless except a special visit to themselves. The inhabitants assemble for worship on Sundays, but they have no convenient place for the purpose; fain would they aspire to a church, but the settlement, though growing very fast, is not yet ripe for the undertaking. Our excellent Liturgy is accommo-

ated at once to the rudest and most polished state of society. I cannot sufficiently admire its happy adaptation to the circumstances of these shores; where, by its means, the public worship of God is sustained, and all things are done decently and in order" independent of an officiating minister. It is alleged that the assumption of lay-readers tends to degrade the priestly office; but the practical working is quite otherwise; wherever they have been established, I find the inhabitants not only better instructed, but inspired with deeper reverence for the ordinances and ministers of religion. There were a number of baptisms and thirteen communicants.

8th and 9th.—We travelled to Oyster Pond and Saddle, upon lakes, now become solid and smooth, without any difficulty. The liberality of the Society likewise extended to these settlements; and the people, who have liberally responded to it, are joyfully and thankfully preparing to build a house for the glory of God, and the benefit of themselves and their descendants. These three consecutive churches will comprehend a large body of members, and afford ample employment for a faithful Pastor. The practicality of being attended to in winter, being no longer problematical, offers a further inducement for their erection, and the appointment of an overseer to the flock. My congregations here are large, and, in general, strongly attached to the Established Church. I called upon Mr. Purple, who has outlived an hundred years, and is now blind, deaf, and almost unconscious of existence: his wife is still alive, and in the same situation. I found him lying in a wretched hotel, where his daughter and family, who nurse him, were obliged to take shelter, in the depth of winter; having been dispossessed and thrust from their house and lands by an act of cruel oppression. I transmit a circumstantial statement of this unjust and affecting case to your Lordship, in the hope that you may obtain redress for the injured and distressed family, from the proper authorities. On the evening of the 9th I officiated at Musquedoboit school-house.

10th.—A very wet day, yet the house was filled. I preached twice, and immediately thereafter set out, in the midst of a heavy rain, for Chezetcook, where I had an appointment for the evening. I am glad to relate, that a flourishing singing school, with thirty-five pupils, is kept at Musquedoboit Harbour. A day school is kept by Mr. Pelly, who likewise reads, and teaches a Sunday school. He is a very competent man, yet he receives only twenty pounds current, without board, from the people for his services. The storm and rain increased, and the road was one sheet of slippery ice, so that we were thoroughly drenched, bruised with falls, and overcome with fatigue, in passing over the seven miles betwixt us and Chezetcook; and after all, nobody ventured to come out and attend me. I had the satisfaction, however, of keeping my engagement, which I have never once, under the most untoward circumstance, failed to do, during the period I have been in orders.

Having now entered the limits of Dartmouth parish, my itinerant duties for the present terminate.

THE BISHOPS IN THE HOUSE OF LORDS.

Publicity has been studiously given in this country of late, to whatever might place the Church in an unfavourable light;—and, amongst other things, to the radical attempts in England to change the Constitution, by banishing the Bishops from the House of Lords; and the speech of one of the great Reformers on one side of the question has been lately sent forth to enlighten the good people of this province, who are left to suppose that the matter carried all before him, as the decision of the house was not given. We now take leave to give something on the other side, in the subjoined speeches of Lord John Russell (himself a Reformer) and Sir Robert Peel, in answer to Mr. Lushington, together with the division which took place on the motion.—Ed. C. G.

Lord J. Russell said,—the hon. gentleman who brings forward this motion, in so doing brings forward a proposal for a change in a very essential principle of the British Constitution, which, as he must be aware, recognises "the Lords Spiritual and Temporal, and the Commons in Parliament assembled." It is a motion to alter one of the most ancient points of the Constitution of these realms, and to resort up-

on new grounds to a new constitution of Parliament. I say, therefore, that to such a change I am averse, unless I have the strongest reasons in its support. Now the reasons by which the hon. gentleman sought to advocate his proposal are altogether vague, desultory, and unsatisfactory. The hon. gentleman began by talking of removing the bishops from the House of Lords, but appeared to be altogether uncertain with what object towards the Church, and where his object would end. The hon. gentleman quoted Bishop Leighton, and then pointed to the Scottish Church, where there are no bishops, in contrast with the pomp with which the bishop is installed in this country, and the state of his enthronement on attending a cathedral, which ceremonies and state I have seen attendant upon the person of as good a man as ever lived in this or any other country. [Hear, hear.] Now, to what do these allusions tend? Do they tend to the question of the removal of the bishops from the House of Lords? Not at all; but to the establishment of the Presbyterian system of the Church of Scotland. [Hear, hear, hear.] The hon. gentleman then referred to the United States, where there was no Church Establishment at all. [Hear, hear, hear.] When the hon. gentleman, therefore, proposes to me to have no longer a Parliament of Lords Spiritual and Temporal and of Commons, but one only of Lords Temporal and Common, the arguments he uses lead at once to two altogether distinct considerations—namely, in the first place, to a Church in which there are no bishops; and, in the second, to a State where there is no Church Establishment. [Hear, hear.] Now, I must own it appears to me that if these are the grounds upon which the hon. member proposes the change he particularizes in his motion, these grounds are not sufficient to support that motion, nor will the change he wishes in it be sufficient to answer the hon. gentleman's purpose. This change, if agreed to, must lead to farther change, and I must own that such a change once commenced, I cannot see any point at which we may consistently stop short of the constitution of the United States in which there is no Established Church. [Cheers.] The hon. gentleman who makes this motion, and the hon. member of Middlesex, argue that there must be a distinction between civil and spiritual functions. The hon. gentleman should recollect, however, that in this country the head of the Government and the head of the Church are one. The King is the head of the Church, and the government of the Church becomes that of the government of the country; it is impossible, therefore, with such a constitution, to have the complete distinction of civil and spiritual functions which the hon. gentleman desires. Such a distinction cannot exist consistently with a Church Establishment. [Hear, hear.] The Established Church is a distinct part of the Constitution of this country. The bishops, by holding seats in Parliament, are acknowledged representatives of that part of our Constitution. If they are to be excluded from their seats, I then do not see by what rule we could exclude the other orders of the clergy from seats in the House of Commons. [Hear, hear.] It appears to me, however, that the bishops are that portion of the clergy which can best execute the political duties of the Church, and that with the least disturbance or interruption of their spiritual functions, many of these duties being of such a nature that they can be attended to when absent from their dioceses, whilst the inconvenience attendant upon clergymen leaving their flocks of their respective parishes would be very great. [Hear, hear.] However this may be, I must say I know not upon what grounds we should pretend to exclude this great body of men altogether from the privilege of being represented in Parliament, considering the property that belongs to them, and the station they hold in the country. Would it not be exceedingly unfair in Parliament to discuss and pass measures affecting all these interests—as tithes, and advowsons, and ecclesiastical property in general—and to say that on these great questions they would not allow those who are most deeply interested in them to take any part? [Hear, hear.] With respect to the total distinction and distribution of civil and political functions. I own that all experience is against it, for it has been found that persons who have religious functions to perform have not confined themselves to the exercise of those functions, but have frequently taken part in political contests. But if

this is a characteristic of bishops, does not the same description apply to Dissenters? With regard to the Dissenters, I know many ministers of the different sects for whom I have the greatest respect and regard; I know how much they attend to the spiritual interest of the Church to which they belong; but if I were to select those who are most respected, and if I am asked whether, they separated political functions from spiritual, I am glad to say they do not do so. [cheers and laughter.] I am glad to say that so long as I have taken a share in politics I have found the Dissenting ministers the warmest friends of political liberty, and whenever the rights of their fellow-subjects have been in danger, they have always been eager to promote the cause of political freedom, and I give them credit for it. [Cheers.] To the proposition of the hon. member I must therefore object, because in a country like this, where political and ecclesiastical duties are so intermingled, I cannot see how, by dint of resolutions, we are to reach the millennium, and have a certain number of persons of the Established Church ministers of religion—solely and exclusively devoted to religious interests, with their eyes constantly directed to what is above—and another set of persons who shall, in like manner, confine themselves to political interests. [Hear, hear.] The hon. member who moved the resolutions said the bishops had for many years voted against measures in favour of political freedom, and for measures calculated to oppress their fellow-citizens. Now though I seldom concur in the votes given by the bishops, yet I must say, while their appointment is vested in the Crown, it is natural to suppose that the Minister of the day will raise pious and learned clergymen to the bench who are favourable and not adverse to his political opinions. That, however, has not always been the case, and I can give instances of bishops, even under Tory Governments, who have advocated the principle of separating political from religious functions—I allude to Bishop Wight, Bishop Kennett, and Bishop Hoadley, who were the warmest advocates of political freedom. The latter Prelate, in his place in the House of Lords, argued in favour of the separation of the functions, because the kingdom of God was not of this world, and asserted in the strongest manner the Whig principles which he openly professed. And as it happened in these days, when the Government was in the hands of the Tories, so it happened when the Whigs were in office in the reign of Queen Anne and George I. The parties in power appointed men of learning and piety, but at the same time men who had held the same political opinions. This was the case also in the time of Lord Liverpool; and what wonder, then, was there that these prelates, when raised to the bench of bishops, retained the same opinions which they held before their appointment? Had they acted in a different manner—had they shifted from day to day—those prelates, for instance, voted with Lord Grey on all occasions, and then shifted round and voted in a different way when the right hon. Baronet was in difficulty, though the first mode of acting might have been more agreeable to my opinions, it would not have made the bench of bishops more respected. [Hear.] The practice existed one hundred years ago, and continued in the Government of Lord Liverpool, and it could not be considered any argument for the proposed change that a Government which had been in office for twenty or thirty years had appointed bishops who professed the political opinions of the party. Rather general reasons had been given by the hon. gentleman. I dissent from these reasons, because they would not effect the object he has in view, and I am not disposed, therefore, on such grounds, to agree to the alteration. [Cheers.]

Sir R. Peel said, that if any unpopularity were attached to the most decided opposition to the motion of the hon. member for Ashburton, to his full share of that unpopularity he begged leave to put in a distinct claim. [Hear hear.] Feeling as he did upon the subject, he certainly would not be guilty of so base an action as to leave the whole of the unpopularity with the noble Lord. [Hear.] It might not serve the noble Lord for him [Sir Robert Peel] to say so, but he must declare that he never heard a speech delivered in a more manly manner than the speech of the noble Lord, or one which reflected greater credit on the noble Lord's abilities and judgment. [Hear hear.] There was one objection to the

hon. member for Ashburton which struck him [Sir R. Peel] as being at once fatal to it. The hon. gentleman asked them to proceed, not by a legislative measure, but by a resolution. The hon. gentleman asked the House of Commons to agree to a resolution depriving a portion of one branch of the Legislature of its functions and privileges. Now, what right had they to take such step? If the hon. gentleman were desirous of involving the House of Commons in a dilemma, he could not succeed more completely than by persuading them to pass a resolution which, if passed, would have no effect whatever, but would be merely a piece of waste paper. [Hear.] The noble Lord had justly observed, that the inferences to be drawn from the reasoning of the hon. member of Ashburton led to much more serious and extensive consequences than the hon. member himself seemed to be aware of. Not only, however, was that the case with the speech of the hon. member. Every argument which had been used by the hon. gentleman who supported the motion went the length of showing the expediency, not merely of removing the bishops from the House of Lords, but of abolishing the Establishment. [Hear, hear.] The hon. gentleman said, that when Parliament repealed the Test and Corporation Acts, they established the principle that no religious creed should have any advantage over any other. He [Sir R. Peel] had never heard such a principle maintained. The hon. gentleman also contended that the same thing took place on passing the bill for the relief of the Roman Catholics. He [Sir R. Peel] had never heard so before; but he had heard the direct contrary. It would indeed, be a great discouragement to any attempt to relieve any portion of the people from civil disabilities, if the House were to be told, "You must not stop here; you must carry your measures infinitely further, and stop only with the destruction of the National Church." It was evident that if these hon. gentlemen were to succeed in expelling the bishops from the House of Lords, the next step would be to propose that the Protestant Clergy should no longer hold the exclusive possession of Church temporalities. But it was said by the hon. member for Middlesex, that after they had become bishops, the hope of translation to more lucrative sees would tempt them to change their political opinions, and to maintain the principles of any new Government. Had his Majesty's present Government found that to be the case? [Hear.] The political opinions which they held at the time of their original appointment, they still held and acted upon. The hope of translation had no effect upon them; there was not one of them who had voted that black was white. [Laughter.] All, therefore, that their worst enemies could allege against them was, that they were consistent, bigoted politicians, who obstinately adhered to their own opinions. As to the separation of the civil from the religious duties of the clergy, he was convinced that it would be a measure highly injurious to the country. He did not wish to see the Church excluded from its fair share of political influence. If such an object was to be accomplished; if the clergy were compelled to confine themselves to the discharge of their ecclesiastical duties; if they were compelled to eschew all reference to or interest in temporal matters; if they were forbidden to participate in the feelings and wishes of their lay countrymen, he doubted whether, instead of the active, intelligent, enlightened, patriotic men, of whom the great body of the clergy of this kingdom was at present composed, we should not have a set of lazy, worthless cloistered hypocrites. [Hear.] Into that question he would, however, not now enter. As to the plausible arguments which had been urged in favour of the destruction of a monarchical and the establishment of a democratical Government, he should be ashamed of himself if he condescended to say a single word in answer to them. He had risen only because he did not wish it to be believed that he was capable of desiring to leave all the unpopularity of resisting the present motion on the shoulders of the noble Lord. — Whether the declaration might be popular or unpopular he cared not; but he was prepared to give this his most decided opposition to a proposition, the ultimate tendency of which would be to injure, if not to destroy, the civil and religious constitution of England. [Hear.]

The gallery was then cleared for a division, when

the numbers were

Ayes..... 92
Noes..... 197
Majority against the motion... —105

INTELLIGENCE.

THE EUPHRATES EXPEDITION.

Bagdad, Sept. 20, 1836.

The first Indian mail arrived by the hon. Company's schooner, Shannon, on the 13th inst., with intelligence of the transmission of another mail, per Hugh Lindsay, at the end of the month. The Shannon joined us at Mohammra, a town which is rapidly rivalling Bussora, and already beats it in trade. It is on the Persian side of the Shat el Arab, below Bussora. There did not remain time to proceed up the Euphrates with the mail, and return again for that expected by the Hugh Lindsay; so that, on our arrival at Korna, we received the unexpected orders to proceed up the Tigris to Bagdad. This was also, in part, the consequence of private intelligence, received by Colonel Chesney, of the state of parties in the upper river. Our navigation here was unattended by any accidents, and only a short detention on a bank, a few miles below a city, said by the pilot, who is a quiz, to be newly formed! The evening of our arrival, the bridge of boats having been unslung, we were enabled, after taking on board and saluting Colonel Taylor, the Company's political resident in Turkish Arabia, to sail up the left bank, to beyond the Pasha's serail, returning by the right bank to anchor opposite the residency. The whole population had turned out, and seemed to think those days more brilliant and equally wonderful with those of Haroun al Raschid (may his memory be revered! as worthy Ibn Hankaal would say) had once more come back.

Our able astronomer, Lieutenant Murphy perished, as you know, in the midst of his pursuits at Bussora. With that, and a few other exceptions, the state of the health of the crew is highly satisfactory; more especially in a case of unusually high inundations, and the gales of the year. There are, also, the most confident anticipations of a continuation of good understanding with the Arabs: the Sheikh of the Ben Hachem tribe, with whom we had a slight affair, as noticed in a previous letter, has refused to take the part of the quarrellers, whom he acknowledges to have been in the wrong. The Tigris steamer has made its appearance with the low waters; she was found at some distance from where she went down, with her bottom turned upwards. There is an officer on the spot to work at her recovery. A line of levels is about to be carried from the Tigris to the Euphrates, in order to ascertain the difference of level between the two, and also, more particularly, to establish a line for a canal between the rivers, which the Pasha of Bagdad is anxious to set about immediately, and which, with all antiquity to vouch for its utility, offers a hitherto inappreciable value to commercial communications on the introduction of steam into this land of great rivers; for I forgot to mention, that while at Mohammra we took a trip of no less than seventy-five miles up another splendid stream, the Karoon, whose waters bathe the walls of Shuster, the present capital of Kusistau—a province which is rich in all the productions of the best countries in Western Asia.—*Literary Gazette.*

LABORS OF AN ARMENIAN BISHOP.

The Rev. Thomas P. Johnson, a missionary at Trebizond, in a letter to the editor of the Southern Religious Telegraph, communicates the following interesting intelligence respecting an Armenian Bishop.

In Tokat, where that devoted missionary, Henry Martyn, finished his course, there seems to be a beginning of a good work. The Armenian bishop of that place, who was formerly a bigoted defender of the superstitions of his church, has recently been brought to a knowledge and confession of the truth, as we hope, and without the aid of any human teacher. He immediately commenced preaching against the errors of his church, and in consequence experienced a violent persecution. But, having obtained help of the Lord, he continues yet, and is endeavoring with all his might to enlighten his people. I saw him in my visit there,

and was very much pleased with his conversation. He is, in appearance, almost the very image of Martin Luther, and possesses a bright intellect, though his opportunities for acquiring knowledge have been far inferior to those of the German Reformer, and, of course he is far behind him in the requisite qualifications of a reformer of a degenerate church. We are much encouraged in respect to this man; but it remains to be seen what the Lord intends to make of him. One thing I was convinced of in my visit—he deeply mourns over the perishing condition of his people, and is earnestly trying, as well as he knows how, to teach them the knowledge of Christ."

Extract from a letter from Rev. Mr. Sutton, dated Cuttack, (India) July 26, 1836.

I have just returned from a visit to the great festival at Juggernaut, and as usual I feel my spirit overwhelmed within me. The festival was very late this year, and in consequence it was comparatively thinly attended, but before we came away death had commenced his carnival, and most fearfully did he triumph! O the scenes of wretchedness, of dying ghostly despair, of inhuman cruelty, of unmingled misery where we could afford no relief, of disgusting filth and loathsome depravity; of human nature debased, degraded, insulted, outraged, which we every year witness at this scene of infernal revelry! No where surely does Satan so defy God and insult man as at this high place of idolatry. Pandemonium itself one would suppose cannot reveal scenes more disgusting or more blasphemous than the festivals of Juggernaut. How often in my thoughts have I contrasted this festival with the anniversary of your society which I was permitted to attend in Chatham street. O that they could be seen together by the friends of the Redeemer who meet at those holy convocations. You would need no other appeal either to excite their liberality, or to send them home, dropping sweet tears of gratitude for the blessings of the precious Gospel.—*N. Y. Evan.*

Schools, Colleges, &c. in the United States.—A correspondent of the Newark Advertiser furnishes its readers with the following statistics:—"The institutions constituting both the means and objects of education are found in about 60 colleges, 500 academies, 300 lyceums, and 50,000 common schools. In New England there are 12 colleges, where 353 were graduated the last year; in New York and New Jersey 7, where 225 were graduated. In New Hampshire the number of free schools is rising of 1600. Massachusetts has about 3000 schools. Rhode Island 700. Connecticut has 1651 school districts, and about 84,000 children receiving the benefit of the school fund. In New York 9000 schools, and more than 500,000 children receiving instruction. In Pennsylvania there are 250,000 children out of 400,000 destitute of school instruction. South Carolina in 1832, had 817 schools, and 8390 scholars. Georgia has more than 700 common schools. In Kentucky only about one-third of the children between the age of 4 and 15 attend school.

Want of Churches.—It is stated in a New Orleans paper, that there is not a single house of worship in all Texas.—*N. Y. Trans.*

AN ECDOTE.

Effectual Reproof.—A venerable gentleman was once passing two or three young men who were at work making hay, on the Sabbath. One of them accosted him with this impious remark: "Well, sir we have cheated the Lord out of three Sabbaths." The old gentleman replied: "You do not know how that may be, you have not settled the account." This well-timed retort administered a reproof so severe and cutting that the young Sabbath-breakers dropped their rakes and retired.

No duty will be approved of God that appears before Him stained with the murder of another duty.—*Bp. Hopkins.*

The Scriptures are the fountain—other books are streams, and streams are seldom entirely free from something of the quality of the soil through which they flow.—*Jay.*

YOUTH'S DEPARTMENT.

GODLY PARENTS.

What a blessing is it for a child to have godly parents. The parents of many children are wicked, and take no pains to teach their children to read and spell, neither do they endeavour to inspire them with the fear and love of God. Nay, some parents are so wicked, as to teach their children to lie and swear, and steal, but we will not talk of such people.

If you, my dear little Readers are so happy as to have kind and holy parents, you have reason indeed to be thankful; be dutiful to your dear parents, and show your regard for them by listening to their instructions. If you read your Bible with attention, you will find that nothing is more offensive in the eyes of God than disobedience to parents—duty and honour are even due to wicked parents, and we are bound to obey them in all matters wherein they do not require us to break any of the commandments of the Lord.

I will now repeat to you some of those portions of the Bible which enforce this duty.

“A wise son heareth his father's instruction; he maketh a glad father, but a foolish son is the heaviness of his mother.” Prov. xiii. 1.—x. 1.

“The eye that mocketh at his father and despiseth to obey his mother, the raven of the valley shall peck it out, and the young eagles shall eat it.” Prov. xxx. 17.

“And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Deut. vi. 6 7.

THE GODLY PARENTS.

My tender parents here you plainly see,
Who feed, instruct, and clothe and comfort me.
They daily teach me how to read and spell;
And daily make me learn my lessons well.
They tell me, God, who reigns in heav'n above,
Is rich in mercy, full of truth and love;
And even little children stoops to bless,
Who weep, when they his holy laws transgress;
And ever will his kindest care afford,
To those who fear his name, and trust his word.
But wicked children he will sure chastise,
And those who all his gracious words despise.
May I my parents constantly obey,
To hear from them of heav'n and learn the way!

THE BEST PLACE.

Heaven is the best of places. There are many good places, but there are none so good as heaven. The closet, where the good child prays, is a good place; but it is not so good as heaven. The house, where a holy family dwells, is a good place; but it is not so good as heaven. The school, where children hear the instruction of pious teachers, is a good place; but it is not so good as heaven. The church or chapel where the holy minister preaches the gospel of Jesus, is a good place, but it is not so good as heaven. There is sin in all these good places, but there is no sin in heaven; therefore heaven is the best place. There may be sorrow in all these good places, but there is no sorrow in heaven; therefore heaven is the best place. Bad men may get into all these good places, but no bad men can get into heaven; therefore it is the best place. Bad thoughts may get into all these good places, but there are no bad thoughts in heaven; therefore heaven is the best of places.—Rev. A. Fletcher.

FORMER TIMES.

It is now 40 years ago since I was accustomed to accompany my father and mother to our village church. This little church stood on a hill, separate from other buildings and by many trees. A number of little pathways, leading from different parts of the parish, all met together at the gate of the church-yard; and as the church was on a rising ground, any one who stood in the church-yard might observe the little parties of the parishioners as they all drew near the house of prayer, from their scattered habitations.

Now, at that period I was well acquainted with every poor person in the parish, and knew the number of every family, perhaps taking account of the lesser sort more than of the more advanced in age. And well do I remember the little family parties which constantly presented themselves to my view. The father walking first in his clean frock, carrying in his arms perhaps a chubby boy or girl of two or three years of age, whilst the good woman concealed a sleeping infant under her cloak, or shawl, and the rest of the little white-headed ruddy family following in their Sunday garments, which though mean, and coarse, were generally clean—such were the little parties which at that time might be constantly observed at the village church, and such were the parties which were seen wandering away after service through fields, and woods, towards their respective dwellings. We do not say that those times were better than the present, yet I am sorry to say that sights of this kind are not now seen as formerly. And very few are the children who are so blessed as to be led to the house of prayer by the hands of their fathers.

The Almighty has so ordered things, that human creatures should live together in families, and has bound the father and child, the husband and wife, the brother and sister, together by ties so sweet and strong that sin alone can break them; but since the pious people in high life have taken upon themselves to do so much for the education of the lower classes, poor parents, I am sorry to say, have thought it less needful to instruct their children, or to take them to a place of worship; and thus it often happens that all which the pious teachers does for a child at the Sunday school is undone by the father and mother when it goes home.

My dear little children, when you read this consider the example given by good parents in old time. And try to persuade your dear parents to take you by the hand and lead you to the house of prayer. And when you yourselves become men and women and fathers and mothers of families, remember the duty which lies upon you, of bringing up your children in the ways of holiness, and not leaving this work to other people.—*Child's Mag.*

FEMALE INTEGRITY.

“Is this the rugged path, the steep ascent
That virtue must aspire to?”

In the year 1776, a poor widow at Lisbon, went several times to the antichamber of the court, and though frequently ordered to retire, she as constantly returned the next day, saying, she must speak to the king. At length she one day saw his majesty passing by, when she immediately advanced towards him, presented a casket to him, and spoke as follows:—“Sire, behold what I have discovered among the rubbish of some of the ruined edifices, by the great earthquake, in 1755—I am a poor widow, and have six children. The casket would relieve my present distress; but I prefer my honor, with a good conscience, to all the treasures in the world. I deliver this to your majesty, as the most proper person to restore it to its lawful possessor, and to recompense me for the discovery.” The King immediately ordered the casket to be opened, and was struck with the beauty of the jewels which it contained; after which, speaking highly in praise of the widow's honesty and disinterestedness, he assured her of his protection, and ordered twenty thousand piasters to be immediately given to her. His majesty further ordered that proper search should be made to discover the real proprietor; and, if their researches should prove fruitless, that the jewels should be sold, and the produce appropriated to the use of the widow and her children.

For the Colonial Churchman.

Messrs. Editors—I send you the following as an answer to the Riddle in the last Colonial Churchman. If not too childish, please insert it. A SUNDAY SCHOLAR.

The Ancient's name was Abraham,
Who by Divine command,
Was slaying Isaac for a lamb,
When th' Angel stay'd his hand.

Chester, 24th April, 1837.

Extract from Rev. Mr. Robertson's Treatise on Baptism

INFANT BAPTISM.

“Our Saviour gave a general command to the Apostles to make disciples of and baptize all nations. No exception whatever is named: and if he had laid it down as a rule that infant baptism was unscriptural and improper, and consequently sinful, he certainly would have given, in that commission, some intimation to that effect. But no intimation of the kind is even hinted at: therefore as infants make up a large portion of every nation, we must understand our Lord's words as including them no less than grown-up persons.

“From the several passages in which baptism by the Apostles is mentioned, it may be inferred generally, that the ordinance was administered according as opportunity and circumstances permitted. There are several instances in which it appears that adults only were partakers: but there are others, where the context leads us to believe that adults and infants were baptized, and that the faith of the former was considered as constituting a title to the ordinance on the part of the latter. This is more particularly true, regarding the cases of Lydia and her household, and of the Philippian Jailor.

“We find no mention made of a formal profession of faith having been rendered previously to the administration of the ordinance; such as is now used in the Anabaptist communion under the name of *experience*. The mere mental act of assent to the faith was all that seems to have been necessary. Repentance thus begun was afterwards accomplished in the appearance of its fruits.

“But these are only examples of baptism: and an example implies a precept: therefore the precept is of more importance in an abstract point of view.—The precept for infant Baptism may be inferred from the following fundamental doctrines of the Christian faith.

“The Gospel is of general application in its design and tendency. Infants are no-where prohibited from enjoying its spiritual blessings: therefore, as descendants from our common progenitor, we must believe them to be included in its gracious promises.

“The Jewish church or dispensation was a shadow of good things to come, and represented in a typical manner the nature and character of the Christian Church. Infants were admitted into church membership at the age of eight days, under that dispensation: consequently there is a strong presumption that they may be admitted to the same privileges under the more extensive dispensation of the Gospel.

“The condition of man is sinful by nature: the only way to escape from the effects of this sinful and fallen state is by salvation through Christ. But means of grace are appointed by which this salvation must be “worked out.” In the case of infants the only means that can be used is baptism. If this is neglected, and if the child die, there is no certainty as to the salvable condition of the departed soul.

“The Apostles received authority from our Saviour, by which the government of the Church, and the regulation of its ceremonies, were vested in their person. They could therefore, by precept and example, authorize the baptizing of infants; on the supposition, which is not at all probable, that the practice of doing this was not common before the ascension of Christ. Reasons will be adduced in the next chapter which will lead to the belief that they, and their immediate successors in the ministry, baptized infants.

“Again, there are several texts which, on close enquiry, are found to afford sufficient ground for this ordinance. Our Lord by his Providence has caused the Gospel to be published in a certain country. It is therefore obligatory on the inhabitants of that country to receive it. He has further declared that no one can enter into the Christian Church except they be born of water; and commanded his disciples to suffer little children or infants to come to that kingdom or church. This therefore is a positive command for infant baptism.

“The Apostle, writing to the Corinthians, has pronounced the children of believing parents to be holy: they were therefore fit for receiving baptism.”

POETRY.

From the Journal of the Institute of Flushing, U. States.

SINCE O'ER THY FOOTSTOOL.

Since o'er thy footstool here below
Such radiant gems are strown,
O what magnificence must glow,
My God, about thy throne!
So brilliant here these drops of light,
There the full ocean rolls how bright!
If night's blue curtain of the sky,
With thousand stars inwrought,
Hung like a royal canopy,
With glittering diamonds fraught,
Be, Lord, thy temple's outer veil,
What splendour at the shrine must dwell!
The dazzling sun at noontide hour,
Forth from his flaming vase
Flinging o'er earth the golden shower,
Till vale and mountain blaze,
But shews, O Lord, one beam of thine:
What, then, the day when thou dost shine!
Ah, how shall these dim eyes endure
That noon of living rays;
Or how my spirit so impure,
Upon thy glory gaze!
Anoint, O Lord, anoint my sight
And robe me for that world of light.

From the British Magazine.

STANZAS.

I.

Near and more near the thunders roll,
The livid lightning plays;
Hark, one wide crash from pole to pole,
One fierce sulphureous blaze.
My pulse is calm, I feel no fear
As in the storm I stand:
What guides the bolt that whirls so near?
It is my Father's hand.

II.

Sweet is yon streak of pale blue sky
Above the stormy clouds;
And sweet the beam from mercy's eye,
Though sin its fulness shrouds.
O Lord, whose glory is to save
All that confide in Thee,
Thy pardoning love no bounds can have,
Since there is hope for me.

III.

Bank upon bank the vapor crowds,
Pouring the ceaseless rain;
How measureless appear the clouds!
To count the drops how vain!
And wider shines the orb of day,
More numerous still it gleams;
And swift the storm shall roll away,
When forth its brightness beams.
Though dark, my guilty soul, as night,
Countless as rain my sins,
Thy mercy beams with broader light,
Thy grace my pardon wins.

MISCELLANEOUS.

DR. PARRÉ,

An eminent physician of forty years' practice, testified as follows:—
"The use of the Sabbath, medically speaking, is that of a day of rest. It is a day of compensation for the inadequate restorative power of the body under continued labor and excitement. A physician always

in respect to the preservation of the restorative power; because, if once this be lost, his healing office is at end. The ordinary exertions of man run down the circulation every day of his life; and the first general law of nature by which God prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But though night, apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation to perfect by its repose the animal system. The sabbatical institution is not simply a precept partaking of the nature of a political institution, but it is to be numbered among the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without respect at all to the theological question. I have found it essential to my own well-being as a medical man, to abridge my labor on the Sabbath to what is actually necessary. I have frequently observed the premature death of physicians from continued exertion. In warm climates, and in active service this is painfully apparent. I have advised the clergyman, in lieu of his Sabbath, to rest one day in the week; it forms a continual prescription of mine. I have seen many destroyed by their duties on that day. I would say further, that quitting the grosser evils of mere animal living from over stimulation and undue exercise of body, the working of the mind in one continued train of thought is the destruction of life in the most distinguished classes of society, and that senators themselves need reform in that particular. I have seen many of them destroyed by neglecting this economy of life."

The above facts we have collected from "Critical Notices," in the American Quarterly Observer.—Church Mirror.

The example required in Ministers of the Gospel.

In all pursuits it is a true proverb that the disciple is not above his master—the teacher must not, cannot look for proficiency in others, which he does not himself exemplify. But, above all others, this is true of the teacher of religion. He has every drawback to encounter in his efforts to gain and form disciples. Innate corruption, fixed habits, and surrounding example, all combine to destroy the efficiency of his instructions. He points, avowedly, to an unseen reward and unknown dangers as the grounds of exertion. He holds out motives for which the evil heart of depraved humanity has little relish. He lays down principles which are hard to understand, harder still to realize, and hardest of all to put in practice. In such a work, can the force of example be foregone? Will worldly men believe the messenger of eternal truth, whom they see living as one of themselves? Will sinners be swayed by motives which they behold inoperative on him who holds them forth? Will they receive and cherish principles, which are unproductive of results in the life and character of their professed expositor and advocate? Such questions need not the answer of experience: but that answer has been given too loudly and too long to be unheeded. Every page of the history of the church of God, under both the dispensations in which it has existed, is a lesson on the indispensableness of irreproachable purity and elevated piety in those who serve the altar. The gospel, to be life-giving, must be borne abroad by living evidences of its power. Holiness must be communicated by contagion, as it were, from those who are commissioned for its inculcation. God's omnipotence indeed, is not to be limited by the unfaithfulness of his servants. He can and will perform his promise to maintain his church, independently, if need be, of human co-operation. But the life of a church with a corrupted ministry, is like that ghostly life of which we read in the fables of enchantments—when the moving and animated eye does but lend fresh horrors to the cold, putrescent corpse: the spirituality and purity of our holy faith casts a shade of double intensity over the inconsistent conduct of a worldly clergy and their perishing people.—Rev. W. R. Wittingham.

CALCUTTA.

Baptism of a Pandarum.—The members of the congregation of Wesleyan Christians, and others from

curiosity, assembled at the Wesleyan chapel, in Popaham's Broadway, in the Black Town, to witness the administration of the rite of baptism to Wesley Abraham, lately a pandarum, or religious mendicant, held in much esteem by all the Hindoos of this part of India. He was, until lately, known by the name of Arumuga the Tambiran, overseer of Tarmapuram near Tanjore. The Rev. R. Carver entered the chapel, followed by Wesley Abraham, arrayed in a crimson velvet cap, and a handsome gown of crimson satin. He took his seat in the centre, immediately opposite the baptismal vase and the clergyman before him were placed his basket of superstitious vanities, and his orange-coloured cloths, as Tambiran; these, immediately before the celebration of baptism, Wesley Abraham, with his own hands, took up and presented to the minister, in token of his utter renunciation of the habits and practice of his former life. His beard had been shaven close, and also the hair of his head,—the form of which, so far as we could compare it with those called good heads by craniologists, was good—it was also handsome. His countenance and manner bespoke determination and composure. For some time past, he has renounced Hindooism, and become a Wesleyan convert of Mr. Carver's. As Pandarum and devoted to God, like holy men of old, no razor was allowed to approach him. On the day appointed for the shaving of his head and beard, a large concourse of wealthy natives assembled at the Mission house, and would by force prevent him; again and again was he assailed by the entreaties of his former flock to adhere to the religion of his fathers and preserve his hair from the defilement of the razor, but to no effect; at length, however, the natives, we understood resorted to force, and the subject became a matter of police cognizance,—a warning from the bench of magistrates enabled the new convert to return in peace to the Mission house, and undergo the loss of his hair, which he remained resolutely determined to lose. Having since satisfied Mr. Carver of the integrity of his conversion, he has been admitted to baptism.—Conservative, Aug. 5.

RELIGIOUS NEWSPAPERS.

The Connecticut Observer makes the following remarks, which we think may well be considered by those who are desirous of improving the moral and intellectual state of society:—*Chr. Wit.*
"A religious newspaper is, in truth, a periodical tract,—with the advantage over common tracts, of wearing its sentiments into the mind by repetition; and he, who, by obtaining a subscriber, secures the reading of a religious newspaper, may regard himself as performing, every week, the part of a tract distributor. It would be difficult to point out a mode in which more good can be done, with an equal expense of time and effort."

GOLDEN SENTENCES.

Let us accustom ourselves, on all occasions, to exercise a due command over our thoughts. Let us take care of those entanglements of passion, and their attachments to any present interest and view which could deprive us of our power over them.—*Doddridge*

Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them! 11 Numb. 29. If from thence thou shalt see the Lord thy God, thou shalt find Him if thou see Him with all thy heart and with all thy soul, 1 Deut. 29

It is impossible for a man to be godly, who neglect secret devotion, and next to impossible that he should ever become so. You may as well talk of a wise fool, a wicked saint, a sober drunkard, or of an honest thief, as of a prayerless christian.—*Jay*.

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