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THE COLONIAL CHURCHMAN.

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

VOLUME III.

LUNENBURG, N. S. THURSDAY, MARCH 8, 1838.

NUMBER 8.

From Keble's Christian Year.

HOLY BAPTISM.

Where is it, mothers learn their love,
In every church a fountain springs,
O'er which th' eternal Dove
Hovers on softest wings.

What sparkles in that lucid flood
Is water, by gross mortals ey'd :
But seen by Faith, 'tis blood
Out of a Saviour's side.

A few calm words of faith and prayer—
A few bright drops of holy dew,
Shall work a wonder there
Earth's charmers never knew.

O happy arms, where cradled lies,
And ready for the Lord's embrace,
That precious sacrifice,
The darling of his grace !

Best eyes, that see the smiling gleam
Upon the slumbering features glow,
When the life-giving stream
Touches the tender brow !

Or when the holy cross is signed
And the young soldier duly sworn
With true and fearless mind
To serve the Virgin-born.

But happiest ye, who seal'd and blest
Back to your arms your treasure take
With Jesus' mark impressed
To nurse for Jesus' sake.

O leader gem, and full of heaven !
Not in the twilight stars on high,
Not in moist flowers at even
See we our God so nigh.

Sweet one make haste and know Him too,
Thine own adopting Father love,
That like thine earliest dew
Thy dying sweets may prove.

CATECHISM.

Oh ! say not, dream not, heavenly notes
To childish ears are vain,
That the young mind at random floats,
And cannot reach the strain.

Dim or unheard, the words may fall,
And yet the heaven-taught mind
May learn the sacred air, and all
The harmony unwind.

Was not our Lord a little child,
Taught by degrees to pray,
By father dear and mother mild
Instructed day by day ?

And lov'd He not of heaven to talk
With children in his sight,
To meet them in his daily walk,
And to his arms invite.

What though around His throne of fire
The everlasting chant
Be wafted from the seraph choir
In glory jubilant !

Yet stoops He, ever pleased to mark
Our rude essays of love,
Paint us the pipe of wakening lark,
Heard by some twilight grove :

Yet is He near us, to survey
These bright and order'd piles,
Like spring-flowers in their best array,
All silence and all smiles.

Save that each little voice in turn
Some glorious truth proclaims,—
What sages would have died to learn,
Now taught by cottage dames.

And if some tones be false or low,
What are all prayers beneath
But cries of babes, that cannot know
Half the deep thought they breathe ?

In his own words we Christ adore,
But angels, as we speak,
Higher above our meaning soar
Than we o'er children weak :

And yet His words mean more than they,
And yet He was their praise :
Why should we think He turns away
From infants' simple lays ?

For the Colonial Churchman.

Messrs. Editors,

I have lately heard some of our clergy complain-
ing of the want of original matter in your columns,
and I now beg leave to give you a few lines of my
own, poor as they will be.

I would in the first place, express my astonish-
ment at any complaints being made, when they who
make them are first to be blamed. For my part, I
must confess, nothing but the fear of my inability
to offer any thing worth printing, has kept me from
complying with your request to all the clergy, to
become contributors to your paper. But what then
do our brethren wish? They surely ought to know
that it is impossible for one editor, with all his pa-
rochial duties, to devote as much time to his edito-
rial department as it could be wished, and therefore
why do they not help him? Why do not all the
clergy devote a few hours every week in preparing
a short essay, which would certainly greatly enrich
your paper, and increase its usefulness?

It is also observed by some, that it contains but
extracts, or little else. But, admitting this to be
the case, I would ask, are those extracts of less va-
lue than original matter? We are so fond of novel-
ty, that we are always craving for something new,
were it ever so miserable. I, however, think very
differently concerning the extracts in the Colonial
Churchman : and you may be sure, Messrs. Editors,
that as long as you will be able to supply your read-
ers with the same kind of spiritual food, neither
yours, nor their time or money will be lost. What
matter whether what you give us is new or old, ori-
ginal or extracted, while it is good.

There are also some people who do not like reli-
gious newspapers, because they think it likely that
such publications will become controversial, and thus
produce feelings of bitterness betwixt different deno-
minations. I also think such may be the case, but
is it because a good thing is sometimes abused, that
it must be laid by. I think, Messrs. Editors, that
you have no cause for discouragement since the Co-
lonial Churchman has been in the hands of the pub-
lic. If you could see with what eagerness and plea-
sure it is read by very many, both in our towns
and all over the country, how it has already strength-
ened the attachment of not a few to our church; how

it has increased the zeal of all those that read it, by
giving instruction and intelligence on many subjects
which it is not always easy to convey from the pul-
pit,—you would, I am sure, think yourselves amply
rewarded for all your labours. There is yet another
objection to religious newspapers on the minds of
some very good men. They think that it is making
the word of God too common; that such papers are
apt to be torn to pieces and destroyed. But here a-
gain is another abuse. It is not surely intended that
a religious paper should be disrespectfully destroy-
ed after it is read. If careless readers do so, they
might do the same with any other good book. How-
ever, what is especially intended by such a work, is
to convey instruction to all classes of society, in all
places and at all times, and in such a manner as it is
most probable they will be lead to receive it, and to
be benefited by it. If we were to give the word of
God to those alone who will respect and receive it,
very few indeed would be found of that number. I
fear there is as much irreverence paid by the multi-
tude to the preaching of God's ministers as to the
printed word on newspapers. S.

For the Colonial Churchman.

Messrs. Editors,

I have for some time anxiously perused your several
numbers as they made their appearance, for some record
of the doings of the Diocesan Church Society established
at Halifax, during the second visitation of the Clergy,
held in May last, and which was truly an interesting one.
But alas ! as yet my eyes have lighted upon nothing (but
your own querulous remarks) that leads me to anticipate
a speedy fulfilment of the hope at that time indulged in
by me and very many others, that a new æra was about to
dawn upon the Colonial Church,—that the barrier was a-
bout to be removed which had so long kept asunder the
clergy and the laity ; and which, by not permitting the
latter to participate in the management of ecclesiastical
matters at all, kept them as ignorant of them as if
they were not in reality a part of the church. In short,
that a bond of union was about being established which
would be productive of the happiest results, and that
at length the lay members of our respective congregations
would have an opportunity afforded them of taking an in-
terest in the concerns of the church, of devising means for
its advancement, and of bestowing somewhat of the silver
and the gold lent to them by the Lord, upon objects and
institutions which have a paramount claim upon every
christian, strictly in accordance with the views of church-
men, upon such subjects—Yea, and that (though it be at
the eleventh hour) in these respects we would at length
be on a par with our brethren of other denominations,
who at the present time, are certainly far before us, and
who, I doubt not, have received many contributions which
would otherwise have been appropriated among our-
selves.

Now, Messrs. Editors, would it not be well for us, as
it is consistent with the constitution of our church, to take
a lesson from our "left handed brethren," as I have heard
them called—"sas est et ab hoste doceri." Though I am
far from intimating that our dissenting brethren stand in
that relationship to us; no, I was early taught in that excel-
lent summary of doctrine and duty, the Church Catechism,
long before I was able to read the word of God, to 'love
my neighbour as myself ;' and deeply would I regret to be
found infringing that fundamental rule of our holy religion,
even should my love not be reciprocated. I say would it

not be well for us to learn a little zeal from them; and "oil the wheels of the newly organized institution with a little of that material which not only prevents rust, but also most gives perpetual motion to their societies. Nay, I have good authority for this suggestion, no less than that of our revered Diocesan, now absent in body, but with us in spirit; who, at the period above alluded to, when we were engaged in organizing the society in question, appealed to an individual who bears true love to our portion of the church of the Redeemer, and whose liberality hitherto has been forced to find a channel for itself out of the church, for some information as to the mode in which the Wesleyans manage their institutions; and although that worthy man professed not to be initiated into the arcana of the Wesleyans, he gave us the secret after all. His reply was, "my Lord, let your clergy be identified with the people—let them come among us and get our hearts, and sure I am, that we will not then be able to withhold our purses from any good work." Now this is, I am sure, all that is wanted, and I did hope that the Diocesan Church Society would afford an additional means to those already in the power of every clergyman, whereby we might continue to reach not only the inmost recesses (the penetralia, as it were) of the hearts of our own people, but even to sound the depths of their purses; (and I believe it must be allowed that the Episcopalians, as a body, are not amongst the least wealthy in the province,) and lead to an appropriation of some part of their contents to those noble purposes contemplated by the Church Society, particularly to the education of young men for the ministry of the church, and the supplying pastoral aid to such parishes and remote parts of the Diocese not formed into parishes as are not yet in the enjoyment of the regular ministrations of sacred things that we ourselves are favoured with. I say I did hope—pardon the expression, Messrs. Editors, may I will correct it, and say that I still do hope, that these important objects will yet be accomplished, and that the colonial church will in due season have an institution of her own which will provide her with devoted ones, ready for the service of their Lord and Master, and prepared to tread in the steps of, at present, our only visiting missionary, whose indefatigable labours in the Eastern shore of the province have been productive of so much good. Yes, I hope, that the return of our good Bishop, who doubtless is engaged at present in advocating the cause of the Colonial Church, will give vitality to the little more than embryo institution, and enable us who have formed district committees in our respective parishes to detail at our annual meeting how these contributions have been appropriated; how many beneficiaries have been aided in the prosecution of their studies at Alma Mater, in laying such a foundation of sound learning as will enable them with the sanctifying grace of God to stand forth in the crusade against the world and the devil, as workmen who need not be ashamed; or how many Missionaries have been aided in their labours of love.

I think I can venture to say, Messrs Editors, that there will be no lack of objects deserving our aid. The Archdeaconry abounds with pious and indigent young men, and of talent too, who are even now cheered with the faint ray of hope which merely glimmers from the recently organized Society, that they through God's goodness in inclining the hearts of his people to this work of his love, are not doomed to waste their energies in the thankless drudgery of rustic tuition, or to have extinguished that desire which has long been cherished of ministering in sacred things at the Altar of their affections, and of imparting the knowledge of the Redeemer to those who have sat in darkness, except it be by abandoning the Church of their choice, of their country; and of their parents now perhaps slumbering in the dust, and committing themselves with some society more liberal in its aid to, or less severe in its scholastic requirements of, candidates for the sacred office.

Many there are, doubtless, who only wait the glad summons from the Society which is to bid them devote themselves, their souls and bodies, to a diligent preparation for the due discharge of the noblest, as well as the most important work, in which man can be engaged.

For my own part, unless we throw off our present lethargy, and one of your late editorials rather hints at something of the sort,—I know not how I shall be able again to appeal to a congregation which so cheerfully and liberally responded to the primary call, under the impression that there was a loud cry for missionary services in various parts of the Diocese, unless I can make good my assertion, and convince them that their mite has been actually cast into the Treasury of the Lord, and been gathering such interest as is to the benevolent mind of more real value than countless hoards of unappropriated treasure possibly can be to the niggardly soul of the covetous—that it hath truly been added to the larger contributions of more wealthy parishes, and been aiding either the pious child of some indigent parent in the prosecution of the studies of his choice, or administering to the actual necessities of some self-denying herald of the Cross, while engaged like his divine Master in preaching the Gospel to the poor.

I will not at present, trouble you with more on this interesting and important subject, unless it be to express a hope, that our friends and coadjutors in this work of the metropolis, will have, ere long, some information to give through the medium of your columns, cheering as well to the diocese at large, as particularly to your friend and brother,

PASTOR.

For the Colonial Churchman.

THE MORALIST.

It was on a beautiful and cloudless evening in the month of June, that I was gazing up at the starry heavens, from the deck of a noble ship, which was then gently gliding over the placid bosom of the great Atlantic ocean. At any time a most sublime subject for contemplation, but particularly so, when viewed from the deck of a vessel, on a calm evening at sea. It is on such occasions as these, that the soul of man becomes filled with wonder and awe, whilst meditating on the works of creation, as displayed throughout the boundless space; and is ready to exclaim with the Psalmist, "when I behold the works of creation, the moon and the stars that Thou hast ordained, what is man that Thou art mindful of him, or the son of man that Thou visitest him." Such were my meditations at the time, when I was accosted by a fellow passenger in these words—"I perceive, sir, you are contemplating the starry heavens, viewing with wonder, and delight, those innumerable orbs, that we see placed in the immensity of space. Truly it may be said, this is a sublime subject for meditation, when we reflect that every one of those fixed stars that we now see and which appear so small to us, and perhaps many others that are beyond the reach of our sight, are so many suns with worlds, similar to this we inhabit, revolving round them, and all of them filled with intelligences,—all created by the same Almighty power and all acknowledging Him, who is their great Creator, and Preserver. In reflecting upon all this, I cannot bring my mind to believe that He who has made all this, would condescend to unveil Himself of his glory, and appear on this earth, in the form of man; and by assuming human nature, submit to every indignity, that the hatred of man could inflict; and, to crown all, to undergo the most cruel and ignominious death. This is above my comprehension, and therefore I do not believe it."

I was greatly surprised to hear him talk in this strain, and asked him if he did not believe in the Divinity of our Saviour, and in the Atonement that He made for the Salvation of man.

"I believe," he replied, "there was such a person on earth as Jesus Christ, sent by God and dependent on Him, for all the Divine communications, extraordinary gifts, and powers of the Holy Spirit, which

he enjoyed.—I believe him to be only a subordinate creature,—I believe that although a great prophet sent by God, into the world to teach us by His precepts, and the example of a holy and blameless life, how to obtain the favor of God, and fit us for dwelling with Him in heaven. That he sealed the truth of his doctrine with his blood I believe—that as God is not extreme to mark what is done amiss, a man endeavors to walk uprightly by being just and honest in all his dealings, and injuring no one by word, or deed,—it is all that God requires of him, and consequently he has nothing to fear."

I then went on to explain to him my views of the doctrine of original sin, and of justification by faith in the Lord Jesus Christ. That the sacrifice for sin could not have borne any comparison in the estimation of angels and men, or in the estimation of God himself, if the life of a mere prophet had been offered as a sacrifice for the sins of the world; or if an angel had assumed human nature, and suffered a painful death;—such a sacrifice—so far from magnifying the righteous government of Heaven, might have produced in the minds of angels and men, contempt both to the law and to the lawgiver. In none of the works of creation are God's perfections more fully displayed than in the redemption of the world by Jesus Christ, into which, astonished angels desire to look, wondering at, and adoring the infinite justice, goodness, truth and wisdom of Jehovah. As God, Christ could not suffer;—as a mere creature acting by a separate power from God, he could not atone for his human nature as atoned by his Divinity he suffered and bore the penalty in his own body on the tree, that was justly due for the sins of the world;—the Divinity giving dignity and value to the sacrifice. "But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

It was the very next day after this conversation had taken place between us, that one of the men on board told us there was a dolphin close under the stern of the ship. My friend immediately took up the harpoon which was always at hand for the purpose, and jumping on to the deck with it in his hand, he was about to strike the fish, when in the hurry and agitation of the moment he lost his balance and fell overboard. The alarm was quickly given that a man was overboard. The jolly boat was immediately hoisted out, and sent to pick him up. When the boat reached him he was just sinking; he was taken into the boat, and brought on board; but quite exhausted. Warm clothing was applied to his body after being first put to bed. When he arose on the next morning he did not appear to have suffered much from the effects of his sudden immersion. He never looked pale, and complained of pains in the head, and back. The pains continued to increase; and that night a fever came on, which confined him to his bed for ten days. I was very often at his bedside during his illness; and the subject of the conversation we had together, previous to the accident was often referred to, and it was evident the Lord had opened his eyes to a true sense of his condition. He now talked very differently from what he did before he was taken ill. "Oh!" he said, "I thought I was living a very blameless life, that I had nothing to repent of. How different are my views now. I find by taking a retrospective review of my life, all is sin, and imperfection,—acts that I once thought were harmless, I now see were very sinful; and my own righteousness is as filthy rags in the sight of a pure and holy God. Who shall deliver me from the bondage of sin?" he exclaimed in the language of the apostle. I answered, believe on the Lord Jesus Christ,—He will deliver you, and thou shalt be saved—"O Lord I believe, help thou my unbelief," "O grant me a little longer time to live, before I go hence and be no more seen." "Heal me, O Lord, and I shall be healed—save me and I shall be saved; for thou art my praise." These were the petitions he now offered up.

His fever had now taken a favorable turn and he began to grow better, and in a few days after he was enabled to come on deck;—and from that time forward until we arrived at our destination, he gave evidence of being a new creature in Christ Jesus. "Old things had passed away; and all things had be-

come new" with him. He no longer talked of his morality as sufficient to procure him a place in heaven; for he had now become a true believer in Jesus, and had correct views of the Gospel scheme of salvation—of the doctrine of original sin, and of justification by faith in Christ. His visitation had been sanctified to the saving of his soul. The Lord dealt graciously with him, and in his own good time, brought him to the knowledge of the truth as it is in Jesus.

Nothing occurred after this to disturb the harmony on board. We had very favorable winds, and pleasant weather until we arrived at our port when my friend and I parted; and I saw him no more, but I heard from him a few years after, and was happy to find that he still gave evidence, by a holy and exemplary walk, that he was living a life of faith in the Son of God.

ROLIAS.

YOUTH'S DEPARTMENT.

For the Colonial Churchman.

"Life is the time to serve the Lord—
The time to insure the great reward."

Youthful Reader! I need scarcely remind you that this life is short; and short as it is, it is the only time allotted to you to serve your God, and to prepare to live with Him in that house not made with hands eternal in the heavens. Therefore, when you know that your time is invaluable to you, you ought indeed to be careful how you spend your hours as they pass along, particularly as you know not the day or the hour when your life will be cut short, and your never dying soul summoned into the presence of your God, there to give an account of every moment that you have spent in this transitory world. But rest assured (for so we are told in Holy Writ) that if you faithfully devote your time to the service of your God, your reward will be everlasting happiness in His heavenly kingdom and the enjoyment of the company of holy angels for ever and ever. Oh! youthful reader, this great inducement for you to live and die a Christian. But on the other hand, if your time is spent, not in the service of God, but in the service of sin and Satan, and you die in that service, your punishment will be everlasting pain and torment. Stop for a moment and put this all-important question to yourself—Am I living the life of a Christian, or the life of a sinner? Your own conscience will answer truly. If you are living the life of a Christian, then indeed your case is a happy one; but if otherwise, oh! how sad the reverse. Come at once to the conclusion of giving to God each moment as it flies. Give your time to God, and He will reward you with happiness, peace, and joy, not only in this life, but after this world shall have passed away for ever. "Remember thy Creator in the days of thy youth, and when you grow old, God will be your friend, although all your earthly friends may desert you.—Make the word of God your daily companion, and constantly pray to God to give you the assistance of His Holy Spirit to enable you so to read, that you may fully understand the contents of that blessed volume, which is, as it were, a map marked out by the hand of God to guide you safe to His heavenly kingdom. That holy book contains a sovereign balm for every wound of the sinner's heart; and your Saviour is ready at any moment to apply that balm whenever earnestly solicited to do so.—Reader! Is your heart filled with sin? If so, at once apply to your Heavenly Physician for what will cleanse and purify your wicked heart from all sin. Now is your time; defer it not until to-morrow, for to-morrow you may be laid low in the dust. How delightful it is to a Christian mind to see a youth serving God, and giving his whole heart to Him. But oh! how much more so it is to see the aged pilgrim surrender his whole heart to that God who gave it. "I lately," says a correspondent of mine, "visited the dwelling of a dear old lady, who has passed her one hundred and third year. She was sitting up in her room, and no earthly friend near her at the time. After conversing with her for some time, I asked her if she was not very lonely. The poor old woman looked me steadily in the face, and earnestly replied—"Lonely!" No indeed, I am not,—not

while I have possession of this blessed book," which she then held in her withered hand. I looked at it, and it was the Word of Life! "This book," she said, "is my husband, and my only friend, and guide to Heaven—where I hope to be very soon. I frequently see Heaven open and ready to receive me." The interesting conversation ended by the old lady saying—"Come, Lord Jesus, come quickly, for I live to Thee, and Thee alone!"

HENRY MARTYN.—We continue our extracts from the Memoir of this bright ornament of the Church, and first take up the notice of his

ORDINATION.

Having attained to degree of self-knowledge, and of spirituality equally rare, and being thoroughly instructed how, "he ought to behave himself in the Church of God—the Church of the living God—the pillar and ground of the truth." Mr. Martyn prepared for the solemn rite of his ordination, which was administered at Ely on Sunday, Oct. 22, 1803: "Blessed is the man whom Thou chooseth and causeth to approach unto Thee, that he may dwell in thy courts;" Psal. lxxv, 4. This blessing surely rested in an eminent degree on Mr. Martyn: for what a contrast does his approach to the altar on this occasion exhibit to that of those, who presumptuously intrude into the sacred office, "seeking their own things and not the things of Jesus Christ."—Truly might he affirm, that he was "inwardly moved by the Holy Ghost, to take upon him that office and ministration to serve God, by promoting his glory, and edifying his people;" and truly did he resolve to "give himself continually to prayer and to the ministry of the word." Yet his self-abasement was as usual conspicuous, and he bewailed having presented himself for admission into the ministry of the Lord Jesus, "in so much ignorance and unholiness," and at the same time poured out his prayer, that he might have "grace to fulfil those promises which he had made before God and the people."—The awful weight of ordination vows was impressed on no one's mind more deeply than on his—the thought of his responsibility would have overwhelmed him, had he not been supported in remembering that the treasure of the Gospel was placed in earthen vessels, that "the excellency of the power might be of God and not of man." That which was the comfort of Polycarp as a Bishop, was his consolation as a Deacon—that he who was constituted an overseer of the Church, was himself overlooked by Jesus Christ—that in the discharge of his office as pastor of the flock, he was ever under the gracious superintendance of that great and good Shepherd who laid down his life for the sheep.

The exercise of his pastoral function Mr. Martyn commenced, as curate to the Rev. C. Simeon, in the Church of the Holy Trinity in Cambridge, undertaking likewise the charge of the parish of Lolworth, a small village at no great distance from the University. There it was, on the Sunday after his ordination, that he preached his sermon, on the following words: "If a man die shall he live again—all the days of my appointed time will I wait, till my change come;" Job xiv, 14.

On Thursday, Nov. 10, he preached for the first time at Trinity Church to a numerous and earnestly attentive congregation, upon part of that address of Jesus to the Woman of Samaria:—"If thou knewest the gift of God, and who it is that saith unto thee give me to drink, thou wouldst have asked of him, and he would have given thee living water." John iv, 10; when it was his fervent desire and prayer to enter fully into the solemn spirit of those well known lines,

"I'd preach as though I ne'er should preach again:
I'd preach as dying unto dying men."

Nor could words characterise more justly the usual strain of his preaching: for whether the congregation he addressed were great or small, learned and refined or poor and ignorant, he spake as one who had a message to them from God, and who was impressed with the consideration, that both he and they must shortly stand before the Judge of quick and dead.

HIS PASTORAL ZEAL.

He preached animating and awakening discourses; he excited societies of private Christians to "watch, quit themselves like men, and be strong;" he visited

many of the poor, the afflicted and the dying: he warned numbers of the careless and profligate—in a word, he did the work of an Evangelist. Often did he redeem time, from study, from recreation, and from the intercourse of friends, that, like his Redeemer, he might enter the abodes of misery, either to arouse the unthinking slumberer, or to administer consolation to the dejected penitent. Many an hour did he pass in a hospital or an alms-house—and often, after a day of labor and fatigue, when wearied almost to an extremity of endurance, he would read and pray with the servant who had the care of his rooms, thus making it his meat and drink, his rest as well as his labor, to do the will of his heavenly Father, in conformity to the example of Christ:—

"His care was fixed
To fill his odorous lamp with deeds of light,
And hope that reaps not shame."

The delight he experienced on hearing that benefit had resulted from his exertions, proved to him an ample recompense for every sacrifice of time, comfort, or convenience; and it was equalled only by the humility with which he received such cheering intelligence. "I was encouraged" (he observes on receiving a communication of this nature) "and refreshed beyond description, and I could only cheerfully and gratefully offer up myself to God's service: but it was at the same time a check to my pride to reflect that though God might in his Sovereignty bless his word by my mouth, I was not on that account less sinful in my ministrations."

HIS LOVE FOR THE BIBLE.

"Of the Bible he could ever affirm, "thy word is very pure, therefore thy servant loveth it." "The word of Christ dwelt richly in him in all wisdom." Large portions of it did he commit to memory, repeating them during his solitary walks, at those times when he was not expressly meditating on some Scriptural subject, which was his general custom: and so deep was his veneration for the word of God, that when a suspicion arose in his mind, that any other book he might be studying was about to gain an undue influence over his affections, he instantly laid it aside, nor would he resume it till he had felt and realized the paramount excellence of the divine oracles: he could not rest satisfied till all those lesser lights which were beginning to dazzle him, had disappeared before the effulgence of the Scriptures."

FOR SECRET PRAYER.

"How much he loved secret prayer, and how vigilantly he engaged in the exercises of it, may be seen in the subjoined remarks of his on that subject:—"I felt the need of setting apart a day for the restoration of my soul by solemn prayer: my views of eternity are become dim and transient.—I could live for ever in prayer if I could always speak to God.—I sought to pause and consider what I wanted, and I sought to pause and consider what I found the benefit, for my soul was soon composed to that devout sobriety, which I knew by its sweetness, to be its proper frame.—I was engaged in prayer in the manner I like deep seriousness; at the end of it, I felt great fear of forgetting the presence of God, and of leaving him as soon as I should leave the posture of devotion.—I was led through the mists of unbelief, and spake to God as one that was true, and rejoiced exceedingly that he was holy and faithful: I endeavored to consider myself as being alone on the earth with him, and that greatly promoted my approach to his presence.—My prayer for a meek and holy sobriety was granted: O how sweet the dawn of Heaven!"

SCRAPS.

Many things are spoken of in the Scriptures, as good: but there is not one thing emphatically called good, which does not relate to Christ or his coming.

Say the strongest things you can, with candor and kindness, to a man's face; and make the best excuse you can for him, with truth and justice, behind his back.

Many people labor to make the narrow way wider. They may dig a path into the broad way; but the way to life must remain a narrow way to the end.

All extremes are error. The reverse of error is not truth, but error. Truth lies between these extremes.—Cecil's Remains.

CHURCH IN UPPER CANADA.

We this day redeem our promise to furnish to our readers a list of the Clergy of Upper Canada, with a tabular statement of the statistical information which has, from time to time, been published in our columns. These returns shew the Clergy in Upper Canada to be 68 in number;—viz. 40 in the Archdeaconry of York, and 28 in the Archdeaconry of Kingston. Of this number, however, two in the former Archdeaconry have no parochial charge; and one in the latter is superannuated. Reports from 14 parishes or missions in the Archdeaconry of York have been received, and from 21 in the Archdeaconry of Kingston; which 35 parishes or missions, as reported, exhibit for the year 1836, an aggregate of 86 congregations served—Baptisms 2062,—Burials 646,—Marriages 620,—Communicants 3353.

But while it appears that more than sixty clergymen of the Church of England are actively employed in this Province, we have often already laid before our readers sufficient proof that, in order to meet the actual demand from the spiritually destitute of our communion, at least one hundred clergymen more are immediately required.

There is not a doubt in our minds, and probably there will be none in the minds of any other reflecting and unprejudiced person, that, had there been a clergyman of the Church of England placed years ago in every township of the Province,—in the manner contemplated by the Constitutional Act,—we should not have been disturbed by the late revolutionary outbreak—Most of the individuals who were induced to join in that wicked rebellion either had no opportunities of religious instruction at all, or much of what they did receive was by no means calculated to foster an attachment to the settled institutions of the country.

While we deny not to the majority of all the religious denominations in the Province the praise of loyalty, of which the late stirring events have elicited such sterling proof, we can appeal triumphantly to the guarantee afforded in the constitution, ritual, and government of the Church of England for the attachment of all her real members to the constituted authorities of the land.—So woven and grafted is the principle of loyalty into the whole polity of our National Church, that her adherents must be mournfully wayward and inconsistent if their political practice should ever manifest a contradiction to their religious profession. We are proud to think that such a contradiction is very rarely to be observed.

A word more upon the foul rebellion from whose terrific consequences we have been so mercifully delivered. Can any deny that to the protecting Providence of our God we are alone indebted for this escape from a calamity all but inflicted upon our peaceful and unsuspecting country? And can any doubt that the prayers which rose from thousands of pious hearts, on the very day previous to the meditated infliction of fire and slaughter, against "all sedition, privy conspiracy, and rebellion," had reached the throne of grace, and produced that merciful answer which a grateful country is now acknowledging? And we trust that this is an acknowledging of the special protection of heaven which will soon rise from crowded worshippers in every christian temple throughout the land. As soon as we have better recovered from the turmoil and confusion into which recent events have thrown our country, we feel assured that a day of public thanksgiving will be appointed.* For if we have rejoiced to acknowledge the mercies of our God when pestilence has been stayed, we cannot refuse our tribute of gratitude when the sword is averted. In comparing the respective terrors of these two instruments of heavenly wrath, every Christian will recollect how David reasoned when he was compelled to choose amongst the calamities threatened to his people; "Let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man."—Church.

One way of reading the Bible with advantage is, to pay it great homage: so that, when we come to any part which we cannot connect with other passages, we must conclude that this arises from our ignorance, but that the seeming contrarieties are in themselves quite reconcilable.

* The 6th February was appointed as a Thanksgiving day.

We take the following judicious summary of reasons for Infant Baptism, from an old tract (*auctore incognito*) published in Nova Scotia and entitled, "Friendly Conference of a Missionary, an Anabaptist, and a Candid Inquirer after Truth."—Ed. C. C.

BAPTISM.

"Baptism, is the ordinance which our Saviour has appointed for admitting persons into his church and covenant—without it, no person can have a regular and federal right to the privileges, benefits and blessings of this church and covenant—in this respect, it succeeds Circumcision under the Mosaic Law—as children were admitted into covenant with God by circumcision, under the old dispensation; so by parity of reason, and according to the analogy of faith, children should now be admitted into covenant with God by Baptism, under the new dispensation—children are now as capable of the ends of Baptism as they were formerly of those aimed at by Circumcision—they stand in need of the benefits which arise from Baptism, by admission into a federal relation to the Almighty; by being transferred from a state of guilt and enmity resulting from our fall in Adam to a state of favour and acceptance, flowing from the redemption of Jesus Christ—our Saviour reproved those who forbade young children to be brought to him—he commanded them to be brought, took them in his arms, laid his hands on them, and blessed them for a religious purpose—in his conversation with Nicodemus, he has declared that no one, whether young or old, can enter into the kingdom of Heaven except he is regenerated or born again of water as well as of the Spirit—before his ascension, he commanded his Apostle to proselyte all nations by Baptism—young children are a part, and a considerable part of every nation, and therefore must be included in this command—such a command to the Apostles who well knew the practice of the Jewish church in admitting children into covenant with God, was equivalent to a command to baptize children—if it had been our Lord's design to exclude children from Baptism, an explicit command for that purpose had been necessary—if children are to be excluded from Baptism because they are not expressly mentioned in our Saviour's last commission to the Apostles; then ought rulers and all magistrates to be also excluded, because they are not expressly mentioned in that commission—the arguments drawn from the circumstance of no express mention being made in scripture of a child's baptism, is frivolous and of no weight—if children must be excluded from Baptism on that account, then women must be excluded from the Lord's Supper, and the descendants of christian Parents must be entirely excluded from Baptism; because there is no express mention in scripture that any woman had received the Lord's Supper, nor that any descendant of christian Parents had been baptized, either in infancy, or when adult—the above argument is full as applicable to these, and many other such cases, as it is to that of Infant Baptism—it is therefore frivolous, and founded in ignorance and error—actual faith, to which Baptism obliges us when grown up, is no more necessary for the Infants now when entered into covenant with God by Baptism, than it was formerly when infants were entered into covenant with God by Circumcision, which, like Baptism was a seal of the righteousness of faith—in both cases the faith of the Parents or of those presenting Infants, for the purpose, was and is sufficient and available—we read of families and households being baptized, in which most probably there were children which partook of the ordinance—the reasoning of the Apostles in various places evidently implied, not only that children should be baptized, but that they actually were then baptized—see particularly Acts II. 38, 39, and I Corinthians 7—14, besides other Texts—there was no dispute about the baptism of infants in the time of the Apostles—if infants had been then excluded from Baptism, it had infallibly produced violent contentions especially with Jewish proselytes to christianity—the Jews were very jealous of the spiritual interests and privileges of their children, which had been secured to them by circumcision—if their children had not been taken into covenant with God by Baptism, they would have loudly remonstrated; and alleged that the Mosaic dispensation, had made ample provision

for its professors, by admitting infants, than the christian dispensation did, which excluded them—find no such remonstrances were made by Jewish proselytes; for which no other good reason can be assigned, but that their children were baptized, and thereby admitted into the christian church and covenant,—any such objections, had they been made as well as the cavils of those who now forbid children to be brought unto Christ, are obviated by St. Paul when he tells the Colossians, that 'Baptism is the Circumcision which is made without hands, the Circumcision of Christ,' or christian circumcision, by which 'we are buried with Christ;' and should also 'rise to newness of life;' Coloss. II. 11, 12. Rom. VI. 4, for hereby is manifestly shewed, that Baptism succeeds Circumcision, (and that the one is as extensive as the other—finally, it has been the invariable practice of the christian church, from the time of the Apostles to the present day, to admit infant Baptism.

THE SOUL.

O Father of mercies! Grant that my soul may be received into thy everlasting kingdom.—See Ser. for Visitation of Sick.

Man, above all the works of the divine Creator, has been peculiarly blessed. His formation is after the likeness of God, he is favored richly with the powers of intellect, he enjoys the means of communicating his thoughts and desires to his fellow-beings, he is constantly assisted by the unseen One on high, he is blessed with the revealed will of his Maker, and above all, he is the possessor of a treasure which is of immortal existence—the soul.

The tenement of this valuable portion is liable to sickness and disease, is exposed to accident and violence, and at last, will be totally annihilated; but nought can destroy the soul, it lives, and will live forever—in happiness or in sorrow.

Acknowledging then, that man has thus, above all other creatures, been most favored,—and who will deny it? Should he not continually be preparing that soul for its future existence? In preparing that soul to meet its Judge? But look around, and what will we discover? We find many, (alas, so many!) regarding treasures for those who they know not will gather them; the desire of wealth blinding their eyes, and the accumulation of gain absorbing their time, whilst the things relating to eternity are never permitted to cross the threshold of their minds. They live as though this were their continuing city, as if here they are to dwell for ever, as though death shall never come, and judgment never arrive. But, deluded mortals, pause and consider. Dost thou not hear a voice announcing, "This night thy soul shall be required of thee?" Art thou not aware that thy days are numbered, and that soon thy lamp will cease to burn? If thou dost not, now reflect.—Oh, regard the value of thy soul, prize the time allotted, improve the hours thy God hath blessed thee with. O, consider that that for which your daily labor will soon have to be resigned, and now, while the gospel trumpet still proclaims pardon through a Saviour's blood, obtain thy salvation, and secure for thy soul that better portion in the world of spirits!

But there are those who have been led to consider their immortal interests. Pursuing their pilgrimage through this world, they lean upon the staff of Israel. When affliction comes, it is received as from a Father who doth not willingly afflict his children; when distress visits, they fear not, knowing that he is their helper; in all their difficulties they look to him, believing that these light trials are to work out for them "a far more exceeding and eternal weight of glory." These have prepared the soul. And now let us follow them to their last moments. Perhaps stretched upon the couch of sickness, distorted with pain and agony yet not forsaken, the Christian can even then enjoy peace, and look forward with delight to the time when the spirit shall bid adieu to its frail abode, and wing its course to heaven, there to be received by the God who gave it, and obtain a crown "which is incorruptible, undefiled, and that fadeth not away." O, Christian, enviable indeed is thy situation! well is it for thee to hold fast thy profession, and to remember how precious in the sight of God is thy soul. "What shall a man give in exchange for his soul.—Selected.

BISHOP MANT ON ORIGINAL DEPRAVITY.

Man is very far gone from original righteousness, and is of his own nature inclined to evil.—See 9 Article.
 "It is the property of the holy scriptures to open the eyes of man upon his real situation; and to convince him of the errors with respect to his own nature and powers which in his unenlightened state he is found to entertain. Philosophy, that philosophy I mean, falsely so called, which would fain be esteemed superior to Revelation, is fond of descanting upon the dignity and independence of man; revealed religion, especially the Christian religion, presents us with a very different picture, it teaches us that our nature is essentially faulty, and that as men we are compassed with infirmity; spoiled through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, we adopt the self-sufficient language of the church of the Laodiceans, and say, 'I am rich, I am increased with goods, and have need of nothing.' Instructed in the truth after Christ, we are taught to 'know that we are wretched, and poor, and blind, and naked;' we are thereby taught, that we are not sufficient of ourselves to think or do any good thing as of ourselves; we are particularly reminded, that in us, that is in our flesh, in our original nature, there dwelleth no good thing."—*Bp. Mant's Parochial Sermons.*

NEWTON.

'My father (says Newton) left me much to run about the streets; yet when under his eye, he kept me at a great distance. I am persuaded that he loved me, but he seemed not willing that I should know it. I was with him in a state of fear and bondage. His sternness, together with the severity of my schoolmaster, broke and overawed my spirit, and almost made me a dolt; so that part of the two years I was at school, instead of making progress, I nearly forgot all that my good mother had taught me.' This statement admonishes fathers to lay aside sternness, and not to keep their sons in a state of bondage, in order to secure their obedience. Obedience exacted in this way, deserves not the name of 'filial.' There is no virtue in it. It is slavish—or obedience from necessity such as it rendered to brute force. It makes a child of an unconquered promise, 'almost a dolt.'

MEDITATIONS.

That is an admirable expression in the first Collect for the morning prayer, "Thy service is perfect freedom." And a noble freedom it is indeed to have the soul released from the insupportable slavery of ignorance and vice; and set at liberty to walk in the delightful paths of religious wisdom; to have it delivered from the tyranny of wicked passions, and established under the government of the laws of God. O my gracious God, grant my soul this happy freedom, and set my heart at liberty, that I may cheerfully run the ways of thy blessed commandments, and suffer no sin to obstruct my course.—*Howe's Devout Meditations.*

SCRAPS.

We hear much of a decent pride—a becoming pride—a noble pride—a laudable pride! Can that be decent, of which we ought to be ashamed?—Can that be becoming, of which God has set forth the deformity? Can that be noble, which God resists, and is determined to debase? Can that be laudable, which God calls abominable?

A wicked man is a candidate for nothing but hell!—However he may live, if his conscience were awake he would turn pale at this question *What shall I do at the end thereof?*

What the world calls the best company is such, as a pious mechanic would not condescend to keep: he would rather say, "Turn away mine eyes from beholding vanity!"

God has given us four books—the Book of Grace; the Book of Nature; the Book of the World; and the Book of Providence. Every occurrence is a chapter in one of these books: it does not become us to be negligent in the use of any of them. *Cecil's Remains.*

AMERICAN ITEMS.

Small-pox among the Indians.—Mr. Catlin, the celebrated painter of Indian portraits, gives the following relation. "Only one year and a half ago, I was at Prairie du Chien, on the Upper Mississippi, where I witnessed the frightful effects of small-pox amongst the Winnebagoes and Sioux. Every other man amongst them was slain by it; and O-wa-pe-shaw, the greatest man of the Sioux, with half his band, died under the fences, in little groups, to which kindred ties held them in ghastly death, with their bodies swollen and covered with pustules, their eyes blinded, and hideously howling their death song in utter despair, affectionately clinging to each other's neck with one hand, and grasping bottles and tin pans of whiskey in the other."—*Boston Medical Journal.*

General Washington.—We take from the Baltimore Patriot, the following interesting statement in relation to the appearance exhibited by the remains of General Washington, upon their removal from the vault to the sarcophagus:

"The remains of this illustrious man, the Father and the Saviour of his country, were recently placed in the sarcophagus made by Mr. Struthers of Philadelphia, from whom we learn, that when the vault and coffin were opened, 'where they had laid him,' the sacred form of Washington, was discovered in a wonderful state of preservation. The high pale brow bore a calm and serene expression; and the solemn smile, such as he doubtless wore, when the first President gave up his mortal life, for an immortal existence—

"When his soft breath, with pain,
Was yielded to the elements again."

An ordination was held in Rosse Chapel on Thursday evening January 25th, when Rev. Orren Miller, of Poland, late a minister in the Methodist Protestant Connexion, was admitted to the holy order of Deacons, by the Rt. Rev. Bishop McIlvaine. Evening prayer was read by the Rev. J. L. Harrison, Minister of the Churches at Boardman and Canfield. The Sermon was preached, and the candidate presented by the Rev. Joseph Muenscher; after which the Holy Communion was administered by the Bishop assisted by the Rev. Mr. Harrison.—*Gambier Obs.*

Popish Puzzle.—"Where was the protestant religion before the time of Luther?"

This question and some conclusive answers to it, we see occasionally going the rounds of the papers, until it has in one way or other been answered, probably a thousand and first time. Among them all, however, we have not seen any—although they all imply the same thing—that has pleased us better than that given by an Irish weaver, in a debate with a popish priest, as follows:

Priest. Where was your religion before the time of Luther?

Weaver. Did you wash your face this morning?

P. What has that to do with our discussion?

W. Answer my question and I will tell you.

P. Well—certainly I did.

W. And where was your face before you washed it?

The priest felt the application, and was silent.—*Pittsburg Chr. Herald.*

The Tomb of Brainerd.—The Tomb of Brainerd, in the burying ground in this town, is annually visited by a large number of strangers. It is situated on the right hand side of the farthest extremity of the Avenue, leading from the entrance in the old yard. A large, heavy slab of red sandstone, with a marble tablet on its surface, is erected over the grave. The old tablet, we are informed, was removed during the revolutionary war. It was embedded in lead, which was wanted in those days, for less pacific purposes. In consequence of this, it was stolen or lost, and for many years, the tomb lay without any inscription. Subsequently, a lady related to Brainerd, was on a visit to this town, and finding its neglected state had it repaired, and the present tablet placed

upon the surface of the Monument.—The devotees who visit it are making serious inroads upon the marble slab, knocking off the corners, to obtain pieces as mementos of the tomb. Rev. David Brainerd was born in 1718, in Haddam, Conn. He was an eminent and devoted minister among the Indians. He spent the vigor of his life among the tribes in New-York, Pennsylvania and New Jersey, and died at the house of Rev. Jonathan Edwards, in this town, in October, 1747, then standing on the spot now covered by the dwelling house of J. D. Whitney, Esq., in King street. His tombstone bears the following inscription—

"Sacred to the memory of the Rev. David Brainerd, a faithful and laborious missionary to the Stock-bridge, the Delawares, and the Susquehanna tribes of Indians, who died into this town, Oct. 10, 1747; aged 30."—*Northampton Courier.*

Outrage at Kenyon College.—A flagrant breach of the peace having been committed upon the person of an officer of Kenyon College, by two persons who have since fled from justice, and the public mind being much excited thereby, it has been thought expedient by the faculty of the College, that in order to prevent any false impressions being taken up, a brief statement of facts should be published. In conformity with this opinion the following narrative is communicated.

A few weeks since, two students of the College, viz:—John A. Taylor and Robert Jones, Jr. were dismissed therefrom; the former for deliberate violation of a solemn pledge of honor to the faculty on which a former act of dismissal had been recalled; the latter for gross, insolent, and disrespectful conduct to a Tutor who had detected him in the violation of the laws of the College. These young men having left Gambier, took lodgings in Mt. Vernon; there they concerted an attack upon the Tutor above referred to.

Having provided themselves with horses for immediate escape after accomplishing their object, they rode to Gambier on Thursday night, (the 18th) provided with cow-skins; one with a dirk, and each with a pistol heavily charged with ball.

About 10 o'clock at night they knocked at the Tutor's door in the College, and endeavoured to persuade him to go into the passage; not succeeding in this, they entered his room, and with their arms as well as whips in hand, and with the most violent threats against his life, commenced a violent assault, presented their pistols to his breast, at the same time fastening the door behind them; the noise soon brought some students together who forced the door and interfered. Providentially they had succeeded in no personal injury to the Tutor, though one of the students is prepared to make oath that a pistol was attempted to be discharged, and that he saw the flash and heard the noise of the percussion cap.

In the confusion the aggressors escaped to their horses and rode with all speed to Mt. Vernon, expecting as soon as their horses should have been fed, to leave the town.—But pursuit was more rapid than they expected, and while their horses were eating, the Sheriff arrested them with their arms still on them and lodged them in jail for the night.—The next morning they were brought before three Justices of the Peace for examination, but pleading that an important witness could not then be had, the trial was deferred till the following Monday; meanwhile they were admitted to bail in the sum of \$500 each. Their friends now perceiving their case to be a very desperate one, advised them to forfeit their recognizances, and fly. This they did on Saturday night, leaving all they had to receive their bail.

The day after their arrest, in the absence of the Prosecuting Attorney for the State, Jones brought an action against the Tutor for forcibly entering his room, when engaged with others in violating College laws; which, when the above officer arrived, was abandoned as without foundation. The previous dismissal of these misguided youths has since changed to expulsion; thus the whole matter has ended, leaving the College again in peace.

CHARLES P. McILVAINE,
President of Kenyon College.
(Gambier Obs.)

From the Episcopal Recorder.

"THERE REMAINETH THEREFORE A REST FOR THE PEOPLE OF GOD."

Rest from the toils of life,
Rest from consuming cares,
Rest from the spirit's strife
With sin's deceitful snares.
Rest from all sorrow, pain,
From all that mars the peace,
The fears, the yearning's vain,
That will not, cannot cease.

Rest to the mourning heart,
Rest to the weary breast,
Longing from earth to part,
By sin and wo oppress.
Rest to the pilgrim band,
Dwelling as "strangers" here,
Seeking a better land,
In glory to appear.

Rest on that peaceful shore,
Where storms may never beat,
Where tears are known no more,
Where the loved, the parted meet.
Rest in the Saviour's fold,
The bosom of his love,
Rest with the saints of old,
The blessed host above.

Rest, that no change can know
No foe can e'er invade,
Rest that will ever flow,
Lasting, eternal made.
Rest, that more sweet appears,
Each step of life's lone way,
While faith the spirit cheers,
And points from earth away.

THE LORD'S DAY IN A FAR-OFF LAND.

The day happened to be Sunday, and we went to join a family-party at morning prayers, in the Hotel Britannique. We assembled in a plainly furnished room; there was neither picture, nor statue, nor marble ornament of other days, to excite the feelings; and the only music to be heard was the simple song of praise and thanksgiving, breathed forth from true hearts. But we looked around on countenances beaming with devotion; on fellow-worshippers of the God, whose chosen temple is in the hearts of his children; on members of the same visible church, who, scattered abroad in a foreign land, far from the altars at which their kindred were kneeling, had met on this day, the universal Sabbath, as brethren, to join hand, and lip, and heart, in praise and prayer, and to exchange words and looks of kindness and good-will among each other. We listened to the touching and simple language of our beautiful liturgy, and gave utterance to the same prayers which our forefathers uttered before us, and which our children will breathe forth when we are at rest. I have heard—can it be true?—that some people complain of the tediousness of repeating the same form of prayers Sunday after Sunday, and wish even to abolish the use of our liturgy. Is it nothing for the wanderer in far-off lands to know, when the holy day arises, that his kindred and friends, wherever they may be—some toiling on the rough ocean—others quietly assembling in the haunts of his childhood—shall on that morning breathe forth the same praises and thanksgivings as himself? Will it not tend to keep the heart of the exile free from the vanity, the frivolity, perchance from the idolatry, with which he is surrounded, to picture to himself, when the Sabbath sun streams in at the casement, the far off nook in green England, wherein the grey-headed old father, and the gentle mother who bore him, and the innocent, far-haired sisters, have met together to pray for the well-being of the absent one? O, yes; he will take up his Prayer-book, his mother's birth-day gift, wherein her own dear hand has traced his name; and though he be absent in body, yet will he be present in spirit, and while he breathes forth the same words that ascend from the village-church at home, he will be grateful that he too is a child of the Church of England.

[Evenings Abroad.]

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MARCH 8, 1838.

A SERMON, preached in Trinity Church, St John, N B. by the Rev. J. W. D. Gray, assistant minister, upon the death of his late Majesty William IV. and upon the accession of Queen Victoria, from Daniel II. 21—"He removeth kings and setteth up kings." This discourse contains an energetic enforcement of the duties of subjects to those in authority over them: he classifies these duties under three heads—1, honour and respect for the Ruler's office. 2, a full, willing, and unqualified submission to the laws: 3, the duty of praying for those in authority. We subjoin a brief but animated sketch of the enviable privileges which are ours as subjects of the British crown.

"When we look back upon the glory and happiness we have so long enjoyed, we are compelled to exclaim, how great and manifold have our national mercies been! How many temporal blessings has a gracious God showered down upon us! What whole-ome laws do we live under! What freedom do we enjoy! What power does our nation possess! What honour among the kingdoms of the world! And how long have these great and incalculable blessings been secured to us! But far beyond all other privileges, what spiritual mercies have been vouchsafed to us! What a mercy is it that we are permitted to possess the clear and sacred light of the Gospel of Christ, while other nations are suffered to dwell in darkness and ignorance. What a mercy to have the free use of our Bibles, and to enjoy the ordinances of a pure and Apostolic Church, which recognises and teaches the holy doctrines of that sacred book! Can we look around us and behold these evidences of divine mercy and goodness on every hand? Can we look back and reflect how long we have enjoyed them? Can we look forward and see what God has prepared for us, if we love and obey him, beyond the reach of time and change? and not feel disposed to say with the Psalmist, "Praise the Lord O our souls, while we live we will praise the Lord: yea, while we have any being we will sing praises unto our God?"

In connexion with this passage comes the following earnest, scriptural, and truly conservative appeal—

"But, my Brethren! if we really value these transient blessings, let us prove that they are dear in our estimation by pleading with the author and giver of all good things for their continuance with us. Let us beseech him not merely in the language of formal ceremony, but of heartfelt sincerity, to behold with his richest favour our youthful Sovereign, "to replenish her abundantly with the grace of his Holy Spirit, that she may incline to his will and walk in his way," and that the reign which has now commenced, may prove, through the blessing of heaven upon it, an era of light and peace, and holiness and happiness to our country. Let us pray that the Constitution of our country, which has so long been the glory of our nation and the admiration of the world, may be preserved in its integrity; that our Church, notwithstanding its numerous assailants, may still flourish, and bless the land where it exists; that the pure principles of Protestant Faith may still be adhered to with unbending firmness—in a world, that may be "a people fearing God and working righteousness." If we have ever traced the histories of those great powers which, in different ages have held the sovereignty and rule in this lower world, if we have ever attended to the surmise of God in Holy Writ, we shall know that national prosperity and national piety must go hand in hand. While England fears God, and reveres the Gospel of Christ, England will stand and flourish; when this character is lost her glory must wane, and her power decline. If then we wish well to the present and immortal interests of our fellow subjects, let us pray for the advancement of vital piety among all classes and ranks of men. Then shall our country flourish and rejoice under the favour of the Most High. Then shall our nation rise above the difficulties which at present encompass it, and England shall still be permitted to say, as the favoured nation of old, was instructed to do—"What nation is there so great, who hath God so nigh unto them as the Lord our God is, in all things that we call upon him for? What

nation is there so great, that hath statutes and judgments so righteous" as those which God has in our possession?"

CHURCH SOCIETY OF THE ARCHDEACONRY OF BRUNSWICK.

In conformity with the provisions of the Constitution of the Church Society of the Archdeaconry of Brunswick, held its general Committee Meeting on Thursday, February 5th; and its Anniversary Meeting on Friday, the 9th, in the Parish Church of the district.

On Thursday, prayers were read by the Rev. Mr. Jarvis, and a Sermon preached by the Rev. Dr. Merrill. After Divine Service, the General Committee proceeded to make the annual appropriation of the funds of the Society. By the Treasurer's account then submitted, it appeared that a balance in his hand of £329 8 4, which was increased by monies paid at the meeting to £389 6 7; of this the General Committee resolved to place at the disposal of the Executive Committee, £200, for 'missionary visits to neglected places;' £50 for 'aid to day and other Schools, in which Church principles are taught;' £50 for a 'supply of Books and Bibles in strict conformity with the principles of the blessed Church;' and £80 for aid to the building, enlarging of Churches and Chapels—instructing the Executive Committee to comply in all cases with the recommendations of the local Committees.

On Friday, prayers were read by the Rev. Mr. Lee Street, after which, the Venerable the Archdeacon delivered an Address to the Society, which will be printed in the Report. The Archdeacon, as Vice President took the Chair; when the Report of the appropriations of the General Committee has been read, the same were confirmed and the following Resolutions passed;—

That an application be made to the Society for the Propagation of the Gospel in Foreign Parts, in behalf of this Society, to aid in the maintenance of one or more visiting Missionaries; and that the same be made acquainted with the exertions of this Society to provide for the wants of neglected places.

That each Local Committee of the Society be requested to furnish a list of such Sunday Schools as are now, or may be within the next three months set on foot within their respective districts; and that they may deem worthy of assistance from the Society; and that on or about the 1st of June next the Executive Committee do consider such returns, and divide among them the sum appropriated to the object—allotting to each School its share of the same either in money or books, as the Local Committee may desire.

That the Archdeacon, Dr. Somerville, Mr. B. and Mr. Dibblee, be a Committee to purchase the prescribed amount; and that the Executive Committee do dispose of them with due attention to the recommendations of the Local Committees.

That an advertisement twice inserted in the Gazette, (the last time ten days before the meeting) be deemed sufficient notice for a Meeting of the Executive Committee to the Members thereof.

That the subscriptions to the Society be considered as becoming due at each Anniversary Meeting.

That His Excellency the Lieutenant Governor be respectfully requested to except the office of Secretary of this Society.

That Her Majesty's Attorney General, and Mr. Tor General, and William F. W. Owen, Esq. Captain, R. N. be nominated Vice President of the Society.

That Henry G. Clopper, Esq., be re-elected Treasurer.

That the Rev. Frederick Coster, be re-elected Secretary.

That the Rev. John M. Sterling, be re-elected Assistant Secretary.

That the following Gentlemen be elected Members of the Executive Committee:

- George F. S. Burton, Esquire, Fredericton,
- George Clements, Douglas,
- John T. Coffin, Westfield,
- Samuel Caruana, Saint Mary's,
- Richard Ketchum, Woodstock,

Seovil, Esquire,	Waterborough,
er Smith,	Hampton,
Vail,	Sussex,
S. Wetmore,	Kingston,
P. Wetmore,	Fredericton,
Wyer,	Saint Andrews
Vollhaupler,	Fredericton.

the unanimous thanks of this Meeting be given to the Venerable the Archdeacon, for the Address read this day to the Society, and that he be permitted to allow the same to be printed in the Report of the Meeting; the thanks of the Meeting be also given to Dr. Souerville, for the Sermon preached before the General Committee; and that he be requested to allow the same to be printed. (Signed) F. GOSSEN, Secy. (Courier.)

CHRISTIAN-INFLUENCE SOCIETY.—The Committee of the London Missionary Register for July 1837, offered a premium of Two Hundred Guineas for the best Essay on the following subject:—The character, qualifications, and conduct required of the Ministers of Religion, as pointed out in the Scriptures, whether by express precept or necessary implication: with reference especially to the Offices of Priest, and Deacon in the Established Church of Great Britain and Ireland—the high duties and weighty responsibilities attaching both to the persons who appoint, and to those who are appointed to these Holy Offices—the evils arising from unsuitable appointments, which all Christians desire the best interests of their fellow-men have in many instances, to deplore—and the means, in accordance with the spirit of our Civil and Ecclesiastical Constitution, whereby, under the Divine Blessing, these evils might be obviated, and the benefit of a faithful, and spiritually minded Ministry be obtained throughout the land.

Ven. Archdeacon Hodson and the Rev. Henry Jones will be arbitrators on this subject, and to make their awards on or before the first of August, 1838.

ADA.—We regret to perceive by extracts in the Journal of Monday last, that the American Banditti on the borders of Upper Canada, in alliance with some of the Indian Tribes, were threatening further violence upon the subjects in that quarter.

S. Pique arrived at Halifax on Monday from the remainder of the 93d Regiment. The Earl of Durham is appointed Governor General of the Provinces, and 9000 men are said to be under orders for the Provinces.

LEAMING ELECTION.—At the close of the poll on Monday at New Dublin, JOHN CREIGHTON, Esquire, returned for this county by a majority of 39 votes.

CORRESPONDENTS.—We are happy in having no complaint of the want of assistance in this and the other numbers; and we hope our friends will not grow weary. There are still a great many whose pens have never been used for the edification of others through the medium of the Colonial Churchman, but whose friendliness and ability are alike unquestionable. A written certificate of both would be acceptable.

REVISION.—The article in our last respecting India was inserted by mistake. It was set up some days before hearing of the appointment which we have recorded.

LETTERS.—We have the pleasure to acknowledge the receipt, lately, of letters from—Rev. A. H. Jones, (with remit) Rev J. Stannage, 2, with Rev J. Robertson, with ditto; Rev H. A. Jones, 2, with ditto; Rev C. Ingles, 2, with ditto; Rev S. Jarvis, with ditto; Rev. Roger Veits, with Rev Charles Shreve, with ditto; the Lord Bishop of Montreal; the Rev. J. Hudson, (we beg him for his successful exertions, and beg him to send them) Rev. B. Lindsay; Rev. M. Jones; Rev J. W. Gray; Dr. Carritt, Chas. Jones Esq; Mr B. K. Dodge, Rev. N. A. Coster, V. E. Seovil, 2, (with remit) Rev. Dr. Alley, with ditto; Rev. Geo. Morris, with ditto; Rev. E. Jones, with ditto; H. G. Parish Esq. with ditto; Geo. Townshend, with ditto. Agent for the Colonial Churchman at Quebec, BROWN.

OBITUARY.

Messrs. Editors,—If the following simple statement of the last days of an humble disciple of the Lord Jesus should be deemed profitable to your readers, an admission of it into your pages will oblige your friend

PASTOR.

How instructive is the death bed of the real Christian! There we may contemplate the riches of divine grace, and the faithfulness of our glorious Redeemer; and whilst our hearts are filled with gratitude to God for his goodness towards his suffering servant, our lips cannot refrain from saying—"May we die the death of the righteous, and may our latter end be like his!"

The subject of the following remarks was a striking instance of the power of religion under severe and protracted sufferings. J—B—, an Englishman, and for eighteen years in the naval service of our country, in which he had conducted himself with credit, as his ample testimonials from some of the first men in the service satisfactorily prove—at the solicitation of friends, already settled in Nova Scotia, relinquished the public service of his sovereign, and came to a country town in this province, with the expectation of ending his days in the peaceful pursuits of agriculture. Disease, however, acquired probably in the East Indies, and which baffled the skill of his physicians, inasmuch as it assumed a most extraordinary form, prevented his first anticipations; and after the brief efforts of a few months to get his own living, and to provide for her who accompanied him to our shores, he was laid on a bed of sickness, where the author of this narrative commenced his acquaintance with him.

He had been taught, by the Lord, that he was a child of wrath, and born in sin; and that his only hope was in the merits of his Redeemer, before he left the land of his fathers. As he himself expressed it, he "had been blessed with the preaching and instruction of a pious chaplain on board of H. M. ship —." Yes, he had been taught this in the communion of our beloved church at home; and glory be to God, he did not find it necessary, expatriated as he was, and the only one of a large family in communion with us, to renounce his first love; on the contrary, his ardent desire was to bring those most dear to him to a participation in those privileges which he prized more than life.

I first saw him in the summer of 1836. It was a lovely day, and the Lord's day, when a stranger was observed by me entering my parish church—it was, I believe, the only time—I missed him, and was told that he was disappointed in the country, and had been obliged to go to sea, in order, as I learned, to acquire enough to take him and his companion back to his native Isle.

I heard nothing more of him for several months, until his kind physician by chance, or I should say providentially, informed me of "a most extraordinary patient who had lately come into his hands." Upon inquiry, I found it to be my almost forgotten sailor, who had returned from the West Indies quite ill. And I need not say, that the next half hour (he lived about 2 miles from my residence) found his physician and myself at his bed side.

What followed I will briefly relate.—I found him in bed. On entering the room, he said—"Doctor, I am glad to see you;—and you too, Sir—Is it not the minister of my own dear Church?—The minister of my own dear Church! Sir, I am glad to see you?" Whilst his countenance bore testimony to the truth of what he said—"Oh! Sir, I am sorely afflicted in body, but not in soul." After expressing briefly what he suffered, he turned the conversation and spoke feelingly of his own unworthiness as a sinner, and his hope in the Redeemer. I prayed with him, and we parted.—Similar were the results of repeated visits. Sometimes he would say—"I am a great sufferer, but I am content to suffer. It is the Lord's will, and I do not regret it—I have deserved it all. I have no wish to live, but for her sake (pointing to his wife). All my comfort—all my hope is in Jesus." He repeatedly expressed the great comfort he had enjoyed in the public worship of God, according to the ritual of our Church, particularly in partaking of

the Lord's Supper, which was repeatedly administered to him during his sickness, which was wonderfully protracted.

He was perfectly familiar with all parts of the service, and repeated them with great devotion and feeling. He was also well acquainted with the devotional writings of Jenks, bishop Andrews, Dean Stanhope, &c. and exhibited to me many well worn volumes bearing the mark of the Society for Promoting Christian Knowledge, as well as of time and of constant perusal. In short, he was a churchman indeed, formed on the model of scripture.

It would be impossible for me to detail all that passed at our repeated interviews. Suffice it to say, that he was patient, humble, and submissive, under, perhaps as severe bodily sufferings, as man ever endured.

On one occasion I found him so ill that his medical friend thought his days were numbered. Yet he was graciously supported. "One moment," said he, "will make amends for all this. I shall soon enter into rest, for Jesus died for me."

But he was spared to give greater evidence of his faith. To the astonishment of every one, he lingered nearly a year from this period—growing in grace daily—as well as in love for that church within whose sacred courts he had first learnt to love the Saviour, and by whose ordinances he had to the last been strengthened and refreshed during his weary pilgrimage.

In the summer of the past year, a few friends, hoping that the medical skill of the capital might, under God, be blessed to the poor sufferer's restoration, provided the means for his removal to Halifax. He was received into the asylum of the poor; and there while receiving, I trust, every aid both bodily and spiritual, he terminated his warfare, and fell asleep in the Lord—for such is the testimony of one who ministered to him, and whose heart was cheered by the close of this "poor man's life," as much as was the heart of his brother in Christ, who witnessed the power of religion in him during nearly two years of intense bodily pain.

"I can hardly express the joy it gave me (says the reverend Brother alluded to) to find the poor fellow so well instructed in the simple and saving doctrines of the Cross of Christ. It was something for which I desire to be thankful to the God of all grace, to meet a poor humble creature lying in self-abasement at the feet of Jesus, and yet rejoicing by Him in hope of the glory of God, in that place where I generally encounter the broken down victims of intemperance or lust, standing upon the brink of eternity,—careless, hardened, or self-justified. That this poor fellow was a "brand plucked from the burning," and that his exhalation was from a bed of almost ceaseless agony, to the rest of a Father's house, where there is no more pain, and where the heirs of the kingdom are put in full possession of the glories of the heavenly inheritance.—Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labours."

DIED.

At Halifax, in the 56th year of his age, after a lingering illness, which he bore with christian fortitude, WILLIAM HANDFIELD SNELLING, Esq. Deputy Commissary General in Her Majesty's Service.

On Sunday 25th Feb. after a short illness, accompanied by measles, Lavinia, wife of Jno. Whidden, Esq. in the 35th year of her age—an affectionate and exemplary wife and mother.—She was released from her earthly sufferings with a sure hope of a blessed immortality in a better world.

At Antigonish, of the whooping cough, John Wirt, only child of the Revd. Thomas C. Leaver, aged 1 year and 2 months.

At Yarmouth, in the 49th year of his age, Anthony V. S. Forbes, Esq. late a Captain in His Majesty's 64th Regiment of foot, Sub Collector for the last ten years of Her Majesty's Customs, at the Port of Yarmouth.

POETRY.

SELECTED.

SIN.

A Fragment.

Thou most accursed thing, that in the prime
Of man's unsullied bliss did blast it all,
I hate thee.—
My every holiest, happiest hours, my prayers,
My sweetest aspiration after God,
With malice infinite thou dost defile,
Tempting my soul to curse its God and die.
Thou knowest my weakness, and how faint my love
For Him I should adore, but if thou know'st
My frailty, One there is that knows it too,
And, pitying, is my advocate with Him
Who hath both will and power to succour me,
His weak and tempted child, that casts his hope,
Not on his own, but on his Father's strength,—
The mighty Spirit of the Triune God.
Hence then, vain sin, in Jesus' mighty name,
Nor dream thy power so great though I be weak;
With me thou fightest not, but with the same
That fought thee on the cross and triumphed.
O! my blest Lord, what bliss it is to know
That Thou in our poor mortal flesh hast lived,
Hast known and felt the sorrows of our state
When dev'lish foes beset and goad the soul.
Sin were our daily death but for Thy name,
That hath such power and magic in its sound,
That all the legions of the prince of air,
Warring with saintly souls, do fly aghast,
When the great name of "JESUS" meets their ears.
LORD, be Thou then my help in all my wars
With sin, and Satan, and this evil world;
Then more than conqueror shall I come off,
Through Thee who lovest me.

MISCELLANEOUS.

AN INTERESTING INCIDENT.

Free thinkers and infidels often ridicule religion, and those who embrace it, but there is that within them which tells them that religion is a reality, and that those who are actuated by its spirit, and governed by its principles, are entitled to confidence and respect.

The following anecdote was related to us a few days since. It has probably been published, and better than we can tell it,—but it will bear repetition.

Two men were travelling in the far west; one was a sceptic and the other a Christian. The former was on every occasion ready to denounce religion as an imposture, and its professors as hypocrites. In his own account of the matter, he always suspected those who made pretensions to piety,—felt particularly exposed in the company of Christians,—took special care of his horse and his pockets when saints were around him.

They had travelled late one evening and were in the wilderness; they at last drew near to a solitary hut, and rejoiced at the prospect of a shelter, however humble. They asked admission and obtained it. But it was almost as dreary and comfortless within as without; and there was nothing prepossessing in the appearance of the inhabitants. These were an elderly man, his wife, and two sons—sunburnt, hardy, and rough. They were apparently hospitable, and welcomed the travellers to such homely fare as the forest afforded; but this air of kindness might be assumed to deceive them, and the travellers became seriously apprehensive that evil was intended. It was a lonely place suited to deeds of robbery and blood. No help was at hand. The two friends communicated to each other their apprehensions, and resolved that on retiring to their part of the hut—for there were two apartments in it—they would secure

it as well as they could against the entrance of their host—would have their weapons of defence at hand, and would take turns through the night in watching, so that one of them should be constantly on guard while his comrade slept.

Having hastily made their arrangements, they joined the family, partook of their homely fare, and spoke of retiring to rest. The old man said it had been his practice in better times, and he continued it still, before his family went to rest at night, to commend them to God, and if the strangers had no objection he would do so now. The Christian rejoiced to find a brother in the wilderness, and even the sceptic could not conceal his satisfaction at the proposition. The old man took down a well worn Bible, on which no dust was gathered, though age had marked it, and read with reverence a portion of the sacred scriptures. He then supplicated the divine protection, acknowledged the divine goodness, and prayed for pardon, guidance, grace and salvation. He prayed too, for the strangers; that they might have a home in heaven. He was evidently a man of prayer, and that humble cottage was a place where prayer was wont to be made.

The travellers retired to their apartment. According to their previous arrangement, the sceptic was to have the first watch of the night, but instead of priming his pistols and bracing his nerves for an attack, he was for wrapping himself in his great coat and covering himself in his blanket as quietly as if he had never thought of danger. His friend reminded him of their arrangements, and asked him how he had lost his apprehensions of danger? The sceptic felt the force of the question and of all it implied—and he had the frankness to acknowledge that he could not but feel himself as safe, as at New England fire-sides, in any house or in any forest where the Bible was read as the old man read it, and prayer was offered as the old man prayed.—*Exeter News Letter.*

DO YOU WISH TO KILL YOUR MINISTER?

Then you need not shoot him. There are other ways of doing it as effectually, and, what is better, with a clear conscience, under pretence of doing good. The following directions among others, are infallible.

1. Lay it down as a principle that a minister has lungs of brass, a constitution of steel, and a brain which can be kept working all the time, night and day, like a steam engine on the high pressure principle.
2. Besides his ordinary week-day labors, such as study, preparation for Sunday, visiting his people, attending on the sick, funerals, ministerial calls, associations, installations, councils, &c., complain of him for not visiting you more, preaching oftener in your neighborhood, and being more engaged.
3. After preaching twice on Sunday, demand of him a third service on the evening, especially in winter, in some remote part of the parish, so that he will have to ride 1, 2, 3, 4, and 5, miles, inhaling the cold air on the delicate organs of speech, excited and irritated, as they have been, by previous exertion. Then give him a good scald in a private room or school-house, so that after speaking he will be obliged to start for home in a profuse perspiration, or in a state wholly unsuitable to drink in the cold evening air.
4. If by this means he is hoarse, or laid up with a severe cold, give him no time to recover, but call him out as often as you can for extra labors. Be sure to complain if he don't comply.
5. Give him as little time for study as possible and more mental labor than he can possibly perform without study.
6. Never cheer his heart by little acts of kindness and affection; but sting him with unkind remarks and insinuations. If you hear any ill-natured remarks about him, go and tell him of it, and add some of your own.
7. Take no pains to secure to him much precious time, by looking out for him, and procuring to advantage the necessaries of life, such as hay, grain, meat, and wood. When you sell him any thing be more griping and niggardly than you are with other men.
8. The less you do yourself to promote the cause of CHRIST, the more earnest you must be to "pro-

voke your minister to love and good works." *Malt*
your complaints heard.

9. The more of his labors you have in your part of the town, be the more exorbitant in your demands. Complain of him for not holding more evening meetings, especially in the winter, when your time costs you nothing. When the meeting is far from home never ask him to stay over night.

10. When the symptoms of bronchitis, loss of voice or consumption appear, relax none of your claims.

11. When his constitution is broken down, be sure to make the work effectual by unkind insinuation, harsh and ungenerous accusations, respecting his partiality, idleness, and neglect of duty.

12. When dead, console yourself with the pious reflection, that you did all in your power to prevent your minister from rusting out.—*But, alas! poor man, he was so idle and lazy, and lived so high, that he died for want of exercise!*—*New Hamp. Obs.*

From the Church.

FROM ADAM CLARKE'S COMMENTARY, ON THE THIRTY ORDERS OF THE MINISTRY.

I. 'Episcopacy in the Church of God, is of divine appointment; and should be maintained and respected. Under God, there should be supreme Governors in the Church as well as in the State. The State has its Monarch; the Church has its Bishop; one should govern according to the laws of the land; the other, according to the word of God.' *Notes on 1 Timothy, chap. III. verse 1.*

II. 'It seems to have been a practice dictated by common sense, that the most grave and steady of the believers should be employed as deacons; the most experienced and zealous of the deacons, should be raised to the rank of elders; and the most able and pious of the elders, be consecrated bishops.' *But deacon, presbyter, and bishop existed in the Apostolic Church, and may therefore be considered of divine origin.* *Ibid verse 13.*

III. 'Not only the offices which are of divine appointment, such as bishop, presbyter and deacon should be most religiously preserved in the church, but that they may have their full effect, the persons exercising them, should be such as the apostle describes. Religion will surely suffer, when religious order is either contemned or neglected, and even the words of God will be treated with contempt if ministered by unholy persons.' *Ibid in fine.*

IV. 'In it (i. e. the 1 Ep. to Tim.) we see more clearly than elsewhere, what the ministers of the Gospel should be; and what is the character of the true church. Bishops, presbyters, and deacons are particularly described, and their qualifications so circumstantially detailed, that it is impossible to be ignorant on this head.' *Notes at the end of the Epistle.*

THE BOOK OF PSALMS.

Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found. Hereof it is, that we covet to make the Psalms especially familiar unto all. This is the very cause why we repeat the Psalms oftener than any other part of Scripture beside; the cause wherefore we inure the people together with their minister, and not the minister alone to read them as he doth other parts of Scripture.—*Hooker.*

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