

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|---|--|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input checked="" type="checkbox"/> Continuous pagination/
Pagination continue |
| <input checked="" type="checkbox"/> Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure | <input type="checkbox"/> Includes index(es)/
Comprend un (des) index |
| <input type="checkbox"/> Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées. | Title on header taken from:/
Le titre de l'en-tête provient: |
| | <input type="checkbox"/> Title page of issue/
Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue/
Titre de départ de la livraison |
| | <input type="checkbox"/> Masthead/
Générique (périodiques) de la livraison |
| <input type="checkbox"/> Additional comments:/
Commentaires supplémentaires: | |

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
											✓

THE COLONIAL CHURCHMAN.

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

VOLUME IV.

LUNENBURG, N. S. THURSDAY, SEPTEMBER 19, 1839.

NUMBER 22.

For the Colonial Churchman.

PARAPHRASE OF THE THIRTEENTH CHAPTER OF JOB.
15th and 16th verses.

I am the Angel Raphael! He who lays
The prayers and praises of the scattered saints,
Before th' Almighty's Throne—I place them there,
Balmy as incense from Arabia's shore;
Sweet as the music of the starry sphere:
So fear thou not. God is thy light and guide,
And he will guard thee through the paths of life,
And save thy feet from every lurking ill.
Fear not, but praise him. Offer now to him
The grateful offerings of an humble heart.
He asks not *Wealth*. The streets of this high heaven
Are paved as 'twere with gold; with precious stones.
Her walls are garnished. Jasper and sapphire,
And pearls, bright as the sun, compose her gates.
Unwilling vows he hates, but will accept
The offering of a pure and humble heart.
Learning he heeds not. The child's unpractised words
Do reach acceptably his gracious ear.
Nor *Eloquence*. The silent vow—the tongue
That moves not, and the palsied lip, can find
Acceptance there, if but THE HEART be right.
God sends me as thy guide—to minister,
And aid, and comfort thee. I warn'd thee
Where the poisonous snake in ambush lay.
I warn'd thee of th' approach of rushing storms.
I caus'd the wild beast turn from 'fore thy path,
And sent the tiger crouching to his lair.
I've done my Sovereign's will. Do thou the same.
Obey, and love, and praise him. Thank him too.
Now I return, to worship and obey him.

August, 1839.

SIGMA.

For the Colonial Churchman.

Messrs. Editors,

Should the following lines be deemed worthy a place in the columns of the Colonial Churchman, so kind as to give them insertion.

OPENING OF THE FIRST SCHOOL-HOUSE AND CHAPEL AT
BLANDFORD, COUNTY OF LUNENBURG.

On Thursday the 28th day of July being the time appointed for the opening of the School-house and Chapel, the congregation with the Teacher and his pupils assembled at an early hour to witness the opening of the first building erected by the inhabitants of Blandford, in which Divine Worship might be performed, as well as for the education of the rising generation in the ways of knowledge and holiness. Many years have elapsed since the first thought had arisen in the minds of the inhabitants to erect such a desirable and needful edifice; and many have been the entreaties of their reverend Pastor to place such an operation: but it has pleased Almighty God at this happy period to unite the inhabitants more particularly in brotherly love and unity, so that they now with one heart and one mind have caused in a measure to be completed; a building where they may worship the Great Ruler of Heaven and Earth at their own doors: and also where their generations to come may receive useful knowledge and instruction, necessary to make them fit and useful members of society. A goodly number accord-

*Our poetical correspondent, we are sure, will not object to our quoting here the inspired declaration—"There is one Mediator between God and man, the man Christ Jesus."—Ed. C. C.

ingly assembled, anxiously looking for the arrival of their spiritual guide, the Rev. James Shreve, D. D. to whom they are sincerely attached. His residence is at the distance of nine miles across a bay, and although within sight of Blandford, yet owing to the foggy state of the weather, and contrary winds, he was unavoidably detained longer than the appointed time. However, the fog clearing away for some minutes, his sail boat was discerned, and immediately a boat well manned put off and took him, with other gentlemen who accompanied him, and brought them on shore. Shortly after landing, the Rector entered the school-room and performed Divine service to a very respectable and attentive congregation, all seemingly delighted that they now had a building in which thus to assemble and be thankful to Almighty God for his mercies and blessings bestowed upon them. It being a very busy season of the year, many were prevented being present; others on account of the weather, having an idea that the Rector would postpone his visit until the ensuing week. Suffice it to say, however, about ninety persons were present on this very solemn and interesting occasion. After the morning service, a very appropriate and impressive discourse was delivered, from 2 Sam. 11 c. 11, 12, and 13th verses, in which the preacher described the important duty of parents toward their children; the obligations they were under to bring them up in the nurture and admonition of the Lord—the great necessity of at least a common education among all classes—the total want of it experienced by many among them now in their declining years, and the necessity laid upon them to use all means in their power to train their children, or cause them to be trained, in the way they should go; that when they become old, they might not depart from it. Many were much impressed with the truth of the discourse, which caused them to lament that so much of their own precious time was now necessarily lost, not being able to bestow it upon the reading of God's holy word, and to feel the more anxious that their children should not have cause likewise to lament that which they themselves so severely felt the want of. The sermon being ended a prayer was offered up to the throne of grace, beseeching God to grant his blessing upon teachers, parents, and pupils. By request the teacher rose with the children at the conclusion of the service and sang a part of the 23d Psalm; and truly it was delightful to hear those little infants, (comparatively speaking,) raising their youthful voices in praise to God. After which, the children were questioned in their catechisms, and underwent an examination in reading and spelling, and acquitted themselves to the satisfaction of all present. Before the departure of the Rector, the deed of a piece of ground whereon the school-house is built, being signed by the Messrs. Publicovers, was made over to the Lord Bishop of Nova Scotia and his successors, for the public benefit. Thus ended this pleasing ceremony.—They have at this time resident among them a teacher, a native of this province, who is anxious to use his humble efforts among them for their good: his labours are indefatigable—regularly reading the services of the Church both there and at a place about two miles distant, called Sandy Beaches, in the absence of their minister—together with a Sabbath and singing school also under his superintendence. May God assist him in his undertaking, and make him instrumental in doing good, especially to the rising generation. Their Sabbaths are now spent in prayer and praise to God, and the days of the week are taken up in the instruction of the young—so that it can now be said in the words of the apostle, "Old things are passed away, behold all things are become new," or with the Psalmist—"The right hand of the Lord bringeth mighty things to pass."

"For he is th' Lord supremely good;
His mercy is forever sure:
His truth which always firmly stood,
To endless ages shall endure."

Annexed is a brief description of the first settlement of Blandford and Sandy Beaches, otherwise named Ashmatogen. Blandford is situated on the eastern side of the township of Chester, in extent about four miles; principally settled at the mouth of Shoal Cove. It is a flourishing settlement, with commodious houses pleasantly sited, comprising two thousand acres of land, a great part under cultivation, and containing about thirty families. The population is about 150; and they number also about 80 children. They are in religious tenets, those of the Established Church and Lutherans; the major part of the former persuasion. They are a very industrious and enterprising people, and some wealthy; in general they are very abstemious, neat and cleanly in their dwellings, affable and humane, and in like manner hospitable to strangers; their farms are in a high state of cultivation, of which their living and support chiefly consist, not employing more of their time at the fishing than is absolutely necessary.—Blandford has been settled upwards of forty years. The former settlers were Irish, who lived in hovels, attending altogether to the fishing in the summer season; and in the winter, to the cutting and sale of cord wood, and they totally neglected the cultivation of the land. The German descendants who are the present inhabitants of Blandford, and who purchased those lands of the Irish settlers, are now reaping the reward of their labours, and herein are the words of the wise man verified, "The hand of the diligent maketh rich,"—for

"His house the seat of wealth shall be,
An inexhausted treasury.
His justice free from all decay,
Shall blessings to his heirs convey."

Sandy Beaches, or Ashmatogen, is situated on the eastern side of Blandford, at the distance of two miles by land. It contains about the same number of acres, and has been settled about thirty years: it is about 3 miles in extent, with an open and full view of the sea and adjacent coast. The number of men and women are between twenty and thirty, but there are few children. The houses are convenient and pleasantly situated; and the people are in religious tenets, manners and customs, the same as those of Blandford.

I believe this, Messrs. Editors, to be a concise account of the situation of the inhabitants of those settlements. I know and am well persuaded, that were native teachers encouraged in this province, much good would arise from their labours, should a sufficient compensation be allowed for their services.—It is a notorious fact, that many in this province who are in every way calculated to take upon themselves the pleasing task of teaching, remain inactive, in consequence of the little encouragement given, and because many through avarice, and others on account of poverty, employ those teachers who are incompetent to instruct,—so that in many parts of this province, learning has become a dead letter.—I feel assured, that until a general assessment takes place, the inhabitants of this province will have to lament the want of education among their children; and undoubtedly, many parts must remain as they are, totally ignorant and bordering on heathenism. But we hope for the better, and trust that all in the Province of Nova Scotia may know the Lord, from the least even to the greatest; and that all teachers may exercise the talents committed to their care, bearing in mind the great responsibility they are under, in the full and faithful discharge of their duty toward the children intrusted to their charge; and

being sure that ' he that knoweth the Lord's will, and doeth it not, shall be beaten with many stripes.'

A NOVA SCOTIAN.

Blandford, August, 23, 1839.

THE MARTYRDOM OF ARCHBISHOP LAUD.*

The night before his execution, he ate a moderate supper to refresh his spirits, and then going to bed, slept soundly till the hour when his attendants were appointed to await his rising. When he was brought out of the Tower, the spectators " were so divided, betwixt be-moaners and insulters, it was hard to decide which of them made up the most part." He proceeded with a cheerful countenance and an unruffled mind, though Hugh Peters and Sir John Clotworthy, [a man worthy of such an associate] were all the way assailing him with inhuman interrogatories. These he took calmly, and " though some rude and uncivil people reviled him as he passed along with opprobrious language, as loth to let him go to the grave in peace, yet it never discomposed his thought, nor disturbed his patience. For he had profited so well in the school of Christ, that when he was reviled he reviled not again, but committed his cause to Him that judgeth righteously. And as he did not fear the frown, so neither did he court applause of the vulgar head, and therefore chose to read what he had to speak unto the people, rather than to affect the ostentation either of memory or wit in that dreadful agony."

" Good people," said he, " this is an uncomfortable time to preach, yet I shall begin with a text of Scripture, [Hebrews xii. 2.] ' Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right of the throne of God.'

" I have been long in my race, and how I have looked to Jesus, the author and finisher of my faith, he best knows. I am now come to the end, and here I find the cross, a death of shame; but the shame he despised . . . or no coming to the right hand of God! I am going apace, as you see, towards the Red Sea, and my feet are now upon the very brink of it, an argument, I hope, that God is bringing me into the Land of promise; for this was the way through which he led his people. . . . But before they came to it he instituted a passover with them, . . . a lamb it was, but it must be eaten with sour herbs. I shall obey, and labor to digest the sour herbs, as well as the lamb. And I shall remember it is the Lord's passover; I shall not think of the herbs nor be angry with the hand that gathereth them, but look up only unto Him who instituted that, and govern these. For men can have no more power over me than what is given them from above. I am not in love with this passage through the Red Sea, for I have the weakness and infirmities of flesh and blood plentifully in me, and I have prayed with my Saviour *ut transiret calix iste* that this cup of red wine might pass from me. But if not, . . . God's will, not man's, be done! And I shall most willingly drink of this cup, as deep as he pleases, and enter into this sea, yea, and pass through it, in the way that he shall lead me."

Thus he began his dying address, in that state of calm, but deepest feeling, when the mind seeks for fancies, and types, and dim similitudes, and extracts from them consolation and strength. What he said was delivered with a grave composure, so that " he appeared," says Sir Philip Warwick, " to make his own funeral sermon with less passion than he had in former times made the like for a friend." The hope which he had expressed at his last awful parting with Stafford was now nobly justified; it was not possible for man in those fearful circumstances to have given proof of a serener courage, or of a more constant and well-sounded faith. Nor did he let pass the opportunity of giving the people such admonition as the time permitted. " I know," said he, " my God whom I serve is as able to deliver me from this sea of blood as he was to deliver the three children from the furnace; and [I humbly thank my Saviour for it!] my resolution is now as theirs was then: they

would not worship the image which the king had set up, nor will I the imaginations which the people are setting up: nor will I forsake the temple and the truth of God, to follow the blessing of Jeroboam's calves in Dan and Bethel. And as for this people they are at this day miserably misled, [God of his mercy open their eyes, that they may see the right way!] for the blind lead the blind, and if they go on, both will certainly fall into the ditch.

He then spake of his innocence and the unprecedented manner of his condemnation.—" You know," said he, " what the Pharisees said against Christ himself: ' If we let him alone, all men will believe in him, *et venient Romani*, and the Romans will come and take away both our place and nation.'—See how just the judgment was. The crucified Christ for fear lest the Romans should come; and his death was it which brought in the Romans upon them; God punishing them with that which they most feared. And I pray God this clamor of *venient Romani*, of which I have given no cause, help not to bring them in! For the Pope never had such an harvest in England since the Reformation, as hath now upon the sects and divisions that are among us." Next he bore testimony to the king his gracious sovereign, as one, whom in his conscience he knew to be a sound and sincere Protestant.—He dwelt upon the popular clamors for justice, as a practice which might endanger many an innocent man, and pluck his blood upon the heads of the people, and of that great populous city: and he spake of the poor Church of England. " It hath flourished," said he, " and been a shelter to other neighboring Churches, when storms have driven upon them. But, alas! now it is in a storm itself, and God only knows whether, or how, it shall get out. And which is worse than the storm from without, it is become like an oak cleft to shivers with wedges made out of its own body, and at every cleft profaneness and irreligion is entering in; while [as Prosper speaks, in his second book *de Contemptu Vitæ*.] men that introduce profaneness are cloaked over with the name *religionis imaginariæ*, of imaginary religion. For we have lost the substance, and dwell too much in opinion; and that Church, which all the Jesuits' machinations could not ruin is fallen into danger by her own.

" The last particular [for I am not willing to be long] is myself. I was born and baptized in the bosom of the Church of England established by law: in that profession I have ever since lived, and in that I come now to die. What clamors and slanders I have endured for laboring to keep an uniformity in the external service of God, according to the doctrine and discipline of the Church, all men know, and I have abundantly felt." Then he noticed the accusation of high treason. " Besides my answers to the several charges," said he, " I protested my innocency in both houses. It was said prisoners' protestations at the bar must not be taken. I can bring no witness of my heart and the intentions thereof; therefore I must come to my protestation, not at the bar, but my protestation at the instant and hour of my death: in which I hope all men will be such charitable Christians, as not to think I would die and dissemble, being instantly to give God an account for the truth of it. I do therefore here, in the presence of God and his holy angels, tell it upon my death, that I never endeavored the subversion of law or religion; and I desire you all to remember this protestation of mine, for my innocency in this and from all treasons whatsoever. I have been accused, likewise, of being an enemy to Parliament:—No; I understand them, and the benefit that comes by them too well to be so. But I did dislike the misgovernment of some Parliamentary ways, and I had good reason for it. For *corruptio optimi est pressima*; there is no corruption in the world so bad as that which is of the best thing within itself; for the better the thing is in nature, the worse it is corrupted.—And that being the highest court over which no other hath jurisdiction, when it is misinformed or misgoverned, the subject is left without all remedy. But I have done, I forgive all the world, all and every of those bitter enemies which have persecuted me; and humbly desire to be forgiven of God first, and then of every man, whether I have offended him or not: if he do but conceive that I have, Lord, do thou forgive me,

and I beg forgiveness of him! And so I heartily desire you to join in prayer with me."

He had prepared a prayer for the occasion, and never was there a more solemn and impressive form of words; it is alike remarkable for the state of mind in which it was composed and uttered; the deep and passionate devotion which it breathes, and the last firm fervent avowal of that religious loyalty for which he was at that instant about to die a martyr.—To abridge it even of a word would be injurious, for if any human composition may be called sacred, this surely deserves to be so qualified. " O eternal God and merciful Father! look down upon me in mercy, in the riches and fulness of all thy mercies look down upon me; but not till thou hast nailed my sins to the cross of Christ, not till thou hast bathed me in the blood of Christ, not till I have hid myself in the wounds of Christ, that so the punishment due unto my sins may pass over me. And since thou art pleased to try me to the utmost, I humbly beseech thee, give now in this great instant, full patience, proportionable comfort, and a heart ready to die for thine honor, the king's happiness, and the Church's preservation. And my zeal to this [far from arrogance be it spoken!] is all the sin, [human frailty excepted and all the incidents thereunto,] which is yet known to me in this particular, for which I now come to suffer: I say in this particular of treason. But otherwise my sins are many and great: Lord, pardon them all; and those especially [whatever they are] which have drawn down this present judgment upon me! And when thou hast given me strength to bear it, do with me as seems best in thine own eyes; and carry me through death, that I may look upon it in what visage soever it shall appear to me. Amen! And that there may be a stop of this issue of blood in this more than miserable kingdom, [I shall desire that I may pray for the people too as well as for myself;] O Lord, I beseech thee, give grace of repentance to all blood-thirsty people. But if they will not repent, O Lord, confound all their devices, defeat and frustrate all their designs and endeavors, upon them, which are or shall be contrary to the glory of thy great name, the truth and sincerity of religion, the establishment of the king and his posterity after him in their just rights and privileges, the honor and conservation of parliaments in their just power, the preservation of this poor Church in her truth, peace, and patrimony, and the settlement of this distracted and distressed people under their ancient laws, and in their native liberty. And when thou hast done all this in mere mercy to them, O Lord, fill their hearts with thankfulness, and with religious dutiful obedience to thee and thy commandments all their days. Amen, Lord Jesus, Amen. And receive my soul into thy bosom! Amen. Our Father which art in heaven!"

He pronounced this awful prayer with a distinct and audible voice, and giving the paper to Dr. Stern, who had been permitted to attend him, desired him to communicate it to his other chaplains, that they might see in what manner he left this world; and he prayed God to bless them. Observing also that a person had been writing his speech, he desired him not to do him wrong by publishing a false and imperfect copy. His countenance had all this while a ruddier and more animated hue than it was wont to have; so that his enemies, with all that malignity which marked all their proceedings towards him, said he had painted it, to fortify his cheeks against discovery of fear. The scaffold was crowded with people, and when he moved towards the block, he desired he might have room to die, beseeching them to let him have an end of his misery, which he had endured very long; and this he did as calmly " as if he rather had been taking order for a nobleman's funeral than making way for his own!" Being come near it he put off his doublet and said, " God's will be done! I am willing to go out of this world; none can be more willing to send me." And seeing through the chinks of the boards that some persons were gathered under the scaffold about the very place where the block was seated, he called to the officer either to remove them or stop up the crevices, saying that it was no part of his desire that his blood should fall upon the heads of the people. " Never," says Heylin, " did man put off mortality with a better courage, nor look upon his bloody and malicious enemies with more

* From Southey's Book of the Church.

Christian charity." Sir J. Clotworthy now molested him with impertinent questions, and after meekly answering him once or twice, Laud turned to the executioner as the gentler person, and giving him money, said, without the slightest change of countenance, "Here, honest friend, God forgive thee, and I do; and do thy office upon me with mercy." Then he knelt down and after a short prayer laid his head upon the block, and gave the signal in these words, "Lord receive my soul!" The head was severed at one blow, and instantly the face became pale as ashes, to the confusion of those who affirmed that he had painted it. Yet they had then the stupidity and the baseness to assert, that he had reddened his countenance, and propt up his spirit by some compounded cordial from an apothecary: so hard was the heart, and so impenetrable the understanding of the factious.

Great multitudes attended this victim of sectarian persecution to the grave; the greater part attracted by curiosity, but many by love and veneration; and not a few, it is believed, by remorse of conscience, for having joined in the wicked and brutish clamor with which he had been hunted down. A baser triumph never was obtained by faction, nor was any triumph ever more basely celebrated. Even after this murder had been committed with all the mockery of law, his memory was assailed in libels of blacker virulence, [if that be possible] than those by which the deluded populace had been instigated to cry out for his blood; and to this day, those who have inherited the opinions of the Puritans, repeat with unabashed effrontery the imputations against him, as if they had succeeded to their implacable temper, and their hardihood of slander also. More grateful is it to observe how little is in the power of malice, even when in the dispensations of Providence it is permitted to do its worst. The enemies of Laud cut off from him, at the utmost a few short years of infirmity and pain; and this was all they could do! They removed him from the sight of calamities which would have been to him tenfold more grievous than death; and they afforded him an opportunity of displaying at his trial and on the scaffold, as in a public theatre, a presence of mind, a strength of intellect, a calm composed temper, a heroic and saint magnanimity, which he could never have been known to possess if he had not thus been put to the proof.—Had they contented themselves with stripping him of his rank and fortune, and letting him go to the grave a poor and broken-hearted old man, that he would have been noted now for his infirmities than for his great and eminent virtues. But they tried him in the burning fiery furnace of affliction, and then his sterling worth was assayed and approved. And the martyrdom of Cranmer is not more inexpiably disgraceful to the Roman Catholic, than that of Laud to the Puritan persecutors.

He was buried according to the rites and ceremonies of the Church of England, a circumstance which afforded a deep but mournful consolation to those who revered and loved him. It seemed to them as if the venerable Establishment itself, over which he had died a martyr, were buried with him; for on the same day that six infamous peers past the ordinance of attainder against him, they past an act also by which the liturgy was suppressed, and a directory for public worship set forth in its stead.

RENUNCIATION OF POPERY.*

MR. EDITOR.—When I came to this country, eight or ten years since, I was a zealous Roman Catholic, and was so ignorant that I could hardly spell my name. After the labours of the day were over, I devoted a few hours to learn to spell and read. When I had so far progressed in my studies that I could easily understand myself, I purchased a number of Roman Catholic works, and entered into an examination of the principles and doctrines of my church, so that I might defend the Roman Catholic cause against the attacks of those whom I had been taught to consider as heretics. I then purchased a Protestant Bible, and several Church Histories: but fearing that those histories were written by men prejudiced against my faith, I procured the profane histories of the different nations of the world, both mo-

dern and ancient, and found from these works that the assertion of the Protestant writers were correct. This first caused my faith to waver; and the prophecies of Daniel, together with the Revelations of John, set me to thinking, and in the end I renounced popery for the following reasons:—

Because the Roman Catholic Church appeared to form no part or lot in the Church of Christ, although she claimed to be the true Church. I found that the Romish Church was not the same as that which from the time of the apostle, withstood fire, sword, pestilence and famine, and all kinds of heathenish natures that man could invent to exterminate her; and I found that part of this true church which was pure and undefiled, zealous for the service of God, and the true interpretation of inspiration, was about the period of the Council of Nice, infected with those tenets which are now held by the Romish Church, and this part increased in popularity and decreased in holiness, continuing to sink deeper and deeper in iniquity, and departing more and more from the right spirit of Christianity year after year, bringing forth some new edict from the *Infallible* head of the church, to alter the Word of God, and to make room for false precepts and commandments, until she arrived at A. D. 606, when Pope Boniface III. not only assumed the appellation of Universal Bishop, but also those of *Sovereign Pontiff, Christ's Vicar, Prince of the Apostles, God on earth, Lord God the Pope, His Holiness, King of Kings and Lord of Lords, Prince over all nations and kingdoms, the Most Holy and the Most Blessed Master of the universal world.* (See Paul's 2d Epistle to the Thessalonians, ii. 4: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.")

I believe that in the year 1072, after Christ, the Roman Catholic Church, after swimming for about 400 years on the gulf of sin, and sinking deeper into it, had arrived and was fast anchored in the harbour of imperfections, where she remains at her moorings to this day, the same in shape, the same in form, and possessing the same blood-thirsty and persecuting spirit she had then, *only her colours are down.*

I most firmly believe that from 606, or a little before, to the present day, that that body or sect called Roman Catholics, formed no branch, part or lot, of the Church of Christ. I believe that at that period, the true Spirit which has ever characterised and governed the disciples of Christ, had taken its flight from her and has never returned; for if it had been possessed by them, their works would have shown it.

The spirit Rome has manifested from that time until A. D. 1517, or the Reformation, has been the true spirit of Dominic De Guzman; more like a destroying pestilence or mighty tornado, than the healing balm of Gilead.

I wish the above to be made public, in consequence of many of my countrymen, both in Newark and New York, stating that I am yet a Roman Catholic at heart, and have only turned for profit's sake. I would inform such that they do me injustice. Thanks be to God, I am completely weaned from and disgusted with the wickedness, mummery, and foolery of popery. I worship not the Man of Sin—I wear not the name or number of the Beast. So strong are my convictions, and so numerous the proofs which bear me out in my judgment, that all the eloquence of Rome could not convince me that I am wrong in this matter. But, if, as they think, I have taken a wrong step, let them show me wherein; and if I have erred, let reason and truth prevail, not false and unmanly revilings.

P. CANNON.

Livingston, N. J. Feb. 3, 1839.

SELECT SENTENCES.

Christ has enough for you, if all besides turn their backs upon you.

Why art thou cast down, O my soul! I have a good Captain, a good cause, a good conscience, therefore be of good courage.

For the Colonial Churchman.

Messrs. Editors,

As the following impressive picture of the most important and solemn event which can befall us, has never been published except in one of the periodicals of the day, there are many of your readers to whom it is unknown. I hope, therefore, to see it laid before them, as a fitting subject for serious meditation.

SIGNA.

September, 1829.

THE CHRISTIAN'S DEATH.

GREAT God! to Thee our anxious thoughts would rise,
And pierce the veil that hangs before our eyes.
To trace thy will—'tis vain; in heaven alone
Thy perfect power and purposes are known.

Now had thy love the ungrateful singer warn'd,
Who long the tender voice of Christ had scorn'd;
Taught by thy grace to flee the wrath to come,
Her soul prepared for her eternal home.
Daily with fervent prayers to thee she cried,
Daily her wants thy gracious hand supplied,
Reveal'd a Saviour to her longing heart,
And from an aching wound removed the smart.
The cleansing blood that flow'd from Jesus' veins,
Pardon'd her sins, and wash'd her guilty stains.
Her anxious soul, with warm desire elate,
Waits the approach of her immortal state.
Serenely leaning on her Saviour's breast,
She pants, she longs for her eternal rest.

The hour arrives—calmly her life she yields,
Her happy spirit flies to yonder fields
Of heavenly bliss—joy'd cherubims convey
Her deathless spirit to triumphant day.
The eye of faith attempts in vain to trace
Her glorious passage to the throne of grace;
Bliss, joy, peace, love, their endless stores display,
Angelic blessings strew the ethereal way.
In perfect bliss, with rapturous love she sings
The unfading glories of the King of kings.
Unbounded love now fills her vast desires,
And glowing gratitude her heart inspires.
Thousands of saints, on harps of golden strings,
Sound the Redeemer's praise—all heaven rings;
While countless souls, by grace saved freely, prove,
In everlasting songs, that "God is love."

And can her friends regret the event? Ah! no.
Would they recall her to this world of woe?
O! rather let them bear the chastening rod,
And yield obedience to the will of God:
No more with painful sighs her loss deplore,
But bow to God, his sovereign will adore.
The world and sin's united strength combined,
If life were spared, had grieved her tender mind;
But now, secure from sorrow, grief, or fear,
Ecstatic joys her blissful spirit cheer.

Calm be each mind—'tis God's unerring will,
And what he purposes he will fulfil.
Join in this prayer our lips, our hearts be one,
Almighty Sovereign, Lord, "thy will be done."

DEATH.

As the production of the metal proveth the work of the alchymist, so is death the test of our lives, the essay which sheweth the standard of all our actions.

Wouldst thou judge of a life, examine the period of it; the end crowneth the attempt; and where dissimulation is no more, there truth appeareth.

* From the Downfall of Babylon.

For the Colonial Churchman.

"GOOD NIGHT," AND "GOOD MORNING."

From the cold indifferent manner in which these little words are interchanged between those who 'walk as friends,' one would conclude, they had no meaning, but were just parting words to be uttered because we have nothing else to say.

They however contain a prayer, and of this you may be convinced by remembering, when in younger years your parents bade you "Good night," they always added "God bless you," and though false piety now forbid the use of God's holy name when asking a blessing upon the head of a child, yet the prayer remains, and shall it be said that christians are ashamed to pray for each other?

They are also forms of salutation which when kindly bestowed, tend not a little to remove the jealousies or jarrings which occasionally arise in family intercourse. Who that has been irritated during the day by some unintentional unkindness, can feel resentment when "Good night" is uttered by some kind voice which ere morning may be hushed in perpetual sleep? How would we lament our unforgiving temper if such an event should take place; and yet we too often shew our resentment by withholding these tokens of affection.

They are also words of endearment. Who that hears "Good morning" pronounced in an open-hearted tone can refrain from having a good opinion of him who utters it? We often take an interest in a stranger because he kindly bade us "Good morning," and shall intimate associates take less?—Friendships, strong and lasting, have often arisen from the interchange of "Good morning," and because friendship may now subsist, shall we neglect any means of cementing it?

They are also terms of conventional civility. Every nation has its peculiar form of salutation, and our form is not the least expressive; it is said, without inconvenience or delay, unlike the kissing of the French, or the salutations of the New Zealander who stops his friend in order to rub his nose; or the salaaming of the Turk, or the bowing of the Chinese. It is a form always conveying a cheerful sound, of kindness, of friendship, and of love; and yet it is often uttered in a careless tone, as if we neither understood it, nor wished well to those with whom we interchange it.

Henceforth, let the cold, the careless, and the indifferent, neglect or misuse these little tokens of love;—but let those who feel an interest in each other's welfare—utter them with that expressive tone which indicates the reality of feeling conveyed by—"Good night, God bless you;" "Good morning," or "May God prosper you and keep you this day in health and safety." NEMO.

RELIGIOUS MISCELLANY.

THE CHURCH IN THE WEST INDIES.*

On a people thus placed—in so many instances for the first time—in a state of personal freedom, scattered over so many colonies, separated from each other by intervening waters, differing in their language, and varying in no small degree even in their habits, a large body of religious teachers, of different persuasions, unconnected with the established branch of Christ's church in these parts, diverse from us, and

* From the Charge of the Bishop of Barbadoes.

even from each other, in discipline, and often essentially opposed in doctrine, are prepared to act, with considerable pecuniary resources at their command, and under many outward marks of public encouragement. The church of Rome has roused itself from its past lethargy, and into those colonies where its peculiar tenets are still maintained, proposes, as we learn from the public declarations of an accredited agent, to pour in a large accession of ministers and subordinate teachers. The Moravian, Wesleyan, and Independent bodies are manifesting equal activity; and lately a new educational power has been introduced, symbolizing with no existing system, yet a mingling by the suppression of all distinctive opinions in religious matters, to comprehend within its instruction the children of every denomination of Christians.

All these various and often counteracting forces are brought into prominent action within the same diocese. The Church of England legally contains every colony within its pale. In every colony it is the established church. Its ministers outnumber, at the present moment, those of all other churches and denominations of Christians amongst us; and its members, both lay and clerical, exceed probably in an equal proportion. With the Church of Rome we agree in retaining the three ancient creeds, the three orders of the ministry handed down into us unimpairedly from the apostles, and the two sacraments of Christ; but we have fallen back on the doctrines and usages of more primitive times, and on the purer days even of its own faith, when it was "spoken of throughout the world." We have restored the scriptures to their legitimate pre-eminence; we have purified the liturgy; we have discarded much which was unwarranted by scripture, and calculated to lead the people into superstition. The Moravian or German Church claims to be episcopalian, having at a solemn conference, and by lot, decided on the adoption of the regimen of episcopacy, yet act to the exclusion in its ministry of the presbyterian form. It has even its lay-elders. It has survived the charges which were brought against it, and the fanaticism into which it fell during the middle of the last century; in its doctrine it holds the essentials of the gospel; the latest edition of its offices and hymns breathes warmly the spirit of Christian piety; but the reading of the scriptures forms necessarily no part of the service of the Lord's day: it has added to the words of institution in the administration of the initiatory sacrament; but confines itself strictly to our Lord's own words in that of the Lord's supper: it has its confirmation and ordination services, and litanies for the more solemn interment of the dead. Of the Wesleyans and Independents it is difficult to speak. In doctrine, if we except their notion of perfectibility, the Wesleyans still agree in the main with us; in the public services they use in the most part an altered form of the English liturgy. They are not opposed to episcopacy; and in the United States of North America a considerable portion of their body has adopted the episcopal form: they claim to be more fitted to instruct the poor than the ministers of the church of England, forgetting, it would seem, that Wesley himself was a minister educated and ordained within the bosom of our church, and that a zealous and well-informed clergyman can assuredly be in no respect disqualified by the variety and extent of his knowledge, for diversifying his instructions, or from adapting his language, without being low or irreverently familiar, to the capacity of the most simple and illiterate of his hearers. With the Independents, whose exertions are confined exclusively, in the persons of missionaries from the London Society, to the southern portion of the diocese, there are fewer points of external union and sentiment than with any other body of Christians acting amongst us. They are neither episcopalian nor presbyterian in their form of church government. Each minister, when once elected by, and contracted to, his congregation, is, with that congregation, independent of all extraneous authority. The Kirk of Scotland, identifying itself with the presbyterian form of church-government already existing, and established in British Guiana previously to its capture from the Dutch by the British arms, has a certain number of the parishes of that extensive colony set apart and allotted to the charge of its ministers.

Thus, in a diocese extending from the fourth—the

most southern point of cultivation—to the twentieth degree of north latitude, comprehending within that space thirteen distinct colonies, with their dependencies, and a population of not less than 450,000 souls, there are all these several religious forces in more or less activity of operation, often opposed to, and rarely moving in entire harmony with, the church, or with one another. Under such circumstances the church has need, after the admission of its Divine head, to unite the wisdom of the serpent with the innocence of the dove. How then is it provided for the various exigencies of its position?

The number of its beneficed and officiating clergy, including the bishop, the archdeacons of Barbadoes and Antigua, and, I am happy in being able to add, a third archdeacon, for the archdeaconry of British Guiana, the constitution of which has been recently determined on, and awaits only the sign-manual of her Majesty, is, ninety-nine. It reckons fifty-three parish churches; fifteen chapels of ease; three chapels private, yet open to their respective neighbourhoods; seven chapel-schools;—twelve school-houses, used also as temporary places of worship; and forty-four school-houses, strictly so called, being situated in towns, or in the vicinity of a church or chapel; besides numerous buildings permanently hired and fitted up, or temporarily granted, for the uses of public worship and religious instruction. Its congregations on the Sabbath, and the daily and Sunday attendance of children and adults in its schools, are large and increasing. The number of communicants is—I had almost said everywhere, for I am unwilling to particularize some painful exceptions—unusually great. The distribution of the Scriptures, of the Prayer-book, and of elementary publications for the use of schools, has been extensive and reasonable; whilst the pecuniary assistance continually afforded by the mother-country towards the erection of additional buildings, and the maintenance of ministers and schoolmasters, has infused a vigour into the operations of the clergy, which has enabled them, under God, to accomplish much, and to pledge themselves for yet more. God grant, my brethren, that there may ever be in us, its ministers and teachers, a spirit equal to the occasion, and proportionate to the means, opportunities, and encouragements thus mercifully vouchsafed unto us! It would be difficult to estimate, at its full weight, the responsibility which at this moment rests upon us.

INTELLIGENCE.

CLERICAL MEETINGS IN ENGLAND.

It appears by the following article that something like our clerical meetings in this quarter, is recommended at home; and if the recommendation is duly followed up the greatest benefits may be expected.

Meetings of the Clergy.—In pursuance of the Archdeacon of Sarum's circular letter, a meeting of the Clergy of the southern division of the Deanery of Amesbury was held in the school-room, St. Thomas's Church-yard, Salisbury, on Saturday last. The meeting was one of six of a similar character, which had been held by the Archdeacon, in various parts of his Archidiaconal jurisdiction during the past week, and which have been attended by nearly the whole of the local Clergy. The business was opened by the Venerable the Archdeacon, who referred to the terms of his circular to show the nature and objects of the meeting; and then proceeded to urge, in eloquent and most impressive language, the necessity of which exists for the closest union amongst the Ministers of the Church at this critical period, to enable them the better to guard our pure faith from the assaults of its enemies. He suggested, as a means of strengthening their operations, that periodical meetings should be held at convenient times and stations, at which the assembled Clergy should confer together.

* Of the seven churches destroyed by the hurricane of 1831, in the island of Barbadoes, six have been re-erected and consecrated, and the seventh is nearly finished.—I cannot express in too strong terms my sense of the personal exertions, and of the liberality, both public and private, manifested on the occasion. In every part of the diocese, indeed, additional churches, chapels, and school-houses are in course of erection.

ther respecting any measures of an ecclesiastical character, which might be in contemplation, or the operations of which may have proved inimical to the Church. Such meetings, he observed, had been usual among the Clergy from the beginning of the 12th century up to the period of the Reformation; and it was his anxious wish that the custom might be renewed at this day. The Venerable Archdeacon expatiated on the general advantages which might be expected to arise from such conferences, as regarded all public matters of an ecclesiastical nature; and also their utility to the younger Clergy, who might thereby derive instruction from their elder brethren, in the highest degree useful to them.—The proceedings of the meeting assumed rather a colloquial character (which, in truth, is in accordance with the design of these conferences); and, ultimately, petitions to both Houses of Parliament were agreed to, and signed by all present, against any latitudinarian plan of education; and another, praying for Church extension in the colonies. With respect to the Church Discipline Bill, many of those present objected to the measure, in toto, on principle; while others were favourable to a reform, or re-modelling, of the ecclesiastical courts, but against their removal to London. We hear that at the other meetings throughout the Archdeaconry, the opinions of those assembled were almost unanimous against the entire bill on the ground of its principle being fraught with danger to the Church; thus adopting the view of the Bishop of Exeter on the subject.—*Dorset Chronicle*.

NATIONAL SOCIETY.

For Promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales.

"The National Society was established in 1811. It was incorporated by royal charter in 1817. The members of the governing body, as defined by the charter, are the Archbishop of Canterbury, and his successors for ever, as president; the Archbishop of York, and all the Bishops of both provinces and their successors, together with ten temporal peers or privy councillors elected for life, as vice-presidents; a treasurer; and sixteen committee-men. All vacancies in the committee are filled up from the body of the members, which includes all donors of ten guineas and all subscribers of one guinea annually.

"The object for which the society was established and incorporated was, 'to instruct the children of the poor in suitable learning, works of industry, and the principles of the Christian religion according to the Established Church;' and it has endeavoured to fulfil this object principally by the following means:—

1. By the establishment of diocesan and district committees.

2. By promoting the erection of new school-rooms throughout the country.

3. By maintaining a central school in London, where the system of mutual tuition is in actual operation on a large scale, and where a number of adult teachers, both male and female, are practically instructed in the method of applying that system.

"The society made such progress in the institution of local committees, that before the close of its first year it found itself in connection and correspondence with almost every diocese in England and Wales; and by these means it has been enabled to call into being a vast number of schools in all parts of the country, whilst, by grants from its own funds to the amount of £120,659, it has directly aided in the erection of new schools in 1,558 places, to the extent of two or three schools each in most of the parishes assisted, and trained, at its central school in London, 2,695 teachers.

It has also become the nucleus of a large number of schools, to which it has not rendered pecuniary assistance, but which have placed themselves in union with it, in testimony of the confidence in the heads of the Church who direct its affairs, and in order to insure to succeeding generations an education in the principles of the National Church. The number of schools actually united to the society is at this time 6,779, which contain 537,911 children; whilst the total number, supported wholly or in part by benevolent individuals, for the instruction of the poor in the same principles, amounts (as ascertained by the

last inquiry made by the National Society in 1837) to schools, 17,311; scholars, 1,003,087.

A Cheese for the Queen.—Our much respected neighbours, the yeomanry of West Pennard, have in contemplation the presenting of a cheese to her most gracious Majesty Queen Victoria, accompanied by expressions of their loyal and patriotic feeling, and their respect, esteem, and approbation for her unremitting zeal to promote the public welfare. The cheese is intended to be no less than one of ten hundred pounds weight! and when their spirited design is fully and satisfactorily put into practice, we shall be led to ask, where (we should like to know where) is such a cheese to be found again? West Pennard contains about 3000 acres of land, which are chiefly devoted to dairy purposes; and it has been unanimously agreed by the yeomanry that the cheese be made from the milk of 700 cows, the number kept in the parish.—*Sherborne Journal*.

Fanaticism.—A numerous party of men wearing enormous white hats, and long beards, have lately collected in Smithfield, on Sundays. They call themselves "Christian Israelites," followers of a poor man named John Wroe, of Tong, near Bradford, who pretends that in 1822 the Lord communicated to him the illuminations of which the urim and thummim on the breast-plate of Aaron were types. His disciples claim for him the power of working miracles and reading men's thoughts.—*Cons. Jour.*

National Education, either without religion, or connected with erroneous and corrupt forms of faith, taught by spurious and falsified versions of the Holy Scriptures, is worse than no education. It is the training of youth not "in the way they should go," but in the ways they should not go. It is the diffusion of vicious instruction, not to enlighten, but to darken the mind. It is the teaching of that which, when taught, ought to be unlearned.—*Ibid.*

Marriages in 1838—The number of marriages contracted before the superintendent registrars in all parts of the kingdom amounted to only 1,476 in the past year. During the same period there were married in

Baptist Meeting houses.....	725
Independent ditto	1,310
Wesleyan Methodist ditto.....	98
Other ditto ditto.....	77
Presbyterian ditto	81
Unitarian ditto	74
Roman Catholic ditto	1,629

Eight couples of Swedenborgians; one ditto of Co-wardites; (what are they?) one ditto of Berean Universalists; (what are they?) one ditto of Southcottians; and one ditto of Bible Christians, were also joined.—*Ibid.*

The Church in Scotland.—It has long been matter of deep regret to the members as well as friends of the Episcopal Church, that the Clergy ordained by the Scottish Bishops should not be permitted to officiate in England. There appears now, however, to be a probability that such a restriction will be removed, with the sanction of the highest members of the English hierarchy. There seems, in fact, to be not a little inconsistency in debarring those from ministering in our churches, the validity of whose orders cannot for a moment be questioned. It must be borne in mind that the Clergy thus ordained by the Scottish Bishops do not seek for admission to English cures, but simply to be acknowledged as qualified to officiate in England. The appeal in aid of the Scottish Episcopal Church Society has recently not been made in vain. A circular has been issued, explaining more fully its most important objects, and there is every reason to believe that the subject is exciting universal attention, which it so well deserves for such truly benevolent purposes.—*Ibid.*

St. Mary, Islington.—The third of the new churches erected in this parish, by the voluntary contributions of the inhabitants, liberally aided by the Metropolitan Churches Fund, was on Tuesday consecrated by the Lord Bishop of London, in the presence of the Lord Mayor, a numerous assemblage of the neighbouring Clergy, and a crowded congregation of the

parishioners. The church is capable of accommodating 1100 persons, and the cost of the building will not exceed £3500.—*Ibid.*

Mr. Gladstone, a Liverpool merchant, has contributed the munificent sum of £5000 towards the erection of a new church at Liverpool, besides endowing it with a perpetual annuity of £100 towards the maintenance of a Minister.—*Ibid.*

The Church and the Dissenters.—With all the boasting of the Dissenters respecting their anxiety and efforts for the education of the poorer classes, it appears by Parliamentary documents that out of nearly one million and a quarter of children receiving daily instruction, less than fifty thousand are supplied with schools by the dissenters! The remainder receiving their education in connexion with the Church.—*Ibid.*

From the Church.

Mr. O'Connell and the Wesleyans.—The Wesleyan Methodists have recently been assailed by Mr. O'Connell and sneered at by Mr. Charles Buller, in the House of Commons, for having actively bestirred themselves in thwarting the scheme of National education proposed by the Imperial Government. At a public meeting, Dr. Bunting had condemned the plan as "once ineffably absurd, and utterly impracticable,"—and the bill founded on it, as "the most flagrant attack that had ever been made upon religion." An overwhelming majority, if not the whole, of the Wesleyan denomination had given public expression to a similar sentiment, and contributed their quota towards the 3050 petitions, which were presented to the Legislature against a scheme, sustained by less than 60. This will sufficiently account for the bitterness exhibited by the Ministerialists, and their motley supporters, towards a body so remarkably Protestant as the Wesleyans of England.

A short time ago a number of the most respectable and loyal Methodists of the City of Toronto, made open avowal of the respect they entertained for the Established Church, and took occasion to remonstrate with a leading minister of their own denomination for his virulent hostility to that sacred institution, which they, and every true follower of John Wesley, felt bound to revere.—We now have it in our power to show to our Wesleyan friends in Toronto, and throughout the Province, that, when their English brethren were slandered for acting as became the subjects of a Christian government, the character of their sect was generously defended by Mr. Gladstone, a High-Churchman, and a most strenuous asserter of the apostolical succession. The attack was made by Mr. O'Connell, during an interesting debate arising out of the Government Education Scheme.

Mr. O'Connell proceeded, in the hope of sowing jealousies, to warn the Church against its powerful allies the Methodists, and to predict that Churchmen were placing a sword in hands which would use it against them at some future day.

In reply to these remarks, Mr. Gladstone thus defended the Wesleyans:

"He would now take the liberty of saying a word or two in reply to the attack which the hon. and learned member for Dublin had made upon the Wesleyan Methodists. He was at a loss to divine the purpose for which the hon. and learned member for Dublin had employed so much ingenuity to demonstrate that the Wesleyan Methodists, as they were not at variance with the doctrine of the Church of England, were inconsistent with themselves in becoming separatists from it. The hon. and learned member had said that the Wesleyan Methodists ought to return into the fold of the Church, and he (Mr. Gladstone), who had always lamented their secession from it, and had always been of opinion that the fault was more on the side of those who had caused that secession than on the side of those who made it (hear, hear), joined cordially in the hope that the union so unfortunately broken would, ere long, be resumed (hear), and should be glad to find the hon. and learned member for Dublin his involuntary ally in producing that blessed consummation. (Hear, hear.)—The hon. and learned member for Dublin had said

done injustice to the Wesleyan Methodists in another point; and though he (Mr. Gladstone) was not commissioned, and had no intention to stand forward as their apologists, still he thought it hard that they should be taunted as the most persevering enemies of civil and religious liberty. It was indeed hard that such a taunt should be cast upon them, after all their long years of exertion to bring about the abolition of negro slavery. (Hear, hear.) No sect had been more prominent than they had been in pursuing to its consummation that great object, nor had more assiduously kept the interests of humanity in view, while they were acting as vigilant guardians of the best laws and interests of society. (Cheers.) It was unjust in the extreme to designate men, who had been most prominent in vindicating the liberty of the negroes, as parties persevering, if not malignantly hostile to freedom. (Hear, hear.)

We cannot go so far as the honourable gentleman in his charitable extenuation of the Methodist secession from the Church, for we think that John Wesley would have accomplished a much more permanent good by a stricter observance of his ordination vows, and that there was no necessity or sufficient justification for the erection of his followers into a body distinct from the Church.—Most cordially, however, do we concur with Mr. Gladstone in hoping that the union "so unfortunately broken may ere long be resumed," and that it may be the glorious privilege of us of this nineteenth century, to behold the Catholic and Apostolic Church of the British Empire welcoming back to its bosom so large a body of its partially alienated children. Better notions on the subject of Unity are beginning to prevail in the Christian world; and it seems to us no strained conjecture, that the difficulties presented to the evangelization of the Heathen by the disunion of professing Christians, may be the means of leading Dissenters of every shade to review their principles more narrowly, and to come to the conclusion that there is but one ark for Christianity, and that the dove will never return with the olive branch from pagan lands, until our own dissensions have subsided, our own divisions disappeared.

We are happy to have it in our power to announce, that the books so munificently granted by the University of Oxford to the Clergy of the Diocese of Upper Canada, have arrived at Montreal, in the ship Durham, Capt. Woods, and may be expected in the Providence daily. We trust that a plan may be devised, by means of a regular annual contribution and otherwise, for the gradual addition to a seasonable and valued benefaction; so that, in the course of a few years, the Upper Canadian Clergy may be able to have recourse to those exhaustless stores of Theological Literature, which the prelates and worthies of our Church have left as a precious inheritance to their successors, and as a noble vindication of those antique Cathedrals, in the quiet of whose precincts they thought so profoundly, and wrote with such pious erudition.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, SEPTEMBER 19, 1839.

To SUBSCRIBERS.—We are drawing fast to the close of our FOURTH Volume, and (will it be believed?) there are some who have not paid for the first; many who are yet debtors for the second; still more who owe for the third,—and a yet greater number who have not complied with the terms, by sending the advance for either half of the current year. This is bad—but it is worse for Agents to be defaulters, as some of them are. Will both Subscribers and Agents who are in arrears, be pleased to remember, that if they do not pay the Printer, he cannot pay for paper, house-rent, postages, and other necessary expenses; but he must inevitably be cruelly embarrassed by their failure. One moment's reflection on this, will surely lead every subscriber to pay up his dues, without delay, to the nearest agent, and prompt every agent to forward what he has, whether it be much or little.

While on this subject, we must not omit honourable

mention of several Agents, who have been punctuality themselves, and have done good service. And we would also call upon our friends of the Clergy and laity who desire the permanency and improvement of the Colonial Churchman, to bestir themselves in seeking more subscribers. *Who ever sends us six good names in addition to our present list, shall have one copy gratis.*

THE CHURCH.—We lately observed in the *Times*, the advertisement in another column, respecting this valued contemporary and fellow-labourer, of Cobourg, U. C. to which, unasked, we readily give insertion. The notice we have at different times taken of that sound and well-conducted periodical, and the frequency of our extracts from its columns, will be regarded by our readers as sufficient evidence of the estimation in which we hold it.—The Rev. Mr. BETHUNE, the principal Editor of the "Church," has been lately at Halifax, and we regret to find, in a friendly letter just received, that indisposition partly induced by the weight of editorial duties, added to the care of a Parish comprising 2000 members of the Church, has been the cause of his journey.

We sincerely hope that his present excursion may be blessed to the complete restoration of his health. He speaks in warm terms of the kindness he experienced from the Clergy of Halifax and its neighbourhood, who "did not permit him to feel as a stranger, but by unwearied attentions, have won the hearty regard and gratitude of their Canadian fellow-labourer." He requests us to let our Brethren in Nova Scotia and New Brunswick know, that if ever they should visit Cobourg, a welcome awaits them at its Rectory, the inside of which, we confess, we should like to see ourselves, if it were in our power.

A severe storm of wind and rain was experienced here on Friday last, which, however, did but little damage in this quarter. At Halifax, we hear that some small vessels were sunk at the wharves, and chimnies and trees blown down. A schooner belonging to Mr. George Mason of Tanook, loaded with sand, broke from her anchorage during the gale and went to sea with no one on board, but has since been recovered.

The Archdeacons of York and Bermuda, were to be consecrated respectively, Bishops of Toronto and Newfoundland, on the 4th ultimo; and the former was expected to come out in the *Great Western*, which has probably arrived at New York ere this.

THE CLERICAL SOCIETY of the Western Shore District will assemble (D.V.) at Liverpool on Wednesday and Thursday the 25th and 26th instant.

LAUNCH.—A fine new Brig called the *Emerald*, of about 120 tons, built at LaHave, for John Heckman, Esq. of this town, was launched on Tuesday last.

A PRODUCTIVE BAZAAR.—Our attempts in Nova Scotia, in this novel and somewhat questionable way of raising charitable funds, look rather small in comparison with that mentioned in the following article.

A bazaar was held at Leeds in aid of the fund for the repair of Christ Church and St. George's Church. The success of the bazaar has exceeded the most sanguine expectation. The total receipts amount to 2165l. 15s. 9d.

PROPORTION OF DISSIDENTS IN ENGLAND TO CHURCHMEN.—The relative numbers of the Dissenting congregations and those of the Established Church, show that in 1829 the number of independents was 1289; of Baptists, 888; and Presbyterians, 258; and went on to remark that it had been asserted, that number had since increased to 175,330. On the other hand, one of the religious papers stated the number of "the orthodox Dissenting congregations of the three denominations to exceed 2200 in England alone, and the aggregate of attendants as estimated at nearly 1,000,000. Well, if they were to allow that number to be trebled, even then it would fall wonderfully short as compared with that of Churchmen."—*Cons. Jour.*

WHAT THE CHURCH HAS DONE FOR EDUCATION IN ENGLAND.—In a late debate in the House of Commons, on the subject of Education, Mr. Joseph Hume was found as usual casting his abuse upon the Church Clergy, for neglecting their duty in regard to the Education of the people. Mr. ACLAND in reply observed—

"That in 1826, the Church educated 500,000 children, and that she educated now above 1,000,000, so that the number of the children educated by the Church had doubled since 1826, while the population had only increased 25 per cent. since 1806; and in the National Society the number of scholars had increased within a short time 200 per cent. And he thought that the annual expense of school salaries coming out of the pockets of members of the Established Church was nearly £200,000. In 420 schools supported by the Established Church the payments for these purposes were more than £100,000 a-year. He might give one instance of the extent to which members of the Church were accustomed to support the cause of education. At a meeting of the Clergy of the Diocese of Norwich, which took place some little time ago, who were addressed by the Right Rev. Bishop of the Diocese, and in the course of some remarks on this subject he mentioned that more than two-thirds of the children of the Diocese were educated by the Clergy, and that in the county he found that no fewer than 900 schools were maintained, supported, and attended solely by the Rev. Gentlemen around him; and the Rev. Prelate declared his happiness in recording the fact."

CHURCH EXTENSION.—At a late meeting in London of the friends of the Established Church, Lord Sandon in the chair. His lordship remarked—

The growth of the population has been so rapid as to outrun the means possessed by the establishment of meeting its spiritual wants; and the result has been that a vast proportion of the people are left destitute of the opportunities of public worship and Christian instruction, even when every allowance is made for the exertions of those religious bodies which are not in connexion with the Established Church. Instances are then given by the commissioners to illustrate this statement, from which it appears, that in the four Dioceses of York, London, Lichfield, and Chester, there are 108 parishes, or districts, each having a population exceeding 10,000; the aggregate being nearly 2,600,000, with church-room for only 276,000, leaving a deficiency which ought to be supplied by the addition of at least 800,000 sittings, or about 600 new churches, the endowment of which, at the rate of £200 per annum each, would require an annual sum of £120,000, and this without taking any account of the other Dioceses. But in order to the accomplishment of both objects, that of augmenting poor benefices which now exist, and endowing others which ought to be created, a sum is required of at least £500,000 per annum." [Hear.] He would ask of the meeting whether the necessity of a fund of £500,000 a-year, setting aside the yearly increasing population, and that every year the demand was increasing on their hands, whether such a fund could be looked for from any voluntary effort. [Hear, hear.] Thus, then, he felt that he had clearly established their claim on the state. [Loud cheers.]—He was, too, in a condition to prove that it was not owing to any want of exertion on the part of the Church, that they had now come forward to make a call for assistance from the state. In Winchester the number of churches consecrated during the last ten years was 56; between 200 and 300 enlarged and improved, and 27 were now in various stages of progression. In London, 84 new churches had been consecrated. In Chester, 103 churches had been consecrated, and there were now building 35; and chapels and oratories not consecrated, 20. In Gloucester there had been eight consecrated, and six were now being built. [Cheers.] Although these numbers were great, they did not, except in a small degree, meet the call which was made for Church accommodation. [Hear, hear.] At the end of every ten years, such was the increase of population, that it might be said nothing had been done; and the want was not confined to one great and populous district. [Hear, hear.] By the reports from the agri-

cultural dioceses, he found that in Salisbury there were 200 parishes, affording accommodation for not more than one half of the population. [Hear, hear.] But there was a want still more imperious than that of funds for the building of Churches; there was a fund requisite for the endowments. [Hear, hear.]—If they wished to have in Established Churches efficient Ministers, they must have clergy not dependent on the congregations. [Loud cheers.] Not dependent on the humour, nor subject to the capricious fancies of the day [cheers]; not dependent, as was unfortunately the case in many dissenting congregations, upon the humour and fancies not only of the whole congregation, but on two or three of the richer members. [Loud cheers.] They must not have the Clergy of their Church placed in a position, he would not say exactly of personal degradation and humility, for he firmly believed that if the cause of God demanded such a sacrifice, the Clergy of the Established Church would willingly submit to it.—[Loud cheers.] But they must not be placed in such a position as would tend to impair their usefulness, and destroy that sacred character which peculiarly belonged to them. [Renewed cheers.] The question of endowment was one of great difficulty.—[Hear.] But it was, nevertheless, for endowment that the Church of England was more anxious to ask the assistance of the State.—[Cheers.] The insufficiency of the voluntary system was not confined to the dissenters of this country: the evil had been, and was still, felt in the United States, where that principle had had a fair and full trial.

THE BISHOP.—We find the following in a late number of the New York Churchman, taken, we presume, from some English paper:—

“On Friday, May 31, at Lichfield, on the occasion of a special meeting of the committee, subscribers, and friends of this Society for the Propagation of the Gospel in Foreign Parts, a sermon was preached by the lord bishop of Nova Scotia, admirable for the unaffected piety and impressive eloquence with which that amiable and primitive prelate conveyed to his hearers much interesting information respecting the origin and progress, the designs and operations of this excellent missionary institution, and made an animated and earnest appeal to their feelings on behalf of its funds.”

ARCHDEACON WATSON.—“The venerable Archdeacon Watson, after having been incumbent of Hackney for forty years, during which time he was ever actively engaged in promoting the spiritual and the temporal welfare of his parishioners, and never more so, as far as his health would permit, than at the time of his decease, was, on the 9th of June, after an illness of only three days, taken from them by death.”

A long account of the funeral is concluded as follows:—

“It may be added that this method of showing respect for the character of Archdeacon Watson was not confined to the members of his own congregation or even to Churchmen. The Dissenters of the parish were equally ready with their neighbors to close their houses and shops, as an evidence that a parochial loss had been sustained; and many of them, of various denominations, joined the funeral procession. The scene presented to the eye on this occasion was, as may well be imagined, most deeply interesting and imposing; but of far higher interest and value was the moral lesson which it taught. It proved, for the encouragement of those who still are bearing the burden and heat of the day, that, even in these days of rebuke and blasphemy, the minister of God, who faithfully and conscientiously discharges the duties of his solemn trust, and maintains his opinions with firmness and yet with kindness, with Christian courtesy and yet without compromise, may gain the esteem of those around him, and may go down to the grave universally lamented.”

From the Achill Missionary Herald.

THE CHURCH BEFORE LUTHER.

“Why thin, Sir, I’ll tell you no lie, I cant work to-morrow.” “Why so Pat, are you ill?” “No, its not that your honour, but to-morrow’s a holy day and I cant work.” “Do as you please,” replied the gentleman, “you are welcome to remain at home the entire week, I shall hire a man in your place, who does not waste his time in keeping holy days. I wish no man in my employment to act against his conscience, but I will not employ holy day keepers.” “Its not all as one again my conscience, Sir.” “Do you then wish to be idle? I thought you were an industrious man.” “The priest! Sir, bids us keep holy day.” “On what authority?” replied the gentleman. “Would you have me break the Sabbath, Sir?”—“Certainly not.” “Thin, Sir, a holy day is all as one as the sabbath, the catechism tells us so.” “Does your priest, tell you so?” “He does to be sure.” “Then your conscience should tell you, he utters falsehood, the sabbath was the ordinance of God, holy days, the ordinance of man, can they then be equally holy and can you believe in the doctrine that man teaches who utters a falsehood to mislead you?” “Och its little use to be talking, but let me ax you a question Sir? and its may be ye’ll find it hard to answer it. Where was your church before Henry the Eighth’s time, who married his own born sister?” “I will first correct your historical errors, and then answer your question by a story. Henry the Eighth whilst a bigoted slave to papal Rome, married Catharine of Arragon who was the widow of his brother, he did so by a plenary indulgence from the See of Rome, for which he paid Pope Leo the tenth, a large sum of money, you see how careful you should be in blaming Henry’s evil conduct, as a Pope! had sanctioned it. The immense sums of money paid into the Pope’s treasury, as the price of iniquity, was the cause, or origin of the name we bear; we protested against the errors that defiled the church.

So now for my story in answer to your question, where was our church before the time of Henry the Eighth? I think it was of the Black Abbey in Kilkenny I heard the story, it was a noble building, built on a very extensive plan, the chief corner stone was of fine marble, the pillars solid black oak, firm, steady, and upright, the building was erected for the service of that God, who must be worshipped in spirit and in truth, it was admired and revered by many, though there were not wanting some who tried to find fault with it. Years past, it still stood unimpaired; at length a person to whose care it had been intrusted having a large stock of lime on hands, thought he might dispose of it to advantage and give the Abbey a gayer look, he therefore summoned a meeting of the proper officers, and laid before them his plan of improving the building, carefully keeping his hopes of profit out of view. Novelty will ever find advocates, the simple beauty of the edifice was now thought to require ornamenting. Many were eager to propose new plans, but the first proposer declared that the right belonged to him, that unity of purpose could alone support their measures, he then informed them, that he would adorn the building, but must be well paid for doing so, all agreed, for all hoped to share in the gain; to work they went, the walls, the pillars the corner stone, were daubed with lime-wash of various colours, red, green, yellow, &c. As years rolled on, each new superintendent added new embellishments, pictures were painted to conceal the walls, and fix the attention of the crowd who bowed the knee within the now disfigured building. A large and gaudily dressed figure of a woman was painted on the corner stone, and the value and beauty of that stone seemed lost for ever; to cause men more completely to forget its high price, the book in which the beauty of the building was recorded, was ordered to be sealed, saying it was only to be opened by a privileged few, and in its stead a tradition was handed down to explain, the meaning of the name is still retained, ‘The Black Abbey,’ though its chief colour was scarlet. The people were told, a holy man on a holy day, met the devil, they fought, the holy man, though he gained the victory and beat the devil was so mauled in the contest he was black from the bruises of his adversary, he built this edifice in com-

memoration of his victory, and called it black in remembrance of the bruised state in which the buffets of satan had left him. All who crowded the walls believed the legend, if any doubted, they were silent from fear, but the building, though disfigured was still the same! The record, though concealed, was still preserved! At length a man who had the care of that part called the Library, containing few books found one hid beneath much rubbish; curiosity led him to wipe the dust from it, he opened, he read and to his great surprize found that, the Black Abbey, was so called from its beautiful corner stone of black marble and its solid and upright pillars of black oak. He made his discoveries known without delay, at first he was laughed at, then called a pestilent fellow, then persecuted; roused by injustice, he consulted the book more than ever, and every day convinced him that the beautiful building had been disfigured to serve the ends of mercenary men; he therefore boldly determined to convince his countrymen that he told only the truth; he watched his opportunity, and observing one portion much saturated with fresh lime wash, he pressed strongly against it, a heavy mass fell and displayed a portion of the beautiful black oak; great was the uproar this event caused, but supported by some steady friends as determined as himself, he load of disfiguring daubery was removed, the corner stone was cleansed from its disgraceful screen, and again the abbey stood forth to the world’s admiring gaze, a structure as chastely pure as architectural skill could make it. But its chief beauty rested on no man, Christ was its corner stone, faith and holiness the pillars of it. Now friend you may see, your church and mine had the same foundation when the popish church became defiled by gross error, when the record of our faith ‘The Holy Bible,’ was by priest-craft a sealed book to those for whose instruction and reproof it was written, when Christ’s command ‘Search the Scriptures’ was disobeyed, when his divine power, as Mediator, was given to the Virgin Mary, then we protested against the errors that concealed the simple beauty and majesty of our church, and I hope friend that you will soon join those of your popish brethren, who are now cleansing the church from the abominations that have so long hid beauty from your view, and that we shall all become one fold, under one shepherd, and that our only distinguished name shall be Christians. The axe is now laid to the root of the tree, its fall cannot be far distant, that it may come, and come quickly, is my fervent prayer, ‘he that hath an ear, let him hear what the spirit saith unto the churches.’

“Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out, and I will write upon him, the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.”—Rev. iii. 13. 13.

“THE CHURCH,”

A WEEKLY PAPER PUBLISHED AT COBOURG,
UPPER CANADA,

UNDER the direction of Clergymen of the Established Church of that Province, has now reached its third Volume, and obtained a circulation not surpassed by any Paper in the Colony. Its leading object is the communication of religious instruction according to the principles of the Church of England; in addition to which there is furnished a weekly summary of the News of the day, gleaned from the latest and most influential English papers, and the most approved of the Colonial Press. A considerable space is appropriated to Ecclesiastical intelligence, both of the Mother Country and the Colonies; and its Editorial columns embrace a review of passing occurrences both in Church and State, in such a manner as, it is hoped, will best promote the conjoined duty to “fear God and honor the Queen,” and sustain for this periodical the character of a sound Churchman’s Manual, and a Conservative family Newspaper.

“THE CHURCH” is printed on an Imperial sheet on fine paper, and with a new type manufactured in England expressly for the purpose. Terms Fifteen Shillings, Halifax currency, per annum, (postage including) payable in Advance.

Subscriptions in Nova Scotia and New Brunswick will be received by HENRY PAXON, Esq. Halifax; references in regard to the principles and character of the paper may be made to the Ven. Archdeacon Willis, the Rev. Dr. Twining, and the Rev. Wm. Cogswell.

POETRY.

DEATH OF THE LADY FLORA HASTINGS.

Weep, England, weep,—thy glorious days are past!
And chivalry! How quenched its ancient flame!
None would ten thousand swords have sprung, to blast
The blasphemers of a maiden's fame!
Now—Righteous Heaven!—within thy palace walls,
And near thy pure and youthful Queen—there falls,
A distasteful tale of ignominious shame,
On England's noblest daughter!—shall the fiend
Who hath outlived his victim—from Heaven's wrath be
screened!

Lo! where, within her Sovereign's high abode,
That gentle form is full of agony!
Not all the tears from weeping eyes that flowed,—
Nor soothing cares,—nor friendship's pitying sigh,
Can ease the wound that rankles in that heart,—
Nor, but with life blood, draw th' envenomed dart:
Nor e'en the dewy tear that dims the eye—
Sweet incense that!—of her to whom she owes
A subject's love—assuage. Her hope from heavenward
flows!

Now by the bed of death the prelate stands;
And England's Queen, who mourns her dying friend,
Hath clasped the sufferer's wan and feeble hands,
One radiant smile,—one gleam of joy,—doth send
The warm blood back once more, with hectic glow,
Through that pale cheek, where late it coursed so slow!
Think ye her memory backward then did wend,
And dream of youthful ties, so pure—so true—
And friendship sweet, and love? Aye! over all it flew!

And the young Sovereign!—joyless is she now,
For weighty cares hang o'er her sacred head!
And tears too truly tell what thoughts of woe
Are conjured up—the dying and the dead!
And gazing on the wreck before her—seems
To taste the bitter cup of grief—and dreams
Of hours—now saddened o'er—that gaily sped;
And all the falsehood foul that broke that heart,
Of spotless innocence, so true, with slander's venom'd art!

But she sleeps well! the old ancestral tomb
Hath closed its portals o'er the mortal clay,
And the blest spirit, bursting from its room
Of earth confined—hath upwards sped its way.
And her fair fame is stainless—spotless—pure;
And thus shall be, while truth and worth endure,
And christian virtue yields with blessed sway
Its sceptre here. Rise Britons, and hurl down
The traitors who have stained with falsehood England's
Crown!

Church.

QUIET SPIRIT OF THE CHURCH OF ENGLAND.*

Quietness and tranquillity pervade her manner of conducting public worship. "There is a stillness about her services which lulls the passions and feelings, which soothes and calms the heart, and prepares it for those holy influences which divine worship sheds." This effect is strengthened even by the character of her places of worship—a few modern erections, perhaps, excepted, which scarcely harmonise with her ten thousand parish churches. "Her vast and venerable cathedrals, as we tread them, tranquillize the mind, and diffuse over us a consciousness of the littleness, nothingness, and transience of man. Her village churches, as we worship in them, have a still solemnity which reminds us of the dead who are sleeping around, and brings us into contract with the world unseen." As regards the worshippers, she avoids calling forth excited feelings; aims at a practical and lasting effect; speaks forth the words of

truth and soberness; and teaches the way of peace by "bringing before us continually the very sum and substance of piety." As regards the worship offered, she is careful that it shall be not only fervent, earnest, and affectionate, but also calm, humble, and chastised. Her *Common Prayer* is evidently an address to One who is our Friend, notwithstanding our offences against him; who, though we see him not, is present listening to our desires, and reading the thoughts and intents of our hearts; who knows the secret history, and holds in his hand the present and everlasting lot, of each worshipper. The petitions are varied, because our necessities are countless; yet they have substantial sameness, because all our wants and woes are symptoms of one disease, and require the same remedy. The words are few and comprehensive, because we are asking from One whose love to us has already been proved and who knows before we ask what things we have need of.—Her prayers have nothing controversial, because petition and praise, not statement of doctrine, is the proper substance of prayer and supplication. "She adds to public worship the simplicity and retiredness of private prayer: for the speaker gives nothing of his own; he may be almost lost sight of, and is not even a necessary associate with the earnest worshipper in his secret inward devotion." She keeps attention alive, not by commanding men to listen, but by changes and responses. The lowliness which breathes through her prayers "is not a low degree of desponding struggling piety," but a solid and humble tranquillity of soul, which rests itself without alarm upon the infinite merits of the Saviour, and calmly delights itself in the blessed hope of everlasting life. Not to mention the avail of effectual fervent prayer from the earnest worshipper; not to speak of the direct importance of public service, such as I have described in composing and softening the character of all who take part in it,—how much precious instruction and holy impression is indirectly, and almost unconsciously, conveyed to the minds of the worshippers! They are habituated to feel pleasure in divine worship by that mixture of the Psalms and prosaic hymns with the prayers, which not only "kindles a glow in the breast, and sheds a light within by the richness of their contents, but also diffuses a glad cheerfulness over the service, which makes a deep impression even upon children." The church, in her public service, unobtrusively stores the memories of her worshippers with all the great truths of Christianity; for her prayers are built upon them.—She silently rears a barrier against national infidelity, by requiring her members publicly in the creed to profess their belief of true doctrine. The successive framers of her liturgy seem to have been intimately acquainted with the primitive Church; for they speak throughout the language of the Apostles' Creed.—They seem also to have caught the very spirit of the Lord's Prayer, and the character of the ten commandments, which, in their letter, are adapted to the understanding and conscience of the most dead in soul; whilst, in their spiritual import and comprehensive extent, they are progressively suitable at each step to the advancing Christian, and will meet the wants and express the desires of the most spiritually minded.

The avowed and stated instruction of the Church is provided in the like quiet and unobtrusive manner, in no way depending on the individual character of her ministers; for she causes almost the whole of Scripture to be read aloud, year by year, in the midst of public worship, without human comment.—Many of these stated portions, as the Sunday Old Testament lessons, the epistle, and gospel, have a bearing more or less remote on the successive steps of a course of instruction, which circles through the year, and embraces in each day's collect some great truth of our holy religion, as a subject for that day.

We are members of two worlds; while we live here, we must use this world; how many things does this poor body need. In our passage we must have necessaries, but yet should use the world, as if we used it not; for there is great danger, lest our affections cleave to things of this present life, and we forget heaven, our home.—Anon.

A Solemn Warning.—Last week, to advertise a morning concert, Mr. Mori sent placards about town with a death's head, and underneath the words "*Memento Mori.*" Last Saturday's papers (15th June) contained the melancholy announcement of his decease, after a very short illness.—*Cons. Jour.*

Slander.—This crime is a conjugation of evils, and is productive of infinite mischiefs; it undermines peace, and saps the foundation of friendship; it destroys families, and rends in pieces the very heart and vitals of charity; it makes an evil man party, and witness, and judge, and executioner of the innocent.—*Bishop Taylor.*

BOOKS FOR SALE BY

C. H. BELCHER,

HALIFAX, N.S.

- Wilson's Narrative of the Greek Mission; or sixteen years in Malta and Greece: including Tours in the Peloponnesus, in the Aegean and Ionian Islands, with Engravings, 1 vol. 8vo
- Medhurst's China, its state and prospects, with Engravings, 1 vol. 8vo
- Williams' Missionary Enterprises in the South Sea Islands, with Engravings, 1 vol. 8vo
- Henry's Miscellaneous Works, 2 vols
- Jonathan Edwards' Works, 2 vols
- Culmet's Dictionary of the Holy Bible, by the late Mr. Charles Taylor, with the fragments incorporated. The whole condensed and arranged in alphabetical order; with numerous additions. Illustrated with Maps and Engravings on wood, 1 vol. imperial, 8vo
- Brown's Self-Interpreting Bible, with the marginal references corrected, and a Memoir of the Author complete in one volume.
- Doddridge's Family Expositor, one volume.
- Cruden's Concordance to the Old and New Testament, 1 vol.
- Brown's Dictionary of the Bible
- Wesley's Sermons, 2 vols
- Cooke's View of Christianity, 3 vols
- Brown's Essay on the Existence of a Supreme Creator, 2 vols
- Triggott's Evangelists, interlinear: consisting of the original Greek, from the text of Griesbach; the Latin taken from Montanus, Beza, and the Vulgate; and the English of the authorized Version.
- Bickersteth's Companion to the Holy Communion
- Scripture Help
- on Prayer
- Baxter's Saints' Rest
- Dying Thoughts
- Readings for Sunday Evenings
- Memoirs of the Rev. Rowland Hill
- Brown's Life of Hervey
- Burkett on the New Testament
- Memorials of Myles Coverdale, Bishop of Exeter.
- THE HOLY SCRIPTURES, faithfully and truly translated by Myles Coverdale, Bishop of Exeter, printed from the copy in the Library of the Duke of Sussex.—*Quarto*
- Bunyan's Pilgrim's Progress, with notes by Mason. Life of the Author by Cruder—illustrated with Engravings
- The Child's Own Bible—illustrated by numerous appropriate wood Engravings
- Dorr's Churchman's Manual
- The Minister's Family, by a country minister
- Fireside Education, by the Author of Peter Parley's Tales
- Wilberforce's Christianity
- The Church Service, arranged by the late Hon. C. G. Costen, 2 vols. Vol. 1, Morning Service—vol. 2, Evening Service
- Bibles and Prayer Books, of all sizes and in various bindings.
- August 13, 1839.

PRINTED AND PUBLISHED ONCE A FORTNIGHT, BY
E. A. MOODY, LUNenburg, N. S.

By whom Subscriptions, Remittances, &c. will be thankfully received.

Terms—10s. per annum:—when sent by mail, 11s. Half, at least, to be paid in ADVANCE, in every instance. No subscriptions received for less than six months. No paper will be discontinued until all dues are paid. All Communications, addressed to the Editors, or publisher, must be POST PAID.

General Agent—C. H. Belcher, Esq. Halifax, N.S.
L. H. DeVeber, Esq. St. John, N.S.

Agents in the country are requested to remit funds in their possession as soon as possible.

* From the Church of England Magazine.