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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 IV.

LUNENBURG, N. S. THURSDAY, JANUARY 10, 1839.

NUMBER 4.

LILIES OF THE FIELD.

FIFTEENTH SUNDAY AFTER TRINITY.

"Consider the lilies of the field, how they grow."—
(Gospel for the day.)

Sweet nurslings of the vernal skies,
Bathed in soft airs, and sod with dew,
What more than magic in you lies,
To fill the heart's fond view?
In childhood's sports, companions gay,
In sorrow, on life's downward way,
How soothing! in our last decay,
Memorials prompt and true.

Relics ye are of Eden's bowers,
As pure, as fragrant, and as fair,
As when ye crowned the sunshine hours
Of happy wanderers there.
Fallen all beside—the world of life,
How is it stained with fear and strife!
In Reason's world what storms are rife,
What passions rage and glare!

But cheerful and unchanged the while,
Your first and perfect form ye show,
The same that won Eve's matron smile,
In the world's opening glow.
The stars of Heaven a course are taught,
Too high above our human thought;
Ye may be found, if ye are sought,
And as we gaze, we know.

Ye dwell our paths and homes beside,
Nor may we scorn, too proudly wise,
Your silent lessons, undescried
By all but lowly eyes:
For ye could draw the admiring gaze
Of Him, who worlds and hearts surveys;
Your order wild, your fragrant maze,
He taught us how to prize.

Alas! of thousand booms kind,
That daily court you and caress,
How few the happy secret find,
Of your calm loveliness!
"Live for to-day! to-morrow's light,
To-morrow's cares will bring to sight;
Go sleep like closing flowers at night,
And heaven thy morn' shall bless."

Keble.

COMMUNICATIONS.

For the Colonial Churchman.

PARADISE, OR GARDEN OF EDEN.

Messrs. Editors,

Having in my conversation with different persons frequently heard various opinions as to the situation of the terrestrial Paradise, or Garden of Eden, where our first parents, Adam and Eve, were placed immediately upon their creation, for vain minds have fancied it almost everywhere,—I forward for insertion in your paper, for the benefit of those of your readers who may not possess the work, an extract from the seventh edition of the Encyclopædia Britannica, edited by Professor Napier, under that head.

"There have been many speculations as to the situation of the terrestrial paradise. It has been placed in the

third heaven, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in the site occupied by the Caspian sea, and under the arctic pole. The learned Huet places it upon the river formed by the junction of the Tigris and Euphrates, now called the *River of the Arabs*, between this junction and the division made by the same river before it falls into the Persian Gulf. Other geographers have placed it in Armenia, between the sources of the Tigris, the Euphrates, the Araxes, and the Phasis, which they suppose to be the four rivers described by Moses. But concerning the exact place we must necessarily be very uncertain, if indeed it can be thought at all to exist at present, considering the many changes which have taken place on the surface of the earth since the creation.

"Learned men," says Mr. Miln, in his 'Physico-Theological Lectures,' "have laboured to find out the situation of Paradise, which seems to be but a vague and uncertain inquiry; for the Mosaic description of it will not suit any place on the present globe. He mentions two rivers in its vicinity, viz.—Pison and Gihon, of which no vestiges can now be found. The other two still remain, viz.—the Hiddekel, supposed to be the Tigris, and the Euphrates, whose streams unite together at a considerable distance above the Persian Gulf. This Gulf is eastward both of the land of Midian and the wilderness of Sinai, in one of which places Moses wrote his history. But since the formation of this earth, it has undergone great changes from earthquakes, inundations, and many other causes.—The garden, however, seems to have been a peninsula, for the way or entrance into it is afterwards mentioned. We are told that a "river went out of it," which according to some, should be rendered 'run on the outside of it,' and thus gave it the form of a horse-shoe; for had the Euphrates run through the middle of the Garden, one half of it would have been useless to Adam, without a bridge or a boat wherewith to have crossed it."

"Christians, we presume, need not be told, that, however curious or amusing this inquiry may be, the determination of the point at issue is of no importance, since we are all well assured that the celestial paradise is that place of pure and refined delight in which the souls of the blessed enjoy everlasting happiness."—And happy indeed is it that while worldly minds are amusing themselves with this curious inquiry, the humble disciple of the once crucified but now exalted Jesus, is well assured from the Book of truth, that in Heaven, the celestial Paradise, a "rest remaineth for the people of God." Unspeakable is the joy, the delight, the comfort, which the pious christian experience, "when in this transitory life he is in trouble, sorrow, need, sickness, or any other adversity," from the contemplation of this blessed truth! Now his brightest views are confused and dark, now "he sees through a glass darkly, now he knows only in part, but then shall he know even as also he is known"—for the heavenly paradise, the tree of knowledge, shall not be a forbidden tree. Here on earth in vain he seeks for a paradise of bliss; in vain he follows the world and its pleasures through all their enticing and seductive windings; substantial rest, repose and comfort, are not to be found,—as one wish is gratified, the worldly man himself acknowledges, another arises, the shadow of worldly happiness continually escapes his grasp—it leaves him ever pursuing but never possessing—and should he live even for many years, he yet at the close of life would be perplexed and disappointed. For however varied and extensive his present possessions may have been, he has ever found "a reaching void" in the heart! But in heaven, the celestial

paradise, in God's presence 'there will be fulness of joy.' There a rest is provided, pure, satisfying, everlasting—It is a grievous worm in the heart of all sublunary bliss, (and the dearer that bliss the more deeply that worm is felt) that the pleasure, whatever it be, soon must have an end.—Archbishop Leighton remarks, "were all of us more prosperous than any of us is, yet this one thing were enough to cry down the price we put upon this life, that it 'continues not'; as one answered to him who had a mind to flatter him in the midst of a pompous triumph, by saying, What is wanting here?—'continuance,' said he." But in the celestial Paradise—at God's right hand there are "pleasures for evermore!" What an elevating thought that man is destined for an existence so transcendently glorious! The Apostle's caution, therefore, is kind and salutary—"Seeing then that we look for such things, be diligent,"—What manner of persons indeed ought we to be!—how superior to earth; how triumphant, as well over its sinful allurements, as over its calamities and vexations. May all who have this hope, constantly aim to walk worthy their high vocation.

INQUIRER.

For the Colonial Churchman.

PASTORAL CONVERSATIONS.

ANTIQUITY OF THE CHURCH OF ENGLAND.

One of my parishioners favoured me with a call the other day, and after some desultory conversation observed—

'I perceive, by some communications in the *Times* newspaper, and several articles in the *Colonial Churchman*, that our Church is much more ancient than I had any idea of.'

'Yes,' I replied; 'I believe it is the general opinion of those who are not well read in history, that the Church of England, as at present constituted, cannot claim a higher antiquity than the date of the Reformation.'

'That certainly was my opinion, and I know many church-people that think as I do.'

'Well, Mr. G.' I said, 'antiquity is not universally, or in all cases, necessary towards proving the truth or falsehood of any system of religion, or doctrine, or morality. The true foundation or support must be sought for in other sources.'

'I agree with you,' replied he, 'yet it is very satisfactory to think that we not only have the voice of reason and Scripture on our side, but also that of antiquity.'

'The voice of Scripture and antiquity must surely be sound,' I observed, 'but I understand what you mean. You mean to say that it is a satisfaction to us to know that the present constitution of our Church was in operation in England before the See of Rome began to exercise spiritual tyranny over our forefathers.'

'Yes, that is what I mean. And as the subject is in a manner new to me, I should be obliged to you for any information that may help me to a correct view of it. Any time will do if the present is not convenient.'

'No time better than the present,' was my reply; 'and I trust that I need not assure you that it will at all times afford me very sincere pleasure to give

you any information in my power to communicate. What are the particulars you would wish to know with regard to the subject you just mentioned ?

'I should like to know who it was that first planted Christianity in England.'

'There are many opinions on the subject but I suppose you would not care to go through the whole of them and the pros and cons of each.'

'No: that would take up more time than I can spare. So I shall be obliged to you if you tell me which you think the most probable and nearest the truth.'

'Why, if you wish to ascertain my direct opinion on the most probable of all the opinions entertained on the subject, I can only tell you in one word that I think it was St. Paul himself who founded the Church of England.'

'Indeed! well: I am very glad to hear it. But can that opinion be proved?'

'To be sure it can: and very easily.'

'In what way?'

'As follows. In the lifetime of St. Paul the Roman Empire extended over the civilized world: so that to use the words of a deistical historian—the public highways, which had been constructed for the use of the legions of Rome opened an easy passage for the Christian Missionaries from Damascus to Corinth, and from Italy to the extremity of Spain or Britain'—(Gibbon's Decline, &c. cap. xv)

'Yes: I had always understood the extent of the Empire to be favourable to the spread of the Gospel.'

'Well: then, you can easily understand that such a zealous missionary as St. Paul would not fail to turn such an advantage to the best possible account. And from these facts we can readily suppose it possible at first sight that he might have visited Britain as well as Damascus or Corinth.'

'Yes: to be sure. The disposition of the Apostle, if he had time and opportunity to spend and be spent for the Gospel's sakes, would lead us to that conclusion.'

'Now, I will briefly show you that he had time to come to Britain: and this I will do from the New Testament. It is generally—agreed on by commentators that St. Paul was twice imprisoned in Rome. When first there he wrote his Epistles to the Galatians, the Ephesians, the Philippians, the Colossians, and the Hebrews. When last confined there, he wrote the second Epistle to Timothy, which, from its affectionate and tender strain we may judge to have proceeded from an Apostle, full of faith and hope in the expectation of martyrdom.'

'I see.'

'Well: From his first imprisonment which seems to have been attended with but little restraint (Acts xxviii. 30.) he was released according to the best calculations, in the year 62 of the Christian era. And his second imprisonment, during which he suffered close confinement, terminated in his death by martyrdom in the year 66; which is the date commonly assigned to his second Epistle to Timothy. Now between these two dates are four years, and from what we know of the Apostles' character we cannot suppose that he passed them idly, although the Acts of the Apostles do not give us any information with regard to his particular employment. The source from which we gather this information therefore consists in divers hints and expressions which are scattered throughout his own Epistles.'

'The best of all authority.'

'Undoubtedly. Now in the Epistle to the Romans, xv. 24—he says: "whenever I take my journey into Spain, I will come to you." And the universal testimony of the ancient Christian writers assures us, that the Apostle not only performed this journey into Spain, but actually visited Britain in person.'

'Indeed! well I never knew that before.'

'It is nevertheless true: and if you will allow me I will read to you a passage from a very old Church Historian, who mentions the fact.' I then opened Eusebius and read to him the following passage:—'Though it were possible for such men as the Apostles to deceive their neighbours and countrymen, with a romantic and improbable story,—yet what folly was it for such illiterate persons to attempt deceiving the world by preaching up this doctrine?—and that too in the most distant countries;—among the Parthians, Romans, Persians, Armenians, Indians and Scythians: and likewise beyond the western ocean in the Islands called Britoimic.'—'So far Eusebius, whose reputation as an Historian stands very high. Other writers of equal and even greater antiquity make casual mention of the same thing: but I think that if we are to put faith in history one proof is as good as a hundred.'

'Yes: a clear proof.'

'Such I mean. And therefore we have no hesitation in concluding that St. Paul preached the Gospel in Great Britain.'

'Did he make any converts there?' asked my visitor.

'Yes: Claudia, who is mentioned in 2 Tim. 4. 21. is supposed to have been one of his British converts and to have come over with him to Rome.'

'Can that be proved?'

'Most unquestionably. For a Latin Poet mentions her British descent.'—Mart: Lib. ii. Epi. 54.

'Indeed: any more converts, mentioned as the fruits of the Apostles' ministry?'

'No doubt there were a vast number of converts, as we learn from what the Historian Gildas says of King Lucius: but one deserves particular mention.'

'What is her name?'

'Pomponia Graecina, the wife of Aulus Plautius, the Roman Governor of Britain about the year 63 or 64. Her history is given by a Roman Historian Tacitus in his Annals Lib: xiii. cap. 32. If I had time I would read it to you. But the conclusion of the whole is: that Christianity was introduced into Britain by St. Paul and that therefore the Church of England, owes her origin not to the Church of Rome, but to the labours of—an Apostle.'

THE CHURCH OF ENGLAND.

British ordination was derived from St. Paul, and descended in the British Church in direct succession to the beginning of the twelfth century, when Bernard, a Norman, was consecrated bishop of St. David's by the Archbishop of Canterbury, A. D. 1115. The Saxon Church derived ordination from Rome, that is, from Austin, the first archbishop of Canterbury, who had been consecrated by the Bishop of Arles. But the ordination of Rome was derived also from St. Paul, who founded the Church of Rome, (Rom. i. 11.) By the submission of the British bishops in the twelfth century to the see of Canterbury the two Churches (British and Saxon) were united, and have continued so from that time, under the title of the Church of England.—Bishop Burgess's Tracts on the Origin and Independence of the ancient British Church.

MISCELLANEOUS.

RELIGION is a generous and noble thing in regard to its progress; it is perpetually carrying on that mind in which it is once seated toward perfection.—Though the first appearance of it on the souls of good men may be but as the wings of the morning spreading themselves on the mountains, yet is it stirring higher and higher upon them, chasing away all the mists and vapours of sin and wickedness till it arrives at its meridian altitude. There is the strength and force of the Divinity, and though on its first entrance into the minds of men, it may seem to be shown in weakness, yet will it raise itself in power.—As Christ in his bodily appearance was still increasing in wisdom and knowledge, and in favour with God and man, until he was perfected in glory, so is He in his spiritual appearance in the souls of men. Accordingly the New Testament does more than once distinguish the several stages and degrees of growth in grace in the souls of all true christians.—Good men are always going on from strength to strength, till at last they see God in Zion. Religion though it hath its infancy, yet hath no old age.—While in its minority, it is always in motu, progressive; but when it comes to maturity and full age, it will be in quiete, always the same, and its years shall not fail. Holy and religious souls being once touched with an inward sense of divine beauty and goodness by a strong impress upon them, are moved swiftly after God, and "forgetting those things that are behind, and reaching unto such as are before, they press toward the mark for the prize of their high calling of God in Christ Jesus," so that they may finally "attain to the resurrection of the dead."

For the Colonial Churchman.

ON THE MINUTE ARRANGEMENTS OF THE MOSAIC LAW.

Mrs. West's "Letters to a young Man," are not as generally read, as their great merit demands. Many of your readers, therefore, may welcome the following abridged extract from that work, bearing as they do on a subject not fully understood by hasty students. Surely the Law of God is perfect in all its parts, and a sure lamp to the feet.

"The holiness of the Gospel transcends that which is required by the preparatory dispensation. In that view the Mosaic law should be principally considered. It was given in a dark ignorant period; and its primary intentions were to preserve a chosen people from the seductions of idolatry, and to make them, through their knowledge of the true God, depositaries of his promises for the future regeneration of the world. This idea explains the meaning of those sacrifices for sin which were continually enjoined, and which were calculated to impress on the minds of those who offered them a consciousness of offence, and of the necessity of some atonement. The reason of many of the prohibitory statutes cannot be clearly ascertained at this distance of time; but, as we gain a clearer light into the antiquities of eastern nations, we may very probably discern the propriety of what we now deem strange. Mr. Bryant has accounted for one extraordinary injunction, 'Thou shalt not seethe a calf in its mother's milk.' He ascertains that veal, boiled in milk, was a favourite dish served up to the worshippers of the Syrian idols; and that, by restricting the Jews from the use of it, the Almighty gave them a protection against the allurements of idolatry, which He who knew the tendency of human appetites could alone suggest. A change of garments between the sexes is also forbidden, and for a similar reason in promiscuous change of apparel preceded the shameful rites which were performed in the temples of those impure deities whose 'love-tales infected Sion's daughters.'"

We should bow with lowly reverence to that Wisdom which could descend to regulate those minutiae of manners

that have such a powerful influence upon the conduct; and, by forbidding customs which might lead to evil, could thus strike at the gorm of wickedness.

For the Colonial Churchman.

AGAINST FINDING FAULT WITH OUR MINISTER.

The following remarks are selected, by reason of the truth which distinguishes them, for further publicity by
A LAYMAN.

I have noticed that Christians who appear to be in a good state, are more apt to find fault with themselves than with their minister or their brethren, unless they are notoriously out of the way. As they grow cold and worldly, they begin to find fault with one another.

Your difficulties may arise from expecting of your minister what no minister can do. Christians grow and flourish, not by what is done for them, but by what they do themselves. It is the office of the minister to point out their duties and urge them to perform them; and in the performance of these duties they gain life and strength. If you give no heed to the admonitions of your minister, if you will not perform the duties which he urges upon you, of course you will not be profited by his labors. The preaching of an angel from heaven would not profit you, if you persisted in the neglect of the manifest duties of your profession. I would advise you now to go home, and go to laboring in the vineyard of the Lord, as one who must give an account of himself to God—labor and pray for the salvation of your people, and see if your difficulties will not vanish away speedily. Farewell.—N. Y. Churchman.

ILLUSTRATION OF SCRIPTURE.

THE PALACE OF HEROD.

MARK VI. 21.—Herod, on his birth day, made a supper to his lords, high captains, and chief estates of Galilee.

The palace of Herod stands on a table of land, on the very summit of the hill, overlooking every part of the surrounding country; and such were the exceeding softness and beauty of the scene, even under the wildness and waste of Arab cultivation, that the city seemed smiling in the midst of her desolation. All around was a beautiful valley, watered by running streams, and covered by a rich carpet of grass, sprinkled with wild flowers of every hue, and beyond, stretched like an open book before me, a boundary of fruitful mountains, the vine and the olive rising in terraces to their very summits. There, day after day, the haughty Herod had sat in his Royal palace, looking out upon all these beauties, his heart had become hardened with prosperity; here, among the still towering columns, the proud monarch had made a supper to his lords, and high captains, and chief estates of Galilee; here the daughter of Herodias, Herod's brother's wife, danced before him, and the proud King promised with an oath to give whatever she should ask, even to the half of his kingdom. And while the feast and dance went on, the head of John the Baptist was brought in a charger, and given to the damsel. And Herod has said, and Herodias, Herod's brother's wife, has said, and the lords, and the high captains, and the chief estates of Galilee are gone; but the ruins of the palace in which they feasted are still here; mountains and valleys which beheld their revels are here; and oh! what a comment upon the vanity of worldly greatness—a Fellah was turning his back around one of the columns. I was sitting on a broken capital, under a fig-tree by its side, and asked him what the ruins were we saw? and he said his oxen were quietly cropping the grass that grew among the fragments of the marble floor, he said that they were the ruins of the palace of a king—he believed, of the Christians; and while I was from every quarter of the world turn aside from the path to do homage in the prison of his mangled victim, the Arab who was driving his plough among the columns of his palace knew not the name of the haughty Herod. Even at this distance, when I look back with a feeling of uncommon interest upon my ramble among those ruins, talking at sea.

with the Arab ploughman of the King who built it, leaning against a column which perhaps had often supported the baughty Herod, and looking out from this scene of desolation and ruin upon the most beautiful country in the Holy Land.—*Stephen's Incidents of Travel in the Holy Land, Egypt, Edom, &c.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JANUARY 10, 1839.

OUR ABSENT BRETHERN.—We are happy to hear that the Rev F Unacke feels himself so much benefitted by his residence in England, that he fully expects to resume the charge of St. George's, early in the spring. The Rev. Gilbert Wiggins is much better in health, and is settled on a curacy in Kent.

THE BISHOP.—Letters have been received from his Lordship down to 5th December, at which time he was at Brighton. He continued busily engaged in preaching and attending public meetings in various parts of England, in behalf of the Society for the Propagation of the Gospel.

BISHOP OF EXETER AND MR. HEAD.—Our readers will remember the famous letter of this latter gentleman to his Bishop, which was republished in this Province, not however without remarks from us. As an attempt was made to shew that Mr. H. was suffering reproach as a champion of the truth, and not as a violator of his ordination vows, we think it right to give some extracts to shew the real state of the case,—which will be found on our 6th page of this number.

THE NOVASCOTIAN.—The notice with which we are honoured in this paper of 27th December, has only just met our eyes; and though we have no desire to prolong the matter between us, we feel called upon to give a word of rejoinder, even at the risk of running our heads against the "limits of the Editor's forbearance," and eliciting his threatened "amusement." Should it please him at any time to make us the subject of attack, we must console ourselves by the reflection that such has been the lot of Governors, Bishops, Chief Justices, and other distinguished characters before us, and we shall hope like them to survive the stroke. We desire peace quite as much as the Editor of the *Novascotian*, and we value courtesy too as much as he, which makes us somewhat uneasy under the epithet "base," as applied by him to our editorial bearing towards his journal. We beg leave to fling back the expression to the place from whence it came. As to the assertion that we have seldom issued a number that did not contain something offensive to either bodies of Christians, if it is meant that we have put forth articles with the design of hurting the feelings of members of other denominations, we utterly deny such an intention. But if the setting forth the distinctive principles and excellencies of the Church, in her doctrines, her liturgy, and her ministry, be offensive to others, we certainly have done this; and what is more, we shall continue to do so, while we conduct the *Colonial Churchman*. And moreover, we shall take leave to have a word in season for those, however mighty they may be, who in the levelling spirit of the day, stand forth to attack the Church we revere, and whose cry seems to be "down with it, down with it, even to the ground." We trust they will be disappointed.

ARRIERS!—This is so unseemly a word that the Publisher is anxious to avoid the necessity of using it, in which he hopes all concerned will assist him, by sending us early as possible, their dues up to the end of Volume III.

DIED.

At Antigua, on the 7th ult. Capt. Francis Gerhardt, of the brig Good Intent of this port, leaving a wife and child and many relatives to lament his loss.—At the same place, Mr. John Fink, of this town, seaman, on board the same vessel. Within a few years about thirty masters and mates of vessels connected with this Fort, have either died or been lost.

(POSTSCRIPT.)—JANUARY 21st.

The issue of the present number has been delayed thus long for the want of paper, of which there has been but a scanty supply at Halifax, for some time past; and now that we have it, we must apologize for its inferior quality. Our agent informs us that he is in daily expectation of being able to send us some of a better description.

AFFLICTING CASUALTY.—It is with painful feelings that we have to record a most distressing accident which occurred on Thursday morning last, plunging an esteemed parishioner and his family into sudden and overwhelming sorrow, and casting a gloom over the whole place.—Master JAMES GODFREY RUDOLF, son of Mr. Michael Rudolf, merchant, of this town, while skating on the harbour towards the packet just arrived from Halifax, unfortunately fell through the ice and was drowned. Every exertion was used to recover the body as speedily as possible, but upwards of half an hour necessarily elapsed before it was raised, when the usual means were taken under the superintendance of Doctors JACOBS and BOLDMAN, who hastened to the spot—but alas! all without effect. The vital spark had fled, and the lifeless body was soon borne to the home he had so lately left in the fulness of health and spirits.

The interesting youth who has thus suddenly been snatched away, was in his 15th year, and was endeared to his family and friends by his mild and affectionate disposition, and by the correctness of his general conduct. He had but lately returned from the Academy at Windsor, where he had been for the last 2½ years, and had brought with him very satisfactory testimonials from the Reverend Principal; and his fond parents were now anticipating the constant enjoyment of his society, and the comfort of seeing him by-and-by a useful member of this community.—But "God's ways are not as our ways, nor His thoughts as our thoughts. He doeth whatsoever pleaseth Him in the earth, in the Sea and in all deep places;" and He doeth all things well. While we most feelingly sympathise on this occasion with our afflicted friends, and pray that He who sends the blow may give strength to bear it, and grace to profit by it—we trust it may also be blessed to the good of all, and especially of the younger members of this community, who thus see that the end of life may be very near when it seems only beginning.

His remains were yesterday taken to the house of God, where he had twice enjoyed the services of the preceding Sabbath.—The Church was filled by a larger assembly than we ever remember on such an occasion, and solemnity seemed to be impressed upon all, while from the eyes of not a few the tears of sympathy plentifully flowed.—After a discourse suited to the melancholy dispensation, from 1 Sam. xx. 3, (latter part) the large and mournful procession moved to the narrow house appointed for all the living, where the last and most affecting, but at the same time comforting offices of the Church, were performed.—May the Lord sanctify these exercises and the solemn event itself to the good of us all.

"The year rolls round, and steals away
The breath that first it gave;
Whatever we do, where'er we be,
We're travelling to the grave.

"Great God! on what a slender thread
Hang everlasting things!
Th' eternal state of all the dead
Upon life's feeble strings!

"We cannot tell who next may fall
Beneath the chattering rod;
One must be first, but let us all
Prepare to meet our God."

TEMPERANCE.

Bridgewater, County of Lunenburg.

The following Resolutions were passed at the County Convention, held in this place on the 20th of June last.

Resolved, That as Intemperance is still spreading its baneful influence over the inhabitants of Nova Scotia, it becomes the duty of all friends of humanity to lend their aid to suppress, and put a stop to, the progressive strides of this formidable enemy to the welfare of mankind.

Resolved, That the benefit resulting from Temperance Societies though great, (and in no place greater than in the district of Bridgewater) has not been so much as might reasonably have been expected, from auspicious appearances at its commencement;—there has been a relaxation in the efforts of temperance societies, which has arisen from that reaction which is a necessary attendant upon energetic exertion, and the falling off of many from their pledges; but, although this state of things is to be regretted, it ought not discourage us, for those conversant with human nature must be convinced, that it is not by any sudden impulse, but by steady perseverance, that the evil habits of man are eradicated—therefore the greatest amount of good may be expected from firmness and unity.

Resolved, That this meeting censure and condemn any, and every other principle which may stimulate its members to action, but the broad one of general love to mankind; and while they earnestly desire to accomplish the main objects of temperance societies, they cannot help expressing a hope, that the union of all hearts and hands in the work, may be the means of cementing communities in which they exist, into closer bonds of amity; and for that purpose, the general advancement of the temporal and spiritual happiness of the human race, in all their efforts for the welfare of the cause, should be kept strictly in view, without regard to the particular advantage or promotion of the private views of any one sect or denomination.

Resolved, That inconsistent conduct in members of the temperance societies, does more to retard the progress of temperance principles, than all the opposition of its avowed enemies, therefore, it is the more imperative upon all members to be careful of their conduct and to keep their pledges inviolate.

Whereas, all human efforts to accomplish the object of temperance societies, unless attended by the Divine Blessing, will be unavailing—therefore, Resolved, That this Convention considers it the bounden duty of all pious persons, to implore the Divine benediction and direction, in their endeavours to promote the welfare of mankind.

Resolved, That the next County Convention be held at Petit Riviere, on the first Wednesday in June 1839.

J. HARLEY, Jr.

Secretary to Convention.

YOUTH'S DEPARTMENT.

For the Colonial Churchman.

—o—

Not long since I was sitting with a friend in a beautifully retired spot in the County of ——. And while we were both admiring the splendour of the scenery around us, we observed a large Bird of elegant plumage flying rapidly over our heads. It attracted our attention—we followed it with our eyes until a young sportsman near at hand, though unobserved by us, taking sure aim, fired and brought the object of our admiration lifeless to the ground. No sooner did I see that Bird so suddenly checked in his flight, than the thought passed seriously in my

mind—'What is life? I put the question to my friend. His reply was—'Go look upon the bird and the question is answered.' Yes, youthful reader! such was the case: for it told me that 'In the midst of life we are in Death; I never saw so sudden a change from life to death; for in the same moment that that beautiful bird was enjoying its flight, it was changed into a lifeless body.'

Christian reader! Be reminded that you may be just as suddenly deprived of life, as was that poor bird. And therefore be at all times ready to receive the arrow of death, for you are just as ignorant as was that bird at what moment Death's arrow may pierce your heart, and thereby lay you low in the dust. It may be at a moment when you are elegantly arrayed and enjoying the pleasures of the ball room, the theatre, or some other place of earthly pleasure and amusement—even there Death may find you (as it has found many that have long since mouldered in the dust), and your fine clothing will no more be a defence from Death's dart, than was the elegant plumage of that poor bird from the shot of the young sportsman.

December, 1838.

D.

LITTLE LEWIS.

—o—

Many years ago I opened a Sabbath School in a distant, neglected neighborhood, yet within the limits of the town. At first the project was greatly ridiculed, and many opposed. But ridicule and opposition soon give way to a good cause, and in a short time I had seventy scholars. The room in which we met was an unfinished chamber of a poor lame woman—the only place that was offered. The floor was not nailed down, and neither ceiling nor plaster had ever been seen in the chamber. The chimney passed up in the centre, and the bare rafters were over our heads. Yet never did I see brighter or happier faces than among the little groups which I regularly met. They lived so far from any church or chapel that few could attend, or rather their parents felt too indifferent to carry them; so that their Sabbath School embraced all that was Sabbath to them. It is now many years since, and I suppose they have all grown up, or have been removed into eternity ere this time, but I can never forget this, my first Sabbath School, nor the happy countenances which composed it.

One hot Sabbath I had walked out to meet my Sabbath School, and at the close of the lessons I felt weary and unwell. The children were expecting me to give them a history of the holy Sabbath from its first appointment, and to tell them why God appointed it, and what are our duties in regard to it; for so I had promised them, and had in fact prepared myself to do it. But being weary and unwell, I told them that for these reasons I would defer it till the next Sabbath. While thus putting it off, I noticed a bright little boy sitting near me who seemed to look disappointed. He had expected to hear about the holy Sabbath. Oh! had I remembered how Christ taught the poor woman of Samaria, though he was weary and faint, should I not have done differently?

The next Sabbath came, and my school were again coming together. On arriving at the house, instead of finding them all quiet in their seats as usual, I found them standing around the door, some sobbing, others looking frightened—all silent. On inquiry, they told me that 'Little Lewis—had just been killed by the mill!' This was all they knew about it. At the head of my little flock, I hastened to the house where the little boy lived. At the door I was met by the father of the child, wringing his hands, his face red and swollen, his eyes sunken and glaring, and his breath loaded with the fumes of ardent spirits.

'Oh!' cried the man, 'I might have known it, I might have known it all!'

'Might have known what, sir?'

'Oh, I might have known that to-day one of my family must go—but I did not think,—could not think it must be my youngest boy!'

'Pray how might you have known that one must die to-day?'

'Why, when I came home last evening, old Ro-

ver,' pointing to a stupid old dog that lay crouched under the table, 'sat on the door-steps, with his face to the east, howling and howling. I knew then that some one—or, I might have known that some one must go to-day—but I did not think it must be poor little Lewis!'

'Do you believe that there is a God?'

'Oh yes, I have no doubt of it.'

'And do you suppose he reveals events to a dog, a creature without a soul, and without reason, which he does not reveal to the wisest of men? Nothing is more common than for a dog to howl when his master is gone, and he feels lonely; and as to his face being towards the east, I saw nothing strange in that, since your house faces the east.'

'Ah! you may say so, but I might have known it would come.' And again he turned away to sob and I fear, to drink, and then wonder over his being more stupid than his dog.

I led my scholars into the room. They seemed to breathe only from the top of their lungs. I lifted up the white napkin, and there was little Lewis—a mangled corpse! The children were all hushed as we gazed. The little girls covered their faces with their handkerchiefs and aprons. The little boys wiped their eyes with their hands and with the sleeves of their jackets.

For some weeks it had been very dry, and the streams had become low. But during the preceding day and night a heavy rain had fallen. A mill, on a small stream near by, which had stood still for some time for want of water, was set in motion early on Sabbath morning. I need not ask if the miller feared God.

About an hour before the Sabbath School usually came together, little Lewis went down to the mill-stream to bathe. The poor boy had never seen his parents keep the Sabbath holy. He swam out into the stream. The current was strong—too strong for him—he raised the cry of distress—the miller heard him, and saw him, but was too much frightened to do any thing. The current swept along—the little boy struggled—again cried for help—the waters rushed on—he was sucked down under the gate—the great mill wheel rolled round—crash!—he was in a moment crushed and dead! Scarcely had his last cry reached the ears of the miller before his mangled corpse came out from under the wheel. *It was the same little boy who had looked so disappointed on the last Sabbath, because I omitted to talk about the holy Sabbath!*

While standing beside the lifeless clay of this fair child, with all the children about me, my feelings were sad indeed. It seemed as if every child would cry out, 'Oh, had you kept your word, and told us about breaking the Sabbath, he would not have gone into the water—he would not have lain there dead!' It seemed as if the lips, though sealed by the hand of death, would open and reproach me. 'Had I not put off my duty, probably this life would have been saved—perhaps an undying soul would have been saved from the guilt of being the everlasting enemy of God. What sacrifices would I not make could that child once more come into my Sabbath School. Such were my thoughts. I have never been able to look back upon that scene without keen anguish. I have sometimes mentioned it to Sabbath School teachers, and by it, urged them never to put off till the next Sabbath any duty which can be performed on this. And since I have been a minister, when I have felt weary and feeble and tempted to put off some duty to a more convenient season, I have recalled that scene to my mind; and truly thankful shall I feel in the great judgment day, if you, my dear children, will learn from this simple story (two things,

1. To remember and keep holy the Sabbath day. Had that dear child only obeyed this one short tale he might not have been called to the presence of God while in the very act of sin.

*'This day belongs to God alone,
He makes the Sabbath for his own;
And we must neither work nor play
Upon God's holy Sabbath day!'*

*'Tis well to have one day in seven,
That we may learn the way to heaven;*

Or else we never should have thought
About his worship as we ought.

And every Sabbath should be past
As if we knew it were our last;
For what would dying people give,
To have one Sabbath more to live!

Never to put off any duty, or any opportunity
to do good, because you do not like doing it now,
you may never have the opportunity again.

Should you live and grow up, I have no doubt that
you will be prospered and happy; that you will be
expected and useful, very much as you keep the
Sabbath. God will honour those who honour him,
and does not ask us to attend his house for nothing,
if Christ is there, waiting to receive you: think what
he has done and suffered for you. Think how he
loves you; and will you not love and serve him,
and ask him to give you the blessings of this life
and of that which is to come? My dear children,
may all these great mercies be yours. Amen.—
Dodd's Simple Sketches.

From the Church.

THE CHURCH AND THE WESLEYANS.*

In December 1789, when death was already hovering
over him, meditating the fatal blow, J. Wesley wrote a
paper, entitled, *Further Thoughts on Separation from
the Church*, which concludes thus: 'And this [his de-
termination of adhering to the Church] is in no way
contrary to the profession which I have made above
these fifty years. I never had any design of separa-
ting from the Church; I have no such design now,
I have been carrying his thoughts onward beyond his own
portal pilgrimage, which he was fully aware was
lasting to a close,—' I do not believe the Metho-
dists in general design it, when I am no more seen,
to do, and will do, all that is in my power to pre-
vent such an event. Nevertheless, in spite of all
that I can do, many of them will separate from it,
although, I am apt to think, not one half, perhaps
one-third of them.) These will be so bold and inju-
rious as to form a separate party, which consequent-
ly will dwindle away into a dry, dull, separate party,
in flat opposition to these, I declare once more that
I LIVE AND DIE A MEMBER OF THE CHURCH OF EN-
GLAND; AND THAT NONE WHO REGARD MY JUDGMENT OR
ADVICE WILL EVER SEPARATE FROM IT.' These senti-
ments, be it remembered, he did not entertain for
the first time when his vital spark was 'glimmering
in its socket';—they had been a lamp to lighten his
path throughout his whole life. 'These last solemn
words,' says one who knew him, 'were the results of
long consideration and uniform conviction. I solemnly
swore that in the year 1777, or 1778, I asked him the
question—' Sir, in case the Methodists should, after
your death, leave the Church of England, what
would you advise your friends to do?' He answered
immediately—' I would advise them to adhere to the
Church, and quit the Methodists; but,' added he,
'that will never be necessary; for if some quit the
Church, others will adhere to it, and then there will
be no dissenting Methodists and Church Methodists.'—
His usual form of grace, after a meal, was this:—
'We thank thee, O Lord, for these and all thy
mercies; bless the Church and King; grant us truth
and peace through Jesus Christ our Lord.' And in
these words, not many hours before his death, on
seeing his parched lips moistened by an attendant,
gave audible expression to his feelings. The last
saying which he seems to have distinctly invoked
was for the Church and the King.' Faithfully in-
serted, in his own conviction, did John Wesley act
upon his declaration, ' I LIVE AND DIE A MEMBER OF THE
CHURCH OF ENGLAND.'

Lest however it should be supposed that Wesley
highly revered the Church in its spiritual charac-
ter, and disapproved of its Episcopal form of govern-
ment, and its connexion with the State,—I will bor-
row a paragraph from a work styled *The Church and
the Methodists*, published in the year 1834, in conform-
ance with a Resolution of the Conference, and written
by the Reverend Thomas Jackson, the recently-elect-

*Concluded.

ed President, if I mistake not, of the English Con-
ference for the ensuing year:—' One of his (Mr. W's)
correspondent had said, ' There is an ecclesiastical
order established in England, and it is a lawful one;
to which he answers, ' I believe it is in general NOT
ONLY LAWFUL BUT HIGHLY COMMENDABLE.' As if he
intended to refute the idle plea, that he was friendly to
the Church of England as a part of the universal church
of Christ, but denounced its union with the state, he
says in his ' Letter to the printer of the Dublin Chro-
nicle,' written only about eighteen months before his
death. Unless I see more reason for it than I ever
yet saw, I will not leave the Church of England, AS
BY LAW ESTABLISHED, while the breath of God is in
my nostrils.'

There is another remark, also, possessing a pecu-
liarly local and present interest, which I must not
here omit to make, and which I base in part on the
authority of Mr. Oster: ' Mr. Wesley declares, from
personal observation, that very many years before the
revolt of the North American Colonies, there was
a disposition to throw off their dependence upon
England, founded, not upon any alleged grievance,
but upon the feeling of repulsion which necessarily
exists against a Monarchy, wherever the system of
Independency in religion prevails.' Coupling this de-
claration of Mr. Wesley, with that contained in the
minutes of 1770,—' What they do in America, or
what their minutes say, is nothing to us; we will keep
in the good old way,'—we may fairly infer that in his
opinion the tendency perceptible in the Colonial Metho-
dists of 1770 to separate from the Church, was a
tendency favourable to Independency, and conse-
quently hostile to monarchy, and the maintenance of
British connexion.

Did space permit, I would here proceed to prove,
that from the death of Wesley unto the present period
his true followers, ' both at home and abroad,' have
' lived and died members of the Church of England;
and particularly would I show, at some length, how
strong was the affection borne towards the Church by
Wesley's devoted and trusted friend, the venerable,
pious, and learned Adam Clarke. These subjects,
however, I must reserve for another opportunity.—
In the mean while I trust that the words of John Wes-
ley may be duly considered both by Churchmen and
by Methodists—that they may induce the Church-
men to look upon the Methodist as a brother,—and
that they may strongly impress upon the minds of
the Wesleyan Methodist, that he is not entitled to
bear that appellation, unless like the father and found-
er of Methodism, he lives and dies a member of the
Church of England as by law established.

If any reverence be still paid to the warnings, the
precepts, the exhortations, and the dying declaration
of John Wesley among those who have assumed his
name as a religious designation,—those feelings of af-
fection and reverence which he so strongly entertain-
ed towards the Church must still be cherished in the
Province of Upper Canada, whither so many of his
followers have repaired from the troubled scenes of
Ireland, or from his own native England. I am con-
vinced that it is only for want of a better understand-
ing of the principles of Wesley that so little cordia-
lity exists between Churchmen and Wesleyans in
this Province. By the press alone can these princi-
ples be fully disseminated. The true British Wes-
leyan Methodist is born with them, and needs not to
be reminded of them. But the Canadian-born Metho-
dist I am afraid, in too many instances, is as ig-
norant as almost every Churchman, of the views and
feelings of Wesley in reference to the Church. Un-
der this impression I offer these remarks; and if the
words of the excellent man, of which they chiefly
consist, could be conveyed to all those who rejoice in
his name, and borrow their designation from it, it
would not be long before the Wesleyan Methodists
of Upper Canada would imitate the example of their
English and Irish Brethren, and hasten to the suc-
cour of their persecuted mother the Church,—it
would not be very long before we should hear them
addressing Bishop Mountain the very language of the
Methodists of New South Wales when congratulating
Dr. Broughton, on his appointment to the Bishopric
of Australia in the year 1836:—

' We the undersigned, Ministers and Members of

the Societies and Congregations in New South Wales,
of the people called Methodists, late in connexion
with the Rev. John Wesley, A. M.; sometime fel-
low of Lincoln College, Oxford, deceased, beg to
present to your Lordship our most respectful congratu-
lations on your Lordship's safe return to the shores
of Australia, and especially to express our grateful ap-
preciation of the councils of His Majesty's Government,
having erected these important colonies into a separate
diocese, and in having placed at its head a Clergy-
man so intimately acquainted with the character and
circumstances of the people, and so zealously concern-
ed for their spiritual welfare, as the experience of
several years has proved your Lordship to be.—
Firmly and conscientiously attached as a body to the
United Church of England and Ireland, as by law es-
tablished, we cannot but rejoice in every measure which
promises to extend the usefulness and to increase the
prosperity of that venerable hierarchy.— Taught by the
example of our reverend founder, by the oft-repeated de-
claration of our parent connexion in annual conference as-
sembled, not less than by our own honest conviction that
THAT Church has been the instrument in the hands of
Divine Providence of preserving to the British Realm
the blessings of Protestant Christianity, and of spreading
far and wide the pure doctrines of our most holy faith,
we, feel bound to tender to your Lordship in these
critical times the assurance that we shall ever pray
that your Lordship may be enabled so to discharge
the duties of your sacred and most responsible office
as that your already extensive and rapidly extending
See may become distinguished for the purity and un-
defiledness of its religion, for the firmness of its loyalty
to our most Gracious Sovereign, and for all the vir-
tues and happiness of a divinely favoured and highly
prosperous colony.'

This is an emanation of brotherly love and Chris-
tian friendship such as Wesley himself would have ex-
ulted to hear! When the Methodists in Upper Ca-
nada can express such sentiments as these,—(and
the Bishop of Montreal is a prelate whose zeal, piety,
and meekness, might justly call them forth,)—then
will they be Wesleyans not only in name, but in deed.
Then will they be enabled to say in the language of
their founder, with an approving conscience:—' We
are not dissenters.' ' We do not, will not, form any
separate sect, but from principle remain what we al-
ways have been,—true members of the Church of
England. ' We do not—we dare not separate from
it.' Then,—if the departed spirits of just men made
perfect are permitted to interest themselves in the
welfare of those, to whose service they devoted their
lives,— then will the heavenly essence of John Wes-
ley rejoice at beholding his followers dwelling toge-
ther in unity with that Church, in the bosom and
from the lessons of which he was taught the way
that conducted him to salvation and bliss.

ALAN FAIRFORD.

Cobourg, 13th October, 1838.

REMARKABLE FACTS.

Christianity commenced its progress at Jerusa-
lem. At the expiration of forty days after the death
of Christ, it numbered 120 followers immediately
after three thousand, and soon after 5000 more;
and in less than two years, great multitudes at Jeru-
salem and in Judea. Mahomed was three years oc-
cupied in making 14 converts, and those too of his
own family; and proceeded so slowly at Mecca, where
he had no established religion to contend with, that
in his seventh year, when he was compelled to flee to
Medina, only 83 men and 81 women retired to Ethio-
pia. Within a century from the Ascension, Chris-
tianity, without any aid but that of preaching, per-
vaded not merely Syria and Lybia, Egypt, and A-
rabia, Persia, and Mesopotamia; not merely Asia
Minor, Armenia and Parthia, but a large portion of
Europe. Mahomed, on the contrary had no consi-
derable success, until he called in the sword to his
aid; and when he ceased using the sword to make
proselytes, the progress of his religion stopped at
once." Let infidels and sceptics consider these facts,
and what inducement each party held out to its
prosylyte, and also what means were resorted to by
each, then answer the following: To what cause shall
we attribute this remarkable progress of Christianity?
—Morning Star.

From the Church of England Gazette.

THE BISHOP OF EXETER AND THE REV. H. E. HEAD.

CONFIRMATION AT HONITON.

After confirming 950 persons the Bishop ascended the reading desk, and delivered a most affectionate and truly Christian address to the young persons, which occupied full an hour, and evidently produced a deep impression, not only on the minds of those who had been confirmed, but upon the congregation, from the solemn stillness which prevailed throughout the church. The Venerable Prelate impressed upon the minds of the young persons the sacred nature of the Christian engagements they had now taken upon themselves, observing that this was the most important day of their lives. He entered into a clear and familiar explanation of the nature, object, and apostolic practice of Confirmation, as also of the leading rites and doctrines of our Church—Baptism, Regeneration, Faith and Works, the operation of the Holy Spirit, the Atonement, Salvation by Jesus Christ, the Sacrament of the Lord's Supper, &c.—His lordship dwelt forcibly on the duty and advantages of religion in early life, which was the only thing that could produce cheerfulness and true happiness; it was, he observed, a great mistake to suppose that real religion made men gloomy and unhappy, for it was religion alone which could give them that sunshine of the heart without which all was clouds and darkness. He entreated them to resist the temptations of Satan, and to attend continually to the means of grace which God had graciously appointed: these were especially, prayer, humble, heartfelt, and constant prayer for the assistance of the Holy Spirit, which God had promised should not be withheld from those who truly sought it. Another of the greatest means of grace was the anxious and attentive study of God's Holy Word, which was able to make them wise unto salvation: he would strongly recommend a habit of reading the Scriptures at particular times, or it was to be feared it would soon be neglected altogether; it should be read regularly and orderly, and with a prayerful spirit, for if that sacred book was read carelessly and thoughtlessly, they could not expect a blessing to attend it.—His lordship was several times deeply affected during the delivery of his address, which was beautiful for its simplicity and pure Christian eloquence and whilst it was plain and to be understood by 'babes in grace,' it contained elucidations of Church doctrine of momentous importance to us all, and which cannot be too often impressed upon the most experienced Christian. The silent tear fell from many a youthful eye, and we hope and charitably believe that many a bitter political dissenter—many a rash and inconsiderate infidel—many of those who have recently been most active in this town and neighbourhood in heaping unmerited abuse on the Bishop of Exeter, and in circulating an unfounded, violent, and scandalous attack, upon him as a prelate of the Church—left the sacred edifice, if not with a full determination to cease such evil and mischievous courses at least conscience-struck and ashamed of their unchristian conduct. We do not think it is possible for the address of the Bishop on this occasion to be soon forgotten or disregarded by any who heard it. The children were then dismissed with a solemn benediction, and the Clergy and congregation remained.

The Right Rev. Prelate, from his chair, then addressed the Clergy (among whom was the Rev. H. E. Head) nearly as follows.—

Reverend Brethren,—After the gratifying scene we have just witnessed, it is particularly painful to me, and I am sure it must be painful to you all, to follow up a service of such deep interest with a matter to which it is now my duty to advert,—you all, doubtless, know to what I allude. A publication, signed by one of your body, has been issued, impugning, as I conceive the Liturgy, and parts of that Catechism, particularly the Office of Baptism, which you have all, by solemn promise and vows, declared to be agreeable to God's word, and have bound yourselves faithfully to use in your ministrations. I am told that the individual did not intend to impugn these services of the Church. He best knows whether this is correct or not, and can only judge of his intention by what

he has written. I confess, however, that I cannot understand how any one seriously weighing his obligations as a Minister of the Church, and considering what he was about to do, could have put forth what the writer of this letter has put forth without intending to impugn portions of the Common Prayer and the Catechism. Be this as it may, I will now tell you what course I have thought right to pursue respecting it.

I wrote to the Clergyman whose name was subscribed to it, giving him an opportunity of acknowledging himself to be the author; and I will read you the communications which passed between us, in doing which, I am sorry I shall have to detain you some time. His lordship then read as follows.—

'Pilton, near Barnstaple, 26th Sept., 1838.

'Rev. Sir,—I some weeks ago received by the post a printed tract in the form of a letter from you to me. Being occupied at the time when it reached me, I did not read it, it was laid aside, and was lost or destroyed.

'I in the course of last week received another copy of the same letter (as I conclude it to be) by the post from Collumpton, and I now avail myself of the first leisure which I have had to transmit this latter copy to you.

'If you are the author of the letter, I suppose that you wish to avow yourself to me as such; in that case you will probably return the copy authenticated by your own signature.

'I understood that letter, among other matters comprised in it, as impugning the Office of Baptism in the Book of Common Prayer and Administration of the Sacraments, and also the Church Catechism, as being not in accordance with the Bible.

'I shall be glad to be informed by you, that I have misunderstood your meaning (if the tract be yours) in both or either of these particulars.

'In conclusion, I wish to apprise you that your answer may be adduced against you, if it admit what I understand you to say in the tract which I inclose. You will therefore use your discretion in answering or not; for I do not profess to have a right to demand an answer.

'I am, Rev. Sir, your obedient servant,

'Rev. Henry Head.' 'H. EXETER.'

To this I received an answer—

'Feniton, Honiton, 29th Sept., 1838.

'My Lord,—I heartily thank you for your letter. Having protested publicly against the late episcopal circular, nothing seemed to me less proper than any private communication to your lordship. I gladly avail myself, however, of your benevolent letter to address you now, premising that I am about to say nothing which I am not willing to make public.

'If it be asked me, Am I heartily well affected to the Church? I answer 'Yes.' But I proceed to your lordship's question, 'Did I or do I impugn the Office of Baptism, and also the Church Catechism, as being not in accordance with the Bible?' Though these offices are not free from human imperfection, or of equal authority with Scripture, yet, to the question thus put to me, I answer 'No.'

'I will not now attempt to express my great respect for your lordship, a sentiment which indeed, my lord, is in no wise inconsistent with that letter. For I do assure your lordship that nothing personal or malignant was intended by me; that I believed myself actuated by that Protestant principle which declares that 'Holy Scripture which containeth all things necessary to salvation,' should be exalted incomparably above all things else; that I had no hand whatever in putting it in the newspapers; and that I am anxious to afford your lordship every satisfaction in my power.

'I have the honour to remain, my lord,

'Your lordship's obedient humble servant,

'HENRY E. HEAD.

'The Right Rev. the Lord Bishop of Exeter.'

Having received this letter, which placed difficulties in the way of my taking legal proceedings, I

deemed them necessary, I wrote Mr. Head another letter as follows:—

'Exeter, 4th Oct., 1838.

'Rev. Sir,—In consequence of my occupation in other parts of my diocese, I did not read your letter of the 29th ult., until my return to this place yesterday.

'In that letter, while you appear to avow the publication which has been printed with your name, you decline transmitting to me a copy of it authenticated by your own hand.

'You deny that you impugn the Office of Baptism and the Catechism as not being in accordance with the Bible—saying of them only what the most faithful minister of the Church would readily admit, that they 'are not free from human imperfection, or of equal authority with Scripture.'

'This declaration of yours, and your further assurance that you are 'anxious to afford me every satisfaction in your power,' make me deem it right to give you now an opportunity of contradicting, in answer to this my letter, a report which has reached me from more than one quarter, especially from the Archdeacon, that you are in the habit of omitting, or do sometimes omit, to use at Baptism the office for administering that sacrament as it is prescribed in the Book of Common Prayer.

'I am, Rev. Sir, your obedient servant,

'H. EXETER.'

'To the Rev. Henry E. Head.

To this the answer was—

'Feniton, Honiton, 5th Oct., 1838.

'My Lord,—I have the honour of acknowledging the receipt of your lordship's letter of yesterday.

'My omitting to return the printed letter was really because I thought you left it at my option to do so or not; and because I thought it more respectful to your lordship to omit to return with my signature a letter, the hasty language of which I regret.

'With regard to the informality which appears to have been reported to the Venerable Archdeacon (for whom I entertain very sincere respect), and which your lordship gives me an opportunity of contradicting—I do contradict the report alluded to, in the extent which I conceive your lordship's words to imply. As to my past conduct in this respect, I had intended, on the receipt of your last letter, to wait at the palace in order to give all necessary explanation. But conceiving that my presence might not possibly be pleasing to your lordship under all circumstances, I content myself with professing, which your lordship doubtless is aware of, that I should be both ready and glad to obey your commands, should you be pleased to appoint any interview of this nature.

'In the meantime suffer me to repeat that no one is more truly attached to the Church than I am. I entered it without prospect of preferment, and even to the prejudice of my secular interests, and I continue in it from motives perfectly distinct from love of amolument. I will filially conform to its offices; I cheerfully submit to Episcopal government; decidedly prefer infant Baptism; clearly concur in Confirmation and all preliminary preparations thereto; love the prayers of the Liturgy; cordially assent to the Articles; and have seen the Divine blessing on my ministerial labours and studies, to which I have given attendance early and late.

'This statement, my lord, to which my life and doctrine will not be found to be altogether repugnant, I humbly hope will satisfy a Protestant Bishop and Clergy, and all that are truly zealous for the peace of the Church Establishment, and the interests of the Gospel.

'I have the honour to be, my lord,

'Your lordship's most obedient humble servant,

HENRY E. HEAD.

'The Right Rev. the Lord Bishop of Exeter.'

I hold in my hand a copy of the printed letter, signed 'Henry E. Head,' stated to be 'in answer to my circular about Confirmation;' and since it has become of so much public notoriety, you will not be surprised that I felt it my duty to refuse any private communication, but to make any observations I may think proper

at publicly, in this place, before you all. As to the regular about Confirmation, you must all know, and Mr. Head must have well known, that it has not been set forth for the first time; it was not first set forth by me, nor do I know which of my predecessors first issued it; I found it in use when I came to diocese, and not seeing anything improper in it, authorised its continuing to be circulated in the usual way. I have said this, not that I mean to shrink from any responsibility attaching to it, for, whoever first framed it, I undoubtedly adopted it. The reason for making this statement is, that you may be the extraordinary course adopted by the author of the paper which I have in my hand, in now for the first time making such remarks on a document which had received repeatedly before, without thinking necessary to make any observations or to offer any objections. I will not offend your ears by repeating the language contained in it: I will only say, that it is couched in language which that individual, a'one of our Clergy, could have penned. I will not enter into a controversy here upon the subjects adverted to in that letter, but there is one part of it on which I must say a few words--I mean that in which the letter speaks of my 'ordering' or 'commanding.' It asks, "on what authority do you order me to require of my people to read over with due attention the office of Baptism in the Common Prayer Book," and to require at their hands 'such an account of their knowledge of the Christian Religion' as is contained in the Church Catechism?" He repeatedly complains in strong terms of my thus commanding; he does so wherever he speaks of it, except in one instance, from which it is clear that the writer, when he called it a command, knew it was not a command. It appears from that he knew, at the time he did it, that he was writing that which was not true, for he says to the conclusion, 'you commend, or request;' therefore he must have been aware that I had not commanded anything. I readily admit that a Bishop has no right to 'command' his Clergy to read particular exhortations to their people not enjoined by public authority. I know of no such right appertaining to the episcopal office in the Church of England; and, while I will fearlessly assert all the rights which belong to my office for preserving the doctrines and discipline of the Church, I appeal to all who hear of me, whether, in my intercourse with any of you, I have ever asserted a right which does not belong to me. I have not a right to 'order' or 'command' the Clergy to read a certain form upon these occasions; I have not a right to request, to intreat, to recommend, that such an exhortation be read? though I have a right to inquire and command that such an exhortation of the children be made, previous to their being brought here for confirmation. I am not going to repeat the whole of the letter, but there are some few particulars which I must impress on the conscience of the individual whose name is attached to it, if he was the author:--I say, if he was the writer, because I am not taking up this subject legally, or sitting here as with it judicially. But I require Mr. Head, and the Clergy present, to read to the admonition I am now about to make, whose name is attached to the letter in question, to ask on what authority I require this preparation of the candidates for Confirmation, I answer, on the authority of the Rubrics in the Book of Common Prayer--on the authority of the Rubrics of that Book in which this individual has most solemnly promised to read and obey--of that book which he has so publicly declared contains nothing contrary to the will of God.

This matter is so grave, that if he had authenticated the letter it would have been my duty to have taken in another way. But I am not sorry that he has taken the course which he has chosen, for I believe he will now deeply regret his conduct--that this exposure will recall to his mind his vows and promises, which he took before he was ordained, and which he made when he first became a Minister of the Gospel. If he has any feeling at all, he must deeply feel the situation in which he has placed himself. It is not all the punishment he will experience: he must feel that he has done more to bring into contempt the holy rite of Confirmation, which has been enjoined by the Church from the earliest times, than any living man has done, because no other Clergyman living would have dared to assail it as it is assailed in this paper. He has, too, brought a further and a very heavy punishment upon himself; for he has called down the applause and eager support of those whose cooperation in such a cause is to a Minister of the Church of Christ pollution, and whose praise is ignominy. I repeat, I will not go into the whole of the letter, for it contains so many unfounded statements, that I should detain you long, if I were to dilate on all of them. But there is one particular too serious for me to omit. The writer says, 'You command me to teach that men are to find salvation wholly or partly in themselves.' When, or where, I dare the slanderer to say, have I ever done this? Have I not plainly stated, that, as to final salvation, all depends upon the merits of Jesus Christ? Can any man of ordinary capacity read the circular, and make such a charge against me, without the grossest misrepresentation? Again he says, 'You require me to instruct men that the chief part of a religious ordinance is their own.' Was it decent to pick out part of a sentence, for the purpose of distorting my meaning, as if I were comparing man's part with God's; when the whole context shows that I referred only to what man had to do in this ordinance? In other words, I was only stating that the part the Bishop has to perform in the office of confirmation was nothing compared with that which the young persons themselves would have to perform.

His lordship, after some further observations, addressing Mr. Head, said, with deep emotion--In conclusion, I now seriously, most seriously, charge you, if you are the author of this letter, to reflect with shame on the conduct which you have pursued! You have impugned the services of the Church in a way calculated to bring them into contempt--you have endeavoured to weaken all discipline by attacking the lawful authority of your Bishop, and by propagating unfounded charges against me--you have violated the engagements into which you entered at your ordination--you have refused to do what you swore you would do, and you have not done that which on the most solemn occasion you promised you would do. I do not wish to wound your feelings unnecessarily: I am willing to make every allowance for you which the case admits. I am willing to hope that, by some unhappy infirmity, you were enabled to blind yourself to the meaning of your own language, and that you did that 'hastily,' as you express it, and under some unaccountable influence, which you have since bitterly repented of. I am glad that you have made the small acknowledgment to me, contained in the letters I have received from you, but I am not the party you have chiefly offended. He in whose Church, unworthy as I am, I bear this high office--He is insulted in the office committed against that office; and if you have indeed made the misrepresentations and heavy charges against me contained in the letter, the offence is as great as a Clergyman can easily be conceived capable of committing against his Bishop.

The Right Rev. Prelate then expressed to the Clergy his satisfaction at the manner in which the children had been brought for Confirmation from the several parishes, and of their behaviour during the service.--*Woolmer's Exeter Gazette.*

Converted Jews.--We believe that eight converted Jews have been ordained, and are at present labouring as faithful ministers of the Church of England.--*Durham Advertiser.*

Religious Zeal.--On Sunday, the pastor of the Primitive Methodists' Congregation at Donnington, in the efforts of his zeal in preaching to his congregation first pulled off his coat, and then his waistcoat, and, as he was suiting the action to the word, he seized the brass candle-branch and threw it amongst the congregation. We are happy to say no further mischief took place.--*Lincolnshire Chronicle.*

Hanover, Oct. 25.--Prince George.--Since the last visit of Dr. Graef, the reports are revived of a speedy operation on the Crown Prince, and that it will in all probability be successful.

DEFERRED ARTICLES.

CHRISTIAN HOLINESS.

I press toward the mark for the prize of the high calling in Christ Jesus.--Phil. iii. 14.

The holiness of God indeed is confined by no limitation; ours is bounded, finite, imperfect, yet let us be sedulous to extend our little sphere. Let our desires be lofty, though our attainments be low. Let us be solicitous that no day pass, without some augmentation of our holiness, some added height in our aspirations, some wider expansion in the compass of our virtues. Let us strive every day for some superiority to the preceding day, something that shall distinctly mark the passing scene with progress, something that shall inspire our humble hope that we are rather less unfit for heaven to-day than we were yesterday.

*At evening to myself I say
My soul, where hast thou gleaned to-day,
Thy labours how bestowed?
What hast thou rightly said or done,
What grace attained or knowledge won,
In following after God?*

ANECDOTES ILLUSTRATIVE OF SCRIPTURE.

HEROISM AND PIETY.

Joshua, xi. 6.--"The Lord said unto Joshua, Be not afraid because of them; for to-morrow, about this time, I will deliver them up all slain before Israel."

During the awful moments of preparation for the battle of Camperdown, Admiral Duncan called all his officers upon deck, and in their presence prostrated himself in prayer before the God of Hosts, committing himself and them, with the cause they maintained, to his sovereign protection--his family to his care--his soul and body to the disposal of his Providence. Rising then from his knees he gave command to make an attack, and achieved one of the most splendid victories in the annals of England.

EQUIVOCATION REBUKED.

Judges, iv. 20.--"Sisera said unto her, Stand in the door of the tent; and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No."

Bishop Atterbury was once addressed by some of his right reverend co-adjutors to the following effect. --"My Lord, why will you not suffer your servants to deny you, when you do not see company? It is not a lie for them to say, your Lordship is not at home, for it deceives no one, every body knowing it means only your Lordship is busy." He replied, "My Lords, if it is, which I doubt, consistent with sincerity, yet I am sure it is not consistent with that sincerity which becomes a Christian bishop."--*Church.*

SHORT SERMONS.

True religion, like a transmuting talisman, turns all it touches to gold. It does not annihilate the feelings, but gives them a point on which to rest, and that point is heaven.

It can be nothing to those pure enlightened spirits, beings in endless and inconceivable felicity, that for them the cup of life was mangled with many drops of bitterness.

Whenever you speak any thing, think well, and look narrowly what you speak--of whom you speak--and to whom you speak, lest you bring yourself into great trouble.--Anon.

P O E T R Y.

F A I T H.

By a Newfoundland Church Missionary.

When howling tempests toss life's fragile bark :
When earth and air, and sea, alike, are dark ;
When but the light'ning, rushing from on high
On fiery wing, lights up the troubled sky ;
When human hopes and mortal succours fail,
And feeble reason covers beneath the gale ;
When rising surges threaten to o'erwhelm,
With steady hand Faith hastens to the helm,—
Mounts on the mounting billow's foamy steep,
Then down descending seeks the yawning deep,
Invokes His name whose voice the winds obey,
And in the blackest darkness hopes for day.

When o'er the dreary wilderness of life
The whirlwind marshals elemental strife ;
When clouds on clouds, in mild disorder driven,
Obscure the light, and blot the face of heaven,—
Or when the noonday sun, with sickly glare,
Like molten brass, shines through the covered air ;
When parching sands no cooling streams supply,
And no relief appears to mortal eye,—
Faith onward holds her heaven-directed way,
God's word her guide, and Jesu's name her stay,
Looks not behind, but ever hopes at hand
A rock of shelter in the weary land ;
Some green oasis in the desert waste,
By shading trees and bubbling fountains placed,
Where, safe from howling storm and scorching sun,
Her limbs may rest, their toilsome journey done.

When earth's affections lose their firmest hold,
When friendship fails, and love itself grows cold ;
When ties of other days are severed far,
And Hope's bright horizon shows no morning star,
Faith on a friend omnipotent relies,
Forever true, immortal in the skies.
And trusts to see, with beams of love divine,
The Sun of Righteousness serenely shine.

When cares and sorrows, like a deluge sweep
Life's hills and valleys, careering on the deep,
Faith opens the windows of her sacred ark,
The failing waters of the tide to mark,
Sends forth the dove, and trusts to see her come
Bearing, with speed, a branch of olive home.

Faith, glorious Faith, illumines, with cheering ray,
Life's opening morn and more expanded day—
When break the golden bowl and silver string,
Faith aids the soul to plume her parting wing,
Gilds, with celestial hues, the clouds which lower,
In dark'ning folds, around life's sunset hour ;
Sees through the opening vista of the grave
An Eden bloom, and life's own branches wave ;
While guardian angels sheathe the flaming sword,
To welcome in the accepted of the Lord

D E A T H.

By the same.

The infant smiling in life's early light—
The youth exulting in his untried might—
The man of sinewy frame, and dauntless brow—
And he whose years are weary weakness now,—
Beauty's young bloom, and ages withered form,
Descend alike to darkness and the worm.—
The white-robed priest—the prayer—the funeral pall,
And "dust to dust"—remain alike for all.
When friends long-loved to earth return again,
Nature must feel and grieve—for we are men—
The cold clay, rattling on the coffin's lid,
May call forth tears which man can never forbid—
But why should Hope expire with parting breath,
Or fold her pinions o'er the couch of death ?

What though from sight those loved ones pass away,
What though the gross worm rot in decay ?
The spirit upwards to its Author springs,
And mounts triumphant on angelic wings :
The body, too, shall burst the bands that bind
Its strength, and leave mortality behind ;
Shall more than conquer in the final strife,
And spring, at once, with active force,—and ties—
Then parted friends again shall meet,—and ties,
Sever'd on earth, be firmer in the skies.

Why did the Saviour bow his drooping head ?
Why was he numbered with the silent dead,
If not to spoil the Spoiler ; and proclaim,
In Death's own realms, the terrors of His name ?
Captive to lead captivity, and rise
Robbing the cold grave of its victories.
Why should His followers dread a vanquish'd foe ?
Why shrink in fear beneath his nerveless blow ?
Pure living light shines out beyond the gloom—
The pathway into life is through the tomb—
The peaceful grave is but in mercy given,
A place of rest upon the road to Heaven.
They whom the hollow world has made to weep,
Within Death's arms are kindly lulled to sleep,
That, free from every trace of care and pain,
In joy unmingled they may wake again.

Yes, to the humble, meek, and pure in heart
Death comes indeed—but comes without his dart,
And brings, their footsteps thro' the gloom to guide,
A guardian Angel smiling by his side.
What then is Death?—say faithful christian! say
The dusky twilight of an endless day—
The sowing that immortal fruit shall bring—
The winter that precedes eternal spring.
Yes, when the last, the awakening trumpet sound,
Twill pierce the sea, and rend the solid ground.
The grave its mouldering fetters shall unclasp ;
And Death o'ermastered, loose his failing grasp ;
Voices shall sound where all before was mute—
Death sowed the seed—but life shall reap the fruit,
As tender snowrets crushed by Winter's wing,
Revive and blossom on the breast of Spring ;
E'en so mankind a second life shall see
In thy unbounded Spring, Eternity !

D E V O T I O N A L.

CONFESSION OF GUILT AND HELPLESSNESS.

Almighty God, thou hast at length subdued my pride. Weakness and pain have helped reflection. Here, in this sick chamber, where I am called to suffer, and perhaps to die, dependant on the care of others, and scarcely able to do more for myself than a little child, I cannot be any longer proud. But it is not my weakness, so much as my sinfulness, which humbles me. Lord, I am vile. I have wilfully broken thy laws ; neglected my duty ; and omitted countless opportunities of doing good. Every act has been defective, and all my affections, have been earthly. I have sinned in thought, word, and deed, times without number. I have led others into sin by my conversation and example. In short, my whole life has been made up of transgressions ; and my whole nature is defiled. In all this I am the more guilty, because I have been so favoured. Snatched from many dangers, I have been preserved to this day. My wants have been supplied, thou hast given me many hours of enjoyment, I have had many means of grace ; I have been taught my duty, I have had innumerable mercies ; and yet I have been so great a sinner ; Lord I confess that I deserve eternal death. Justly might I be excluded from thy presence for ever. Nor can I ever merit any thing better. All I can do, never can meet thy present demands, much less make atonement for the past. I am likewise as weak as I am guilty. How can I change my nature ? Left to myself, I should be for ever ungodly ; and therefore I richly deserve to be for ever miserable. All that I can possibly suffer here, is unspeakably

less than is my due. Without Christ, I must remain under unpardoned guilt ; without the Holy Spirit, I must continue unregenerate ; without sovereign mercy, I perish. Lord, thou hast an absolute right to do with me what thou wilt. But I cast myself on thy mercy. Did not Jesus come to seek and save that which was lost ! Then, I am a suitable object for his compassion. Did he not invite the weary laden to come to him ? Then he has invited me for the sake of my sins against him. It was in name that St. John said, " If we confess our sins, he is faithful and just to forgive us our sins ; " and thou hast brought me to make an unreserved confession of them : wilt thou not therefore forgive me ? As thou hast in some degree destroyed my pride, and made me feel my vileness, so that I do not now regard affronts as I once did, and I could receive reproaches from a little child ; wilt thou not graciously receive me, now that I cast myself on thy mercy and grace in Christ Jesus, and admit me to all the privileges of thy children.—*Baptist IV. Noct.*

ANECDOTE OF SIR J. HARRINGTON.

"A word in season—how good is it."—Scripture.

The brilliancy of genius did not obliterate the tenderness of the heart : a laudable spirit of promoting good was manifested on many occasions ; one instance deserves our relating, and respects the repairing the church of which to which our author most zealously inclined, and which he most diligently effected. One day as he was conversing with Bishop Montague, near the church, it happened to rain, which afforded the opportunity of asking the Bishop to shelter himself in the Church. Special care was taken to convey the prelate into that aisle which had been repaired of its lead, and was near roofless. As this situation was far from securing him from the weather, he often complained to his merry companion that it rained ! Did it so, my Lord ! Then let me sue your bounty towards covering our poor church, for if it keep not us safe from waters above, how shall it ever save others from the waters beneath ? Herent the Bishop was so well pleased, that he became a most liberal benefactor both of timber and lead, and to this instance of public spirit was owing the completion of the roofing of the north aisle of the abby church, after it had lain in ruins for many years.

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For 1839.

Containing every thing requisite and necessary for the Farmer's Almanack—Farmer's Calendar—Table of the Equinoxes—Time—Eclipses, &c.—Members of the Executive and Legislative Councils—and House of Assembly. Officers of the Army, Navy, and Staff of the Militia—Officers of the different Counties, (including the New County of Digby)—Sittings of the different Courts, &c.—arranged under their respective Divisions and Counties—Roll of Barristers and Attornies with dates of admission—Charitable and Religious Societies—Insurance Companies—Clergy of the different denominations throughout the Province—Colleges, Academies, Clergy, &c.—Roads and Distances to the principal Towns, with the Route to St. John and Fredericton, with a variety of other matter.

October 27, 1838. C. H. BELCHER

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