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THE COLONIAL CHURCHMAN.

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

VOLUME II.

LUNENBURG, N. S. THURSDAY, AUGUST 24, 1837.

NUMBER 20.

For the Colonial Churchman.

THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES AND MISSIONS.

Now that the Colonial Church has by the recent formation of the *Church Society* assumed a missionary character, it seems well to look towards our Sister Church in the United States; and to mark the success which may have attended her exertions in behalf of Foreign and Domestic Missions. That portion of the Church universal has lately adopted and liberally supported a missionary character.—The valuable extracts from the address of Bishop Doane of New Jersey, as published in your number of 13th July, inform us of the general diffusion of a missionary spirit among its members, and of the powerful effects of united and systematic zeal.—None but a prophet can set bounds to the final result of *union of sentiment* and *union of cooperation*. I know not how that union can be better commended and sought for than in the words of one of our Collects too seldom used. It prays "God the Father of our Lord Jesus Christ, our only Saviour—the Prince of Peace, to take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one body, and one spirit, and one hope of our calling; one Lord, one Faith—one Baptism, and one God and Father of us all; so may" (all who call ourselves Christians,) "henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may we with one mind and one mouth glorify Thee, through Jesus Christ our Lord."

I the more readily invite attentive regard to the example set us as regards the systematic and general support of Missions at home and Missions abroad, since the next best thing to setting a worthy example is that of following it when already set by others. Neither is this any disparagement to the two admirable English societies referred to in the 8th rule of the Church Society: for their praise is in all the world, and their good works accompany as well as follow their exertions. Besides, the American Bishops and other clergy perpetually reiterate their obligations to British churchmen, and British church institutions; and the preface to their Common Prayer admits that their Church "is indebted for its first foundation, and for a long continuance of nursing care and protection," to their elder Sister in the other hemisphere. Is not this love and unity and concord? With the same grateful feeling I observe in a late number of the Magazine of the Church of Scotland, thankful acknowledgments of aid rendered that establishment nearly a century and an half, by the English Church.

Having thus referred to the Protestant Episcopal Church of the United States,—the church of (among numerous other worthies) the venerable White—the apostolic Hobart, and of the missionary Lyle,—I submit also to your readers the following summary of its original establishment and early progress. I extract it, with trifling alterations, from the 18th volume, new series, of the British Critic.

"A regular Episcopal communion, formed precisely upon the platform of the Church of England, embraces within its pale a very large and increasing portion of that respectable class of Americans, who are descended from English settlers of education, property, and character; and who have inherited the honourable feelings, the upright principles, and the wholesome prepossessions of the mother country. Many of these families indeed suffered during the rebellion as loyalists, and more were driven into exile; but a remnant was preserved, which is now 'taking root downwards, and bearing fruits upwards;' and the dawn of this transatlantic church bids fair not only to enlighten the darkness of the new world, but

to dissipate some of the shadows which seem gathering over ourselves. In doctrine the Episcopal church of America is sound and scriptural. In discipline, the clergy, under all disadvantages, are admirably strict: they feel quite as strongly as we do the value and importance of a rigid adherence to the primitive pattern, an inviolable attachment to Apostolical succession, lawful ordination, and appointed means of grace; and they are exemplary in the boldness and the constancy with which they preach and advocate these unpopular opinions. In constitution, as has been observed, the church differs not from our own, except that the Bishops are really elected by their clergy, and the legislative power is exercised by an Upper and Lower House of Convocation, instead of by the congress. Of the zeal and ability with which the pastoral office is discharged, and the sound views entertained by the clergy generally on the questions so much agitated amongst ourselves, we are led to entertain a very high opinion.

The history of the rise and progress of the church is briefly this. At the commencement of the American war, nearly a hundred Ministers of our church were officiating in America under the direction of the admirable Society for the Propagation of the Gospel in Foreign Parts. By that unhappy event, the connection with the mother country was dissolved, the Ministry were for the most part dispersed, and the Episcopal congregations, chiefly loyalists, were persecuted and driven from their homes. When the storm had subsided, and the scattered members of the flock began to reunite themselves, they laboured under many pressing difficulties, of which the greatest was the want of a competent authority, in a church professedly episcopal, to regulate the discipline and the services, and to provide a successive supply of Ministers. To remedy this inconvenience, after some discussion, a petition was in 1785 addressed to the English Bench, desiring that proper Priests, chosen by the several American districts, might be consecrated Bishops. The petition was well received in this country, and in the following year a reply was returned, signed by the two Archbishops and by a great majority of the Bishops, assuring the American church of the warm interest which they felt in their welfare, and of their earnest desire to co-operate in the holy work of re-building their Zion; but, with prudent caution they expressed their intention to postpone the consecration of any persons, subject to a foreign jurisdiction, until the Legislature of this country should have sanctioned their proceeding; and they further desired to have copies of the Articles and Liturgy adopted by the revived church in America. In the former no change had been attempted or desired; but the alterations in the Prayer Book appeared so important, that the two Archbishops remonstrated against them, as tending seriously to affect the orthodoxy of the infant community. A correspondence ensued, in which the affectionate firmness of the Archbishops prevailed. Every thing which they esteemed essential was restored to the Liturgy; and the forms and regulations recommended by them, were all agreed to. These circumstances unavoidably occasioned considerable delay: yet such was the zeal and activity of the friends of Episcopacy in both countries, that early in 1787, two Bishops, Dr. Provost of New York, and Dr. White of Pennsylvania, received consecration in England; and the validity of the consecration of Dr. Seabury of Connecticut, which had been conferred by the Episcopacy of Scotland in 1784, was unanimously recognized. From these small beginnings, the American Church has, in less than forty years, attained to its present extent and regular form; and promises to increase daily in numbers, as well as in learning, piety, and virtue."

For the present I refrain from filling up the foregoing outline, and indeed feel that to be a task which should be consigned to some more sitting hand.—

Still it is a delightful and a tempting theme to write as well as speak of Christ and so pure a branch of His Church, which, as one of its own communion observes, "amid the agitations of discord in religious matters, in every section of our country, and the delusions of imposture, infidelity and superstition, will be, we trust, a covert from the tempest and peaceful sanctuary, where, free from the distractions of false doctrine, heresy and schism, God may be worshipped in spirit and in truth."

Shew some token, O Lord, upon that portion of Thy Zion for good, that they who hate her may see it and be ashamed; because Thou hast holpen her and comforted her.—See 86 Ps. 17. SIGMA.

For the Colonial Churchman.

BISHOP BUTLER'S ANALOGY.

As the following account by Bishop Copelston is at once comprehensive and clear, I have no doubt but that other of your readers would, together with myself, feel gratified by its insertion in your columns. HOMO.

"One of the most illustrious examples of reasoning by analogy is the celebrated work of Bishop Butler. It is directed not against the atheist but the deist, taking for granted that the world was made and is governed by an infinitely wise and good Being. The points then which the deist objects to in the scheme of Revelation he proves to correspond in character with those which are undeniable in the constitution of nature: but if the one do not interfere with his belief in the agency of a wise, omnipotent, and benevolent Deity, why should the other? Thus much is sufficient to refute the objections of a deistical unbeliever. But he presses the argument still farther: for he demonstrates, that the peculiar difficulties objected to Christianity are just those which we might a priori expect from a contemplation of God's providence in the natural world. Thus instead of being difficulties and objections, they become proofs and confirmations of our faith. For if called upon to conjecture what would be the nature of God's dealings with mankind in a new dispensation, we could have no better guide than the knowledge of what they have been heretofore. And again, if a dispensation were offered to our acceptance professing to come to God, in which there are certain peculiar and in some respects even unaccountable marks, corresponding with those of a dispensation acknowledged to be his, the natural conclusion would be, that this also is probably the work of the same author."

THE TRIED AND FOUND FAITHFUL.

I have read of a lady, who having lost her husband comforted herself with the reflection, that she had two lovely boys left to cheer her. By a severe accident, one of them was soon taken from her. This was a heavy trial; but she still found comfort in her remaining boy, and fixed all her affections upon this her only son. Shortly after, intelligence was brought that her child was drowned; when she calmly said, "I see God is determined to have all my heart, and so he shall." What an example; follow it.—T. Searle.

SPIDERS' THREADS.

It has been calculated that 36,000 spiders' threads would only make the thickness of common sewing silk; yet there is not the smallest flaw or defect to be discovered in them. So infinitely do the works of the Creator exceed those of the most expert artists.

In the time of prayer, let no business divert thee from it, that is not of pressing necessity.

In the morning think what thou hast to do, and at night ask thyself what thou hast done.

ON THE DEATH OF A MINISTER CUT OFF IN HIS USEFULNESS.

By James Montgomery.

Go to the grave, in all thy glorious prime,
In full activity of zeal and power;
A Christian cannot die before his time,
The Lord's appointment is the servant's hour.

Go to the grave; at noon from labour cease;
Rest on thy sheaves; thy harvest task is done;
Come from the heat of battle, and in peace,
Soldier, go home; with thee the fight is won.

Go to the grave; though like a fallen tree,
At once with verdure, flowers and fruitage crown'd,
Thy form may perish, and thine honours be
Lost in the mouldering bosom of the ground;—

Go to the grave; which, faithful to its trust,
The germ of immortality shall keep:
While safe as watch'd by cherubim, thy dust
Shall, to the Judgment-day in Jesus sleep.

Go to the grave; for there thy Saviour lay
In death's embraces, ere he rose on high;
And all the ransom'd, by that narrow way,
Pass to eternal life beyond the sky.

Go to the grave; no, take thy seat above;
Be thy pure spirit present with the Lord,
Where thou for faith and hope hast perfect lore,
And open vision for the written word.

We call attention to the following from "The Church."

OUR CHURCH RESPONSES.

It is matter of frequent complaint that our congregations take so small a share in the service of our Church. The Clerk, whose office it is merely to lead the responses of the people, is sometimes almost the only person whose responses are audible. Some few indeed will repeat the alternate verses in the Psalms—and an indistinct murmuring is heard from different parts of the church during the other portions of the service; but as to the responses in general, they are left to him who is officially appointed to conduct them; and scarcely any voice is perceived besides.

While, however, this defect in our public worship is so generally felt and so deeply regretted, few of our Clergymen seem to be adopting any measure for the correction of the evil they deplore. They make perhaps an allusion to the subject when speaking occasionally on the duties of public worship; but their exhortations are seldom productive of permanent benefit; and at length they hopelessly surrender the point, and suffer matters to proceed in their ordinary course.

But possibly some correction might present itself were we more diligently and perseveringly to seek it. During the early months of my residence at Cambridge, I was much struck with the almost total indifference to the service discovered by the students in their attendance on our College Chapel; the responses were repeated by only a few among them, and that with timidity and careful suppression of voice. But in a few months a most striking alteration took place; and from that time to the period in which I left college, the practice of responding in a clear, distinct and audible voice, was not only general, but nearly universal. And this change originated in a quarter we should have little anticipated. It did not arise from the more serious, steady and conscientious of the students; but from the gay and non-reading among them. A few of these (from what precise motive I am unable to determine) began the practice; and others soon adopted it; till at length, as I mentioned, it became nearly universal. And might not a similar change be experienced by ourselves? Supposing we were to fix

on 6 or 8 suitable persons from among our congregations, sitting in different parts of the Church; and to request them privately to repeat the responses throughout the whole service, for a quarter of a year or so, by way of trial; gradually adding to their number, should such addition be found requisite. And if these individuals could be prevailed on to stop for a few Sundays for a short time after the service, sitting in the irrelative seats and endeavouring to respond together, and at the same time properly to follow the clerk, greater uniformity would thus be obtained and the too common evil would be avoided, of some two or three finishing the verse long before the others. In addition to this, the congregation, might be affectionately solicited to join, and prayer books of different descriptions might at a cheap rate be procured and offered for sale; so that no one should have any excuse for not joining.

The benefits resulting from this practice are too obvious to need any enlargement. Our admirable service, deprived as it now is of much of its life and energy, would then be seen to resume its attractive comeliness and vigour, and become more deeply seated in our affections. The listless eye also, and the wandering imagination, would then be arrested, and fixed in closer attention to the service in which they were engaged.—The mere mechanism too of audibly responding would cause them, by the simple chiming and jingling of words, to remember many an edifying passage of the Psalms, and other parts of the service, which would otherwise have been completely lost to them. And though every sentence which is responded cannot be supposed to affect them, yet may we not reasonably conclude that while they are thus engaged in actually repeating, many a profitable thought will be elicited, and many a divine influence from God's teaching spirit, mercifully communicated?

MISCELLANEOUS.

PRAYER A SPIRITUAL BAROMETER.

When we awake out of sleep our wants begin, and our desires are stirred up for the supply of them. Few things mark spiritual life more distinctly than the earnest desire of the heart after spiritual blessings. When a Christian awakes to life, then the breath of prayer proves that life. We may say of every worldly man he knows not real communion with God in daily prayer. We may say of every Christian, "he prayeth." This is indeed the spiritual barometer of the soul. Whatever outward storms, whatever clouds and darkness may surround him, if the barometer of prayer be steadily rising, his soul is on the way to brighter and fairer, and happier days. My brethren, what are your prayers? What can your closets testify as to retired, fervent, continued pouring out of your souls before God? Do you make all your requests known unto him? This is the evidence that your souls live. When a man awakes up with returning light and life, he rises and goes forward, entering on his labors, and pursues them through the day. The Christian too, has a great work; he "labors not for meat that perisheth, but for the meat that endureth to eternal life, which the Son of Man giveth." And O what exertion is here requisite! Look at the racer, how he strains every nerve; look at the wrestler, how all his muscular strength is required; look at the warrior, does he sleep in all the energies of the conflict? We run, we wrestle, we fight for life and salvation; we contend not for "a corruptible, but for an incorruptible crown." Every thing is at stake, we have mighty enemies; we are weak, and all would be lost, had we not an Almighty Helper. It is his grace alone, that raises us from our falls, preserves us from being completely overthrown, and upholds us still, and enables us to go on, "faint, yet pursuing." My brethren, if you never felt that religion called for all our efforts, that it was a work wrought in us by the mighty power of God, and manifesting itself in all good works to man, you know not yet the true character of the religion of the gospel. We live in a world, the very air of which is, as to spiritual things, full of heaviness and drowsiness. Seldom do men get stirred and animated, and roused by those around them. We generally live in the chilling,

freezing, benumbing and deadening atmosphere of this world, and too often ourselves catch the spirit of slumber; but let us remember we must "press into the kingdom." "The kingdom of God suffereth violence and the violent take it by force."—Rev. E. Bickersteth.

THE BELIEVER.

I had rather be the poorest believer than the greatest king on earth. How small a commotion, small in its beginning, may prove the overturning of the greatest kingdom! But the believer is heir to a kingdom that cannot be shaken. The mightiest and most victorious prince, who hath not only lost nothing, but hath been gaining new conquests all his days, is stopped by a small distemper, in the middle of his course; he returns to his dust, and then his vast designs fall to nothing. In that very day his thoughts perish. But the believer, in that very day, is sent to the possession of his crown: that is his coronation day; all his thoughts are accomplished. How can you affright him? Bring him word that his estate is ruined. Yet my inheritance is safe, says he. "Your wife, or child, or dear friend, is dead." Yet my father lives. "You yourself must die." Well, then, I go home to my Father, and to my inheritance. For the public troubles of the Church, doubtless, it is both a pious and a generous temper to be more deeply affected for these than for all our private ones; and to be alive to the common calamities of any people, but especially of God's own people, hath been the character of men near unto him. Observe the pathological strains of the prophets' bewailing, when they foretel the desolation even of foreign kingdoms, much more when foretelling that of the Lord's chosen people: they are still mindful of Sion, and mournful for her distresses. So the Psalmist: "If I forget thee, O Jerusalem, let my right hand forget her cunning." (Ps. cxxxvii. 5.) Pious spirits are always public spirited. Yet, even in this, with much compassion, there is a calm in the believer's mind. How these agree, none can tell but they who feel it. He finds, amidst all hard news, yet still, a fixed heart, trusting, satisfied in this, that deliverance shall come in due time (Ps. cii. 13), and that in those judgments that are inflicted, man shall be humbled, and God exalted (Isaiah ii. 11; v. 16); and that in all tumults and subversions of states, still his throne is fixed, and with that the believer's heart likewise. So Psalm xxix. 10: "The Lord sitteth upon the flood; yea, the Lord sitteth king for ever." . . . In all commotions the kingdom of Christ shall be spreading and growing, and the close of all shall be full victory on his side: and that is sufficient for the believer.—Archbishop Leighton.

BISHOPS OF CALCUTTA.

An esteemed reverend brother of the Church of England, among other favors, has recently sent us two charges of the Right Rev. Daniel Wilson, the present Bishop of Calcutta. In the first of these charges, delivered in September, 1834, he pays the following beautiful and comprehensive tribute to his four right reverend predecessors in that inexpressibly interesting, but too extensive see. The increase of bishops for the service of British India will, it is hoped, under the divine blessing, be the means of extending the usefulness of the episcopate, and tending to the preservation of precious lives by a division of labor in that wide-spread country. Bishop Wilson, speaking of the insufficient provision in India for meeting the demands of his diocese, thus notices those exalted men who in about twelve years had been called from their labors:—

"The prodigious powers of mind, and knowledge of ecclesiastical antiquity of the first prelate (Bishop Middleton); the lovely, attractive character, and extraordinary fame and influence of the second (Bishop Heber); the elegant learning and mild piety of the third (Bishop James); with the promptness, activity, knowledge of the philosophy of benevolence, and devotedness of heart to his Saviour, of my immediate predecessor (Bishop Turner,) would have failed, perhaps, to bring the Eastern Church fully before the public mind, if the fell swoop of death had not torn up the sensibilities of our countrymen from one end of Britain to another, and forced every heart to feel for India.—Gos. Mes.

From the Pastor's Testimony.

THE FAMILY WITHOUT GOD.

There was a family of whom I had some knowledge in my childhood, that resided on the margin of one of those beautiful little lakes that give increased beauty to the upland and undulating scenery of the remote western range of towns in the state of Massachusetts. There was much in the scene spread around—the finely cultivated fields, the rich orchards laden with fruit, the still and glassy waters of the lake, and the distant rugged mountain side, upon which sometimes the sunbeams played, and at others the dark storm was cradled—there was much to lift up the heart to God and holy things. But though the natural scenery of the spot was so beautiful, the voice of instruction, that seemed to emanate from every surrounding object, was lost upon the family to whom I have alluded.

Mr. Kailer was the father of five sons and one daughter, all of whom had passed the period of childhood, and were entering upon life. The family were in possession of considerable property; and Mr. K. in the commencement of his career, was regarded as a respectable man. Very soon, however, after he became a father, he absented himself altogether from the house of God. The Sabbath became a day of amusement. His children were permitted to grow up with loose views of religious obligation; they soon became addicted to profanity; their Sunday frolics led them to many acts of aggression upon the property of the surrounding neighbours. The mother and father seemed alike indifferent to the moral character of their children; they were allowed to take free range, unrestrained by parental authority; they consequently grew up in idleness, without any ideas whatever of self-government, or scarcely of moral accountability. That the depraved propensities of the human heart, unchecked and unrestrained, should burst forth at an early period into many acts of malignity and guilt, is precisely what might have been expected.

Mr. Kailer had always been distinguished for a species of artifice and double-dealing in all his business transactions. But now, when his sons had grown up around him, with depraved dispositions fully developed, all his tact and cunning were constantly put into requisition to screen them from public indignation and "the righteous vengeance of the law. By this very circumstance his own character was continually deteriorating; and his children, countenanced by such an example, and unchecked by any parental reproof, made rapid strides in the highway of sin. They had a natural quickness of wit and brightness of intellect, but all their powers were directed to purposes of evil. This family became the bane of the neighbourhood in which they resided, and the dread of the whole town. It might be literally said of them, that "their hand was against every man." Commencing with acts of petty aggression, through mere wantonness, or to dissipate the ennui of a life of idleness, they kept on in the way of iniquity till they became proficient in crime, and a most abandoned set of desperadoes.

Such was this family twenty years since. I recently visited the place of their former residence, and was strikingly reminded of the graphic delineation which the psalmist has given of the end of such men. I myself have seen the ungodly in great power, and flourishing like a green bay tree. I went by, and he was gone; I sought him but he could nowhere be found."

This was literally true of the family I have described. There was but one of the name left; and I found him in the hut of poverty clothed with rags, and the victim of intemperance. And as he stood before me, awakening the recollection of past events that were identified with his name and character, I seemed to see a practical commentary upon the declaration, "transgressors shall be destroyed together; and the seed of the ungodly is, that they shall be rooted out at the last." His father and mother had died a wretched death. His sister had married a man like her brothers, hardened in crime; and the grass had long grown over her mouldered bones. His brothers had been convicted of offences of a high penal character; and the last lingering associates of his childhood had recently died in the state's prison.

What a proof are these facts, that the way of transgressors is hard. What a demonstration, that parents who neglect the religious instruction of their children, and set before them examples of carelessness and irreligion, will inevitably in the end bring their offspring along with themselves down to hell!

Do you wish to know what were the views and reflections of these individuals in their last dying moments? In all this dark group, there was not one that had so many softening shades and redeeming traits of character as the mother, Mrs. Kailer. One who was present when she expired thus describes the death-bed scene:

"It was in the depth of winter; the snow had buried the earth in one deep incrustation of white, and the wind swept bleakly around my dwelling, when I was roused, at the hour of four in the morning, with a message that Mrs. K. was dying, and that she desired that some one should pray with her. As there was no minister in the place, I immediately obeyed the summons.

"The moon had set, but the stars, which shone with uncommon brightness, and the snow with which the earth was covered, enabled me to pursue my course without difficulty. Still there was a solemn and shadowy appearance that hung over the whole face of nature, which filled me with indescribable emotions of melancholy. I could not but think of the sad errand on which I was going. The stillness of the hour, the dreariness of the surrounding scene, and the peculiar associations that were connected in my mind with the dusky walls of the habitation to which I was directing my steps, together with the anticipated scene of a sinner dying in despair, caused me to start back with momentary indecision as I placed my foot upon the threshold of the Kailer dwelling. It was, however, the call of duty. I entered. Every part of the house seemed in confusion. In the room of the sick and dying woman, was the husband traversing the floor backwards and forwards, in apparent agitation. By the fire sat two of the sons, seemingly vacant in thought, and indifferent to the scene passing around them. The daughter stood by the bed-side, as though waiting to render some further office of kindness to her dying mother. I went in as noiselessly as possible, and sat down by the fire.

"The scene I then witnessed I shall never forget. I never saw such an impression of inward torture depicted upon any features. The dark history of this family came up before me in an instant. I could not but remember that these parents had abetted and connived at all the wickedness and guilt with which their children had been stained. I addressed myself to Mrs. Kailer; spoke of the purity and holiness of God, of the accountability of man, his corruption and need of a new birth, and the rich provisions of the gospel. While I was speaking, the working of the muscles of her countenance seemed as though the recollection of all her past sin was rising to view, and as though conscience, awakened from her slumbers, was charging upon a mother's neglect the ruin of her family. My own heart almost died within me at the thought. I spoke to her of Jesus—his mercy and love to perishing sinners. But she shook her head, as though she thought there was no mercy for her. I inquired,

"Do you feel resigned to the idea of dying?"

"Her reply was, 'I must be reconciled to it, for I feel that even now I am dying.'

"But, Mrs. Kailer, if our hearts are given up to God, and we have faith in the Lord Jesus Christ, we have a promise that 'though our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' Can you not look to the Saviour for refuge and protection?"

"She again shook her head and groaned, but made no reply. I knelt down and prayed, commending her spirit to the compassionate Jesus. When I arose, I again asked,

"Can you not look unto Christ, and will you not lift up your soul to him for mercy?"

"But the ear I was addressing could no longer bear human sounds. Her eyes, now glassy, were rolling in death. For a little moment the vital principle seemed to linger; and then it was gone for ever. As I thought of the account she had gone to render, a fearful darkness came over me, and I hurried away

from the gloomy scene, lest my feelings should quite overcome me."

Such was the account given me of the last moments of Mrs. Kailer. Allow me briefly to sketch the outlines of the history of another family that resided in the same neighbourhood — *To be continued.*

Our readers will be interested in the following account of the state of certain Missions to the Indians, sustained by the P. E. Church in the United States, which we find in the Episcopal Recorder:—

INDIAN MISSIONS.

Mission School at Green Bay.—This establishment is still under the superintendence of the Rev. Daniel E. Brown, assisted by his wife, and Misses Senah and Susau Crawford; who have, for several years devoted themselves, with great faithfulness and zeal, to the instruction and civilization of the children of the forest.

Immediately after the last meeting of the Board of Missions, the Secretary and General Agent of the Domestic Committee, with the advice and consent of the Committee, visited Green Bay, and on his return made a full report of the state of the Mission school. While at Green Bay he had frequent opportunities of visiting the school and examining its internal arrangements, and expressed the belief that it was in as flourishing a condition as it had been at any previous time; and that the scholars had made as much progress in human learning as could have been reasonably expected; while he indulged the hope that the seeds of religion had been sown in many an infant heart, which will hereafter spring up and bring forth fruits of holiness. There were then seventy children male and female, in the school; of whom fifty-four were charity, and the remaining sixteen pay scholars. Of these only thirty-one were full-blooded Indian children;—the others were half and quarter-bloods, with the exception of two whites. Three of the children were under five years of age;—thirty were between five and ten;—and thirty-seven were over ten. The greater part of them are Menomonees and Oneidas.

ONEIDAS—DUCK CREEK.

The Missionary to the Oneidas, reached that station about the middle of May, last year, and was received with much joy. The persons connected with this Mission are, Rev. Solomon Davis, Missionary; Mr. S. B. Sherwood, school-master, and Aristogenes Nimham, interpreter. The Mission is in a highly prosperous condition. The Oneida Indians have made considerable advancement in civilization, and now cultivate their farms, and enjoy the comforts of settled domestic life. They are enabled to defray one-half of the expense of the Missionary's support, and pay a hundred dollars a year towards the support of a school for their children. In autumn last, the Chiefs made an appropriation of \$2,000 for the erection of a church, and \$500 for building a parsonage-house. One of them also made a donation of \$200 towards the purchase of a bell for the church. They have erected a school-house at a cost of about \$300. The sale or exchange of a portion of their lands, placed funds in their hands, a portion of which they have thus set apart for the service of Almighty God. The school was opened on the first of January last, and contains about forty scholars. The number of communicants among the Oneidas, under the care of Mr. Davis, is eighty. It is expected that the proposed church and parsonage-house will be erected the present year.

But, while the Committee have the satisfaction of presenting so favorable an account of the condition of this Mission, they have to record a calamity which will be seriously felt by the faithful Missionary of that station. In the month of December last, while at Green Bay, for the purpose of forwarding to the Committee one of his reports, he received the intelligence of the destruction of his dwelling-house by fire. On his return home he found, not only the house, but nearly all it contained, reduced to ashes. His library, of about five hundred volumes, was entirely destroyed together with most of his wearing apparel and furniture. In informing the committee of this severe loss Mr. Davis adds: "The property, though of little value which we regard as belonging to the committee, is safe, viz: the Missionary, his wife and daughter; and, by the blessing of God, are in good health and spirits."

For the Colonial Churchman.

EXTRACT FROM BISHOP DEHON'S SERMONS.

Bishop Dehon, of South Carolina, you well remember, Messrs. Editors, was one of the brightest ornaments of our Sister Church, happily established in the United States. He was remarkable, if I mistake not, for untiring zeal, great natural abilities, and a happy readiness in the application of them, together with most systematic industry. It has been observed that not even the defects in his education and taste, rendered him the less acceptable or less useful. "His style has much of the richness of Jeremy Taylor—the sweetness of Bishop Horne, and sometimes not a little of the splendour of Burke."

This good Bishop was the thirteenth in order;—he was consecrated by Bishops White, Jarvis and Hobart, at Philadelphia, in October, 1812; and was taken from his labours in August, 1817.

The following extract is from one of his sermons on the exalted and supreme value of the Holy Scriptures. Yours, sincerely,

A WILLING SUBSCRIBER.

"Imagine yourselves living in that age and state of the world, in which human nature is found unenlightened by revelation. Fancy yourselves, for a moment, encompassed with the darkness of heathenism; the paths of virtue and safety obscured; your Maker hidden from your view; your origin, your duty, your destination unknown; the way to the tomb, your inevitable course, haunted with spectres of doubt and dismay; your spirits turning, on every side, for light and direction; but finding, on every side, darkness and uncertainty. In the midst of this gloom, suppose the heavens opened, and there descended to you a messenger, bringing to you a book, which informed you of your origin and destiny; which revealed to you the true God, and assured you of his love and favour; which made the path of every virtuous excellence plain before you; and disclosed to you a title, an eternal title, to immortality. With what transports of delight would you receive the messenger! I see you in imagination, falling prostrate at his feet. The book which he gives you, you would press to your lips; you would hold it to your bosom; you would drop on it the tears of excessive joy. As the messenger returned to the skies, you would follow him with benedictions, till he vanished from your view; and the precious volume you would carry to your habitation with care and unspeakable exultation. Your wife and your children would be called to behold the gift. Your neighbours and friends would be shown the treasure. And were the wealth of the world offered you in exchange for it, you would again clasp it in your hands, and declare it above all price. But, my brethren, take away the Scriptures, and what is your condition but the condition of unenlightened nature? Consider their inspiration of God, and their important contents, and what is their value less than if they were brought to you immediately from the skies? And yet, how imperfectly are they appreciated! Who hath sufficiently regarded them? Of the worth of the Sacred Volume no estimation would be too high. For the kindness and condescension of the Almighty in giving it to us no measure of gratitude would be excessive. But, because we have always been in the enjoyment of it, and its light and comfort are familiar to our minds, we behold the sun in the heavens, unmindful of the majesty and benignity of its author, and almost unconscious of the importance of its beams."

CONFIRMATION.

We take the following on the subject of this solemn ordinance, from the Pastor's Testimony, by the Rev. J. A. Clark, Philadelphia:—

"No persons ought to make promises for themselves till they reasonably well understand the nature of them, and are capable of forming serious purposes; therefore, in the present case, being able to say the words of their catechism is by no means enough, without a competent, general knowledge of their meaning, and an intention of behaving as it require

them, which, doubtless, they are supposed to have at the same time. And if they have not, making a profession of it is declaring with their mouths what they feel not in their hearts at the instant, and will much less reflect upon afterwards, it is hoping to please God by the empty outward performance of a religious rite. Therefore I hope that neither ministers nor parents will be too eager for bringing children very early for confirmation, but first teach them carefully to know their duty sufficiently and resolve upon the practice of it heartily, then introduce them to this ordinance."

—Secker. Again, in another part of the same discourse, he says, "You that are to be confirmed must either do your own part, or the whole of the previous preparation will be utterly thrown away upon you. If you make the answer which is directed without sincerity, it is lying to God! if you make it without attention, it is trifling with him! Watch over your own hearts therefore, and let them go along with their own lips. The two short words, I do, are soon said; but they comprehend much in them. Utter them then with the truest seriousness, and say to yourselves, each of you afterwards, as Moses did to the Jews, 'Thou hast avouched the Lord this day to be thy God, to walk in his ways, to keep his statutes, and to hearken to his voice, and the Lord hath avouched thee this day to be his peculiar people, that thou shouldst keep all his commandments, and be holy unto the Lord thy God, as he hath spoken.' It is a certain truth; call it therefore often to mind, and fix it on your souls, that if breaking a solemn promise to men be a sin, breaking that which you make thus deliberately to God, would be unspeakably a greater sin.—Ibid.

"You will by confirmation be admitted to the privilege of confessing your Saviour, Christ, before men. You then come forward, in the face of the church, to acknowledge yourself a Christian, to profess your faith in the merits of your Saviour, and your subjections to his laws. You take your side; you publicly choose God as your heavenly Father, Master, and Lord; you no longer halt between two opinions, but determine to follow Christ fully."—Bishop Wilson of Calcutta.

"What do you propose to yourself in coming to be confirmed? Is it with a hearty sense of your lost and perishing estate by nature? Is it with an entire reliance on the merit and death of the Son of God? Is it with an holy intention of serving and obeying your Saviour and Redeemer? Or are you about to perform this duty formally and merely from custom, or the fear and favour of men? Make this inquiry, I beseech you, as in the sight of God. Form your mind to a resolution which embraces an entire separation from the proud and malicious works of the devil; the sinful pomps of the world; and the corrupt desires of the flesh; which binds you to an humble faith in the doctrine of a crucified Saviour; and which pledges you to an undeviating course of devoted love and obedience.

"A contrite heart deeply penetrated with its own unworthiness; and sensible of the infinite condescension of God in the gospel of his Son; and reposing all its confidence in divine grace and forgiveness, is the only right disposition of a mind for entering upon the solemn duty of ratifying your covenant with God by the rite of confirmation."—Ibid.

"The infinitely perfect and Almighty Being, whom you promise to serve, would he insulted by the offer of a heart whose affections are imperfectly devoted to him, or of a life divided in its homage and obedience between him and the world. His demand is 'give me thy heart.' And it is the declaration of the eternal Son of God, of him who was finally to decide our eternal doom, 'no man can serve two masters: ye cannot serve God and mammon.'"—Bishop Hobart.

"Examine yourselves then, you who now mean to ratify and confirm your baptismal engagements, whether you are thus prepared; whether you can now with a good conscience, make that full unreserved surrender of yourselves to God, your Saviour, and your King, which his religion demands from all who be his disciples indeed; and that firm determination to obey the gospel, which its precepts enjoin. For confirmation is only another name for solemn dedication of yourselves to God and his Son; an open renunciation of the world and separation of yourselves from

henceforth from its unlawful and unhallowed pursuits."—Rp. Ravenscroft.

Bishop McCLVAIN proposes the following inquiries, to enable the candidate to determine whether he ought to receive this ordinance.

"1st. Have you been brought to true repentance? In order to answer this question satisfactorily to yourself, let it be divided into the following particulars:

"Do you see yourself to be so sinful as to deserve God's wrath and condemnation? Do you see that your sinfulness lies not merely in particular acts of transgression, but chiefly in your heart; that your heart is the fountain of sin, so that in you naturally dwells no good thing? Is your heart humbled before God on account of your sinfulness? Do you cordially hate it, and desire to be delivered from sin? Are your affections set upon God and upon holiness? Are you heartily striving to be more and more free from sin and to be transformed more and more in the image of Christ?

"2d, Do you believe in the Lord Jesus Christ? Consider this question by dividing it into the following:

"Have you been brought to renounce all reliance upon your strength and righteousness for acceptance with God? Do you place any reliance for mercy upon your reformation, your prayers, your religious efforts, your attention to religious duties, or any works or feelings of your own? Or do you feel that all your help and hope are to be sought in Christ? Have you fled to him and committed your soul to him as all your refuge and righteousness? Is he precious to your souls, and do you desire and determine to live wholly unto him?

"3d. Are you willing to follow Christ, whatever it may cost you?

"Are you prepared to give up all vain amusements—all sinful conformity to the world whatever which is opposed to the maintenance of a spiritual frame of mind, and a holy walk and conversation?

"4th. Are you resolved to endeavour conscientiously to perform your whole duty to God and your fellow creatures? Is it your solemn determination to make the will of God, as revealed in his word, the rule and guide of your spirit and life all your days?

"5th. Do you earnestly desire to glorify God and to honour his service by an example becoming the Gospel? Do you realize the great responsibility of that public profession of religion which you contemplate, and will it be your earnest prayer and effort to live consistently with what the world has reason to look for in a Christian?

"6th. Do you lean to your own wisdom or strength for ability to live as above described? Or do you feel that your own strength is perfect weakness—that your sufficiency is only of God? Will you look to him for all your strength, and yet strive to follow Christ, as if your success were entirely dependant upon your own efforts?

"7th. Do you find habitual pleasure and profit in secret prayer and in reading the Scriptures? Do you heartily love these duties? Do you feel the absolute necessity of their frequent and regular observance to all steadfastness in your religious walk, and all prosperity in your soul? Will you make it a matter of conscientious observance daily to read the Scriptures in a devout manner, and daily to await upon God in secret and earnest prayer? If you are able, with a comfortable degree of satisfaction, to answer these questions in the affirmative, you have reason to trust that you know by experience what it is to repent and believe in the Lord Jesus. You may have no hesitation in this case, about the propriety of your coming to the ordinance of confirmation. I bid you in the name of the Lord, Come."

LONDON CHARITIES.

LONDON, March, 1837. [Correspondence of the United States Gazette.] The "Blue Coat School" What can we make of that? And yet I hear of it a good deal. They tell me about it always when in a certain region of the city, I meet as I daily do, here and there straggling little parties of rather gaunt, stiff-walking, well-shaven, steady-looking boys, with long gowns on (which impede their walking,) caps in hand always, and faces tanned and freckled of course.

They came from "Christ's Hospital," in Newgate street, and not far, by the way, from the famous prison. It is a charitable literary institution, founded as far back as Edward VI. and by that monarch himself; munificently aided by individuals from time to time, and now furnishing subsistence and an excellent education of from 4 to 7 years, to nearly 800 boys. What a notion does this give us, again, of another field of operations in the metropolis, of which, however, this is but a trifling specimen, though doubtless one of the best. Sabbath evenings, the boys hear prayers read, sing and sup, all together, in the new grand hall of the institution, to which strangers have access by tickets from the governors of the school, which are among the most respectable men in London; and are paid for their services by the power of alternate presentations, (as in the case of the Charter House) one of which comes I think every three years, and is considered as good as £400. The wing which contains this hall, and was built for the purpose, is said to have cost £60,000! I can believe the statement, for it is 180 feet by 55 wide, and 54 high, and the most magnificent room I have seen. The organ alone cost \$6,000; and here is one picture, on the side wall, I would say 60 feet long by 23 high, representing the 40 mathematical boys presented, as they annually are, to the king, on his birth day, and have been since the time of Charles II. who, I presume, founded the class. The other pictures are chiefly portraits of past governors; some of them good.

The scene, which I allude to, is indescribably beautiful. Think of such a hall as this, splendidly lighted; with these 800 boys, in uniform, seated at three tables, parallel, reaching nearly the entire length of the room, while the wall seats all round are occupied with spectators; as are also the two fine galleries, above and below, at each end, and the effect of which, filled with ascending rows of faces, from the floor to the roof, is to a spectator at the other extremity, not the least singular part of the scene. Then the order, the neatness, the cheerfulness, the intelligence are admirable. The end of the exhibition, after supper, was, that the boys all retired by a door at one end of the hall; passing in their way before the Chief Governor, a remarkably fine looking man, in an old oaken chair. They marched up in pairs, great and small, from 7 years old to 16; each pair at a certain station, making their low bow together, and marching out. Some of the little fellows came alone, bearing lights, which they held up high; others, the baskets over their shoulders, which had been filled with bread. Here and there a lady, doubtless a matron of the school, joined in, and made her obeisance. The governor, poor soul, most benignantly responded to every salutation. It was a charming sight altogether; and not to be surpassed in its way, any more than the Docks are, by the civilized world. It is the only spectacle indeed, which I resolved to visit for a second time, and I long for that time to come.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, AUGUST 24, 1837.

NEWFOUNDLAND.—A late letter from one of our esteemed missionaries in this Island has been handed to us, from which we take the following graphic description of pastoral duties in that quarter:—

"Communications are very uncertain in the out hours of this Island, and we lose many letters from our friends. Spring and fall are the great seasons with us here for receiving and writing letters. During the winter, on account of the ice, &c., and during summer, on account of the urgency of the fishery, we have little or no communication, except by land; or over the ice in the open sea, which last method is dangerous: and yet this winter a man brought me a box as large as a solid cube of two feet on his back, over the ice, a distance of ten miles. In such circumstances, travelling is dangerous; as a change of wind causes the ice to leave the shores, and unfortunate passengers are sometimes carried out to sea and perish miserably. Three fine men have been so lost since I came hither.

"It may be worth while to tell you what effect the summer has upon the operations of missionaries in those places

which are exclusively fishing settlements, as most places in Newfoundland are. If it were not for the fishing, this Island would be uninhabited by civilized men: as it furnishes the principal means of subsistence to the people, it must be attended to in its season, which is about 4 months. During this time, the men, women and children, are very busily employed; often by night as well as by day. In some places, the women go fishing with their fathers and brothers. Sometimes, though very rarely, a woman is a "skipper" of the fishing boat. Parochial visiting then, in such circumstances, is out of the question. You may literally go to 50 houses in succession and find no one at home but the sick or disabled. All others are busy in the boats, the stage, or on the flakes. Even helpless infants are to be commonly seen hung up in a rough canvass hammock over the "splitting table," which hammock the mother rocks with her head as she sits preparing the fish for the various processes it undergoes before it is ready for the market. But in a large settlement, plenty of work is found among the sick and disabled, and in preparing for Sunday ministrations. In the winter, you will be overworked; for that is the only season in which you can hope to see much of the people at their own homes. Accordingly almost every day in the week you must begin your visiting immediately after breakfast, spend your time among the people, reading, explaining, praying, &c. as the case may be, till 3 or 4 o'clock, when you will need to return home for refreshment. And here by the way, I may mention that we are sometimes unable to procure a morsel of fresh meat for months together, and suffer much from the constant use of salted provisions. After dinner, you must sit down to your desk to write two sermons a week, besides preparing for a week evening lecture on the New Testament. So that, the flesh being weak, you are sometimes in danger of murmuring, or being half wearied with your incessant employment. And this would be the case without the counteracting influence of divine grace, and the constraint of love to Christ and souls."

"THE CHURCH."—In this paper of the 15th July, we find something like a complaint that we have not taken notice of its existence and labours in our columns. But a reference to the Colonial Churchman of the 15th June, will shew our brethren that we were not unmindful of our duty in this respect; and we have since borrowed some interesting matter from them. We repeat our best wishes for success in their endeavours to promote the cause of our common Lord, and to uphold the interests of His church.

WOLFVILLE.—We understand that the next meeting of the Clerical Society for the midland district, will be held at this place, on the 6th September next; and that the Rev. N. A. Coster of Parrsborough is appointed to preach on the occasion.

The Halifax Times remarks—"We find an Advertisement in the Liverpool Mail of the 27th June, which makes an appeal to the sympathies of the Church in great Britain, in behalf of the Church of England in Upper Canada. A deputation of Clergymen from that Province were actively engaged in procuring assistance for the support of Missionaries, and for the building and endowment of Churches, wherewith to supply the religious destitution of its greatly increased population. At the above quoted date, the large amount of £900 had been subscribed by noblemen, primates and dignitaries of the Church, heads of Colleges, and generally by the friends of the Establishment."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

We have been favoured with a copy of a Sermon preached at a meeting of the Clerical Society of the midland District, held in Aylesford on the 7th ult. by the Rev. J. S. Clarke, of Horton,—bearing upon the history of the above Society, whose claims to the affectionate support of every churchman the preacher strongly urged from Matt. 28. 19.—"Go ye therefore and teach all nations."

King William the third, more than a century since, was most graciously pleased to erect and settle a corporation, with a perpetual succession, by the name of "The Society for the propagation of the Gospel in foreign parts," for the pious purpose of

furnishing the Colonial possessions of the Crown of England with what they themselves could not afford to maintain, Ministers of the Established Church: the patronage and protection of this Society, however, have of late years been extended (and in other ways beside this) not only to the American continent and the islands adjacent, but to Africa and the East, through an increasing desire of performing to its utmost ability, the command conveyed in the text—to "teach all nations."

With regard to British America especially, you will all doubtless agree with me, that it has been most faithfully attended to;—the very existence in it of an Episcopal Church (now enumerating within its fold three Bishops and upwards of 140 Clergy) is to be ascribed to this Society, which so generously still maintains it. Here in Nova Scotia, was the first colonial see founded; and the change which has been since effected in its religious and moral state through the same Society's agency, must be strikingly manifest to all, exceedingly gratifying to christians generally, but particularly so those who love the church of England, her doctrines, her services and ministry. The number of catechists and schoolmasters sustained hitherto by the Society (and it is painful to think they can be no longer sustained) is very large. The list of its missionaries, even in the memory of some who are yet laboring in this Diocese (which includes within its extensive range, Nova Scotia, New Brunswick, Cape Breton, the Bermudas, and Newfoundland) has been enlarged tenfold. In the Diocese of Quebec also, and in the new Episcopal see of Montreal, (which embrace within their charge the whole of the Canadas) there has been a similar increase; and all owing to the parental care and authority of this excellent Association, whose earliest anxiety, you perhaps are not all aware, was affectionately manifested for the spiritual interests of those very States, which though politically separated from their mother country, have ever looked back to this Society with sentiments of unity and gratitude as the founder and fosterer of their Church.

The means upon which the Society depends for its support are annual subscriptions and other contributions of the benevolent, added to a small grant which is given by Imperial Parliament in aid of its immense expenses. Its pecuniary circumstances, I am grieved to assure you, are at present particularly straitened, and have compelled it to make most earnest appeals to the charitable and generous public;—it has entered into engagements which it unfortunately is scarcely able to meet, in consequence of having opened the hand of Christian bounty and poured forth in abundance most ready relief in willing answer to the needy and numberless demands which have been made upon its munificence.—The result of all this alacrity in administering help has been a large diminution of its capital, for it has been necessarily obliged to dispose of a very great part of its stock, in order to supply the deficiency which has been caused in its finance; indeed, I think I am warranted in adding, that unless there be a speedy and considerable accession to its funds, there is every probability of a failure in its resources:—yet it is sincerely and ardently to be hoped, that there is too much of a benevolent spirit pervading those christian breasts particularly which beat warmly for the interests of our church, ever to suffer the decay of so good a work as this, by which not only the light of the Gospel is imparted to the benighted of mankind, but also religious instruction is liberally afforded to so many thousands of their brethren.—But I fervently trust, at the least, that we in this Province,—we who have so freely participated of that Society's bounty, and so long and so fully enjoyed its confidence—may not prove unmindful of, or indifferent to, its continued kindness; but with hearts glowing with gratitude for our inestimable privileges, unite in prayer to Almighty God, that he would bless guide and prosper its holy design of "teaching all nations."

Blessings conferred by the Society.—Countless, my Brethren, countless are the blessings which have flowed from the affectionate efforts of this Institution which the hallowed genius of those who have long since mouldered to dust established for our immediate benefit; and I am firmly impressed with the belief, that many who are numbered among the sainted souls above, have mingled their praises to the Lord

of Hosts for crowning it with his loving kindness—for making it the channel through which streams of knowledge and consolation have been conveyed to their minds when grovelling in ignorance or sunk in despondency;—in short, for appointing it the instrument of leading them safely through a sinful world to the gate of Heavenly bliss.

The departed "Teachers."—We must acknowledge indeed that a withering blight has been frequently thrown upon the prospects of the Society, by the premature bereavement (according to our shortsighted calculations) of some of her most faithful servants. Setting aside those in Christian lands, not a few of those self-sacrificing heralds of religion whose names are dear to every heart, and who are now known and venerated even by the heathen world, have been blotted successively out of the book of the living, impressively reminding us that in God alone is our help and our stay; that neither "Paul is any thing nor Apollus" but that our sufficiency is of Him.—In addition to many of an inferior order in our church, a Middleton, a Heber, a James, and a Turner,* all invested with Episcopal authority, and no less endued with missionary vigour, have, within a comparatively short space, unfortunately, as it appears to us, fallen victims to the climate of those distant countries which they had left their home "to teach."—*To be continued.*

THE QUEEN.—Her Majesty has begun her public life with a becoming regard for the cause of Him by whom Kings and Queens do reign, and has issued an excellent "Proclamation for the encouragement of Piety and Virtue, and for the preventing and punishing of Vice, Profaneness, and Immorality," which we gladly insert in our columns this day in the hope that it may be carefully read and obeyed, in this part of her Majesty's Dominions. It will be seen that it is directed to be read in ALL Churches at least four times a year.

VICTORIA R.

We, most seriously and religiously considering that it is an indispensable duty on Us to be careful, above all other things, to preserve and advance the honour and service of Almighty God, and to discourage and suppress all Vice, Profaneness, Debauchery and Immorality, which are so highly displeasing to God, so great a reproach to our Religion and Government; and, by means of the frequent ill examples of the practices thereof have so fatal a tendency to the corruption of many of our loving subjects, otherwise religiously and virtuously disposed, and which if not timely remedied may justly draw down the Divine vengeance on Us and Our Kingdom: We also humbly acknowledging that we cannot expect the blessing and goodness of Almighty God, by whom Kings and Queens reign, and on which we entirely rely, to make our reign happy and prosperous to ourselves and our people, without a religious observation of God's Holy Laws. To the intent, therefore, that Religion, piety, and good manners may, according to our most hearty desire, flourish and increase under our Administration and Government, We have thought fit, by the advice of our Privy Council, to issue this our Royal Proclamation, and do hereby declare our royal purpose and resolution to discountenance and punish all manner of vice, profaneness and immorality, in all persons of whatsoever degree or quality within this our Realm, and particularly in such as are employed near our Royal person; and that, for the Encouragement of Religion and Morality, we will, upon all occasions, distinguish persons of piety and virtue by marks of our royal favour: and we do expect and require, that all persons of honour, or in place of authority, will give good example by their own virtue and piety, and to their utmost contribute to the discountenancing persons of dissolute and debauched lives; that they, being reduced by that means to shame and contempt for their loose and evil actions and behaviour, may be thereby also enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them may, as far as it is possible, supply what the Laws, probably, cannot altogether prevent: and we do hereby strictly enjoin and prohibit all our loving subjects, of what degree or quality soever, from

playing, on the Lord's Day, at dice, cards, or any other game whatsoever, either in public or private houses, or other place or places whatsoever: and we do hereby require and command them, and every of them, decently and reverently to attend the Worship of God on every Lord's Day, on pain of our highest displeasure, and of being proceeded against with the utmost rigour that may be by Law. And for the more effectual reforming of all such persons, who, by reason of their dissolute lives and conversations, are a scandal to our kingdom, our further pleasure is, and we do hereby strictly charge and command all our Judges, Mayors, Sheriffs, of the Peace, and all other our officers and ministers, both ecclesiastical and civil, and all other our subjects whom it may concern, to be very vigilant and strict in the discovery and the effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord's Day, or other dissolute, immoral or disorderly practices; and that they take care also effectually to suppress all public gaming houses and places, and other lewd and disorderly houses; and to put in execution the statute made in the twenty-ninth year of the reign of the late King Charles the Second, intitled *An Act for the better Observation of the Lord's Day, commonly called Sunday*, and also to much of an Act of Parliament made in the ninth year of the reign of the late King William the third, intitled *An Act for the more effectual suppressing of Blasphemy and Profaneness*, as is now in force; and all other Laws now in force for the punishing and suppressing any of the vices aforesaid; and also to suppress and prevent all gaming whatsoever, in public or private houses, on the Lord's Day, and likewise that they take effectual care to prevent all persons keeping taverns, chocolate houses, coffee houses, or other public houses whatsoever, from selling wine, chocolate, coffee, ale, beer, or other liquors, or receiving or permitting guests to be or remain in such their houses, in the time of Divine Service on the Lord's Day, as they will answer it to the Almighty God, and upon pain of our highest displeasure. And for the more effectual proceeding herein, we do hereby direct and command all our Judges of Assize and Justices of the Peace to give strict charges at their respective Assizes and Sessions, for the due prosecution and punishment of all persons that shall presume to offend in any of the kinds aforesaid; and also of all persons that, contrary to their duty, shall be remiss or negligent in putting the said laws in execution; and that they do, at their respective Assizes and Quarter Sessions of the Peace, cause this our Royal Proclamation to be publicly read in open court immediately before the charge is given. And we do hereby further charge and command every Minister in his respective parish church or chapel to read or cause to be read this our Proclamation at least four times in every year, immediately after Divine Service, and to incite and stir up their respective Auditors to the practice of Piety and Virtue, and the avoiding of all immorality and profaneness. And, to the end that all vice and debauchery may be prevented, and religion and virtue practised by all officers, private soldiers, mariners, and others who are employed in our service, by sea and land, we do hereby strictly charge and command all our commanders and officers whatsoever, that they do take care to avoid all profaneness, debauchery, and other immoralities, and that by their own good and virtuous lives and conversations they do set good examples to all such as are under their care and authority; and likewise take care of and inspect the behaviour of all such as are under them, and punish all those who shall be guilty of any the offences aforesaid, as they will be answerable for the ill consequences of their neglect herein.

Given at our Court at St James's, this twenty-first day of June, one thousand eight hundred and thirty-seven.
GOD SAVE THE QUEEN.

Her Majesty was proclaimed at Halifax on the 11th instant, with every demonstration of loyalty and respect on the part of all classes, military, naval, and civilians.—David Shaw Clarke, Esq. acted as Herald on the occasion. The following is the Proclamation:—

WHEREAS, it hath pleased Almighty God to call to

His Mercy our Sovereign Lord King William the Fourth of Blessed and glorious memory, by whose decease the Imperial Crown of the United Kingdom of Great Britain and Ireland and all other his late Majesty's dominions is solely and rightfully come to the high and mighty princess Alexandrina Victoria saving the rights of an issue of his late Majesty King William the Fourth which may be born of his late Majesty's consort, we the Lieutenant-Governor and the Naval Commander-in-Chief being here assisted with the members of her Majesty's Council, the Speaker of the House of Assembly, the Clergy, the Judges of the Supreme Court, several Members of the House of Assembly, the Clergy, the Magistrates, the Attorney and Solicitor General and members of the bar, and with numbers of the principal Inhabitants, and of officers of her Majesty's Navy and Army, Therefore do now hereby with one full voice and consent of tongue and heart, publish and proclaim, that the high and mighty Princess Alexandrina Victoria, is now by the death of our late Sovereign of happy and glorious memory, become our only lawful and rightful liege lady Victoria, by the Grace of God Queen of the United Kingdom of Great Britain, and Ireland, Defender of the Faith, saving as aforesaid, Supreme Lady of this her Majesty's Province of Nova Scotia and its dependencies, to whom, saving as aforesaid, we do acknowledge all and constant obedience with all hearty and humble affection, beseeching God by whom Kings and Queens do reign, to bless the Royal Princess Victoria with long and happy years to reign over us.
Given at the Council Chamber, at Halifax, this 11th day of August, 1837.

CORONATION OATH.—The following are the solemn terms of the Oath administered to the Sovereign of the British Empire at the time of Coronation, from which it will appear that so long as that Oath is religiously kept, the privileges of the Established Church, and the blessings to the Nation at large which arise from her union with the State, ought to be considered secure.

The archbishop or bishop shall say—"Will you solemnly promise and swear to govern the people of this kingdom of England, and the dominions thereto belonging, according to the statutes in parliament agreed on, and the laws and customs of the same?"
The king or queen shall say—"I solemnly promise so to do."
Archbishop or bishop—"Will you cause law and justice in mercy to be executed in all your judgments?"
King or queen—"I will."
Archbishop or bishop—"Will you to the utmost of your power maintain the laws of God, the true profession of the gospel, and the Protestant Reformed Religion, ESTABLISHED BY THE LAW? And will you PRESERVE UNTO THE BISHOPS AND CLERGY OF THIS REALM, AND TO THE CHURCHES COMMITTED TO THEIR CHARGE, ALL SUCH RIGHTS AND PRIVILEGES AS BY LAW DO OR SHALL APPERTAIN UNTO THEM, OR ANY OF THEM?"
King or Queen—"All this I promise to do."
After this the king or queen, laying his or her hand upon the holy gospels, shall say—"The things which I have heretofore promised, I WILL PERFORM AND KEEP. So help me God,"—and then shall kiss the book.

SHELburne.—The Clerical Society of this District was appointed to meet at this interesting place on the 9th and 10th instant; but only three of its members were present, viz.—Rev. Dr. Rowland, Rev. J. T. T. Moody and Rev. T. H. White. The others were prevented from enjoying that pleasure which they have always derived from such meetings, and especially from those held in a parish so full of engaging associations, and where they have always experienced so much personal kindness, and seen such exemplary attention to the interests and the services of the Church. Divine service was performed twice on Wednesday, and once on Thursday, on which latter day the Holy Communion was administered. Sermons by Rev. Mr. Moody.

It was remarked last year, that at the altar of this venerable church on a similar occasion, the number of aged communicants was unusually large. And it is worthy of note, that this year also, an aged pair, one 86, the other 82 years old, travelled upwards of 20 miles on foot for the purpose

* And now alas! a Corrie, the friend of Martyn and the esteemed coadjutor of all the prelates here named.—Ed. C. C.

of lasting once more that heavenly food, which the merciful Lord has provided in remembrance of Him. God grant that it may have indeed proved strengthening and refreshing to their souls.

CHURCH SOCIETY.—We understand that a branch of this Society has been lately formed at Antigonish, where the Rev. T. C. Leaver is Rector; and that a meeting of the parishioners at Guysborough was soon to be held for the same purpose. Another Parochial Committee was also formed at Shelburne on the 10th instant, and several pounds were subscribed. The weather was unfavourable, which with other causes prevented a full attendance.

THE BISHOP.—We see it stated in the Halifax papers, that his Lordship and family are about sailing for England.

DR. CHALMERS.—"This distinguished divine," says the New York Churchman, "is now delivering a course of lectures on the establishment and extension of National Churches, as affording the only adequate machinery for the moral and Christian instruction of a people. This course is to be followed up by another from a clergyman of the Church of England upon the excellence and value of the English national Establishment, together with the circumstances which impede its efficiency and the best remedies for such defects. These lectures if published would be read with interest on this side of the Atlantic, the operation of the voluntary system in this country probably coming in for its share of consideration."

PROCLAMATION OF THE QUEEN AT LUNENBURG.

(COMMUNICATED.)—The usual documents connected with the demise of a British Sovereign, having been received at Lunenburg, by the mail of this week, the Magistrates in Special Sessions on the following day appointed Saturday, 19th August, inst. at 2 p. m. for the proclamation of her gracious Majesty Queen VICTORIA.

On Thursday, the usual marks of respect were paid to the memory of our late beloved Sovereign, by tolling the church bells, &c.

On Saturday, the public assembled at the Court House, from which the procession marched in the following order: A firing party of Militia, with their officers, and the banners of the 1st and 2d battalions Lunenburg militia.

The Herald, Mr. Henry Ernst, in a gig, with the Rector of the Parish.

(no other minister being then in Lunenburg.)

Magistrates.

Members of the Bar.

Medical gentlemen, and other inhabitants.

The Herald read the proclamation, printed on page 158 of this paper, at the Court House, and at four other parts of the town. A salute of three rounds was fired on each occasion, while the music played the national airs, and merry peals were rung from the belfries of the Episcopal, Lutheran and German Reformed churches: nor did the humble bell of the National School-house forget to lend its aid on the joyful occasion. The repeated acclamations of "God save the Queen," which followed the proclamation from time to time, furnished no slight evidence of the loyalty which evidently was felt by the inhabitants; and it cannot be doubted, but that many present contrasted the peaceful order with which one monarch has succeeded another in our Realm, with the bloodshed and civil war which in other countries frequently accompany the same event.

Nor was the admirable Royal Proclamation for the encouragement of Piety, &c. forgotten, and which is published in this number. It was audibly read by the Herald at the close of the business of the day. May all to whom that excellent document is made known, be thereby led to avoid the vices therein condemned, and to set the example thereby so earnestly enjoined. They will thus shew that it is from the heart they exclaim

God save our Queen!

On the conclusion of the ceremony, the greater part of those who had thus met to shew their loyalty and their gallantry to their "high Ladye," partook of the hospitality of J. C. Rudolf, and J. Heckman, Esqrs. and the Sheriff.

A WORD TO AGENTS AND SUBSCRIBERS.

We are sorry to be obliged to speak again on the subject of money matters; but they are somewhat important in these times, and the necessity is urgent. Many subscribers are still in arrears for LAST YEAR, and still more have not yet paid the *half in advance* for the present, which ought to have been done, and which for the most of the subscribers became due on the 1st of December last, and again on the 1st of June following; and we are now drawing fast to the end of the second volume.

The Publisher represents that he is under the necessity of providing for his subsistence and that of his family; and that he moreover does not obtain his paper, ink, type, &c. for nought,—to say nothing of postage of letters and papers, for which he must find money: and that, therefore, he has a reasonable right to expect payment from the Subscribers, according to the terms set forth in every number.—These terms are—*10s. per annum; when sent by mail 11s.3d.; HALF to be paid in ADVANCE.* He earnestly begs that these terms may be complied with; and that ALL WHO ARE IN ARREARS will, as soon as possible, pay to the nearest Agent, or Clergyman: and that the half in advance, *in every instance*, for the future, may be punctually paid each year.

And we heartily second his appeal, reminding our readers, that not only the bread of the Printer and the just return for his labour, but the *life of the Colonial Churchman* depends on the punctuality of the subscribers.—Persons in New Brunswick may forward their subscriptions to Mr. A. R. Truro, St. John. In the case of every new subscriber, the half in advance, at least, should be sent with his name.

The cordial thanks of the Editors and Publisher are due to those clergymen and others who have forwarded subscriptions at proper times.

DIED.

Suddenly, on the 8th inst. Mr. Francis J. Rudolf, aged 32 years, eldest son of the late Francis J. Rudolf, Esq.

DIOCESE OF VIRGINIA.

Wicomico Church.—This church was completed in the year 1771, not long before the Revolution, and the walls are still firm; yet the other part of the workmanship was so inferior to that of former times, that the vestry refused to receive it at the hands of the contractor. Its roof is now falling in, and the ceiling has given way some years since. Each of the Bishops of Virginia have preached in this decaying house, though not without some apprehension. Its present condition is truly distressing. The doors and windows are gone. The fire bricks which case the doors are gradually disappearing. Along the deserted aisles and in the pews of this large house, measuring seventy-five feet in either direction, may now be seen the carriage, the wagon, the plough, the fishing seine, lumber, and barrels of tar and lime, and other implements of husbandry. The cattle have free admission to it, and the pavement of the aisles and even the slab which covers the remains of one of the latest ministers is concealed by dirt and rubbish. The old bell which formerly summoned the neighbors to the house of God, is lying in one of the pews near the falling pulpit. In the deserted chancel you look in vain for the communion table and the baptismal font, and there is too much reason to fear that these also are now used for purposes far other than those to which they were originally consecrated and long applied. Some steps have recently been taken towards the repair of this large and venerable building, but whether it will be effected or not is still doubtful.

The next appointment of the Bishop was on Friday the 23d, at Christ's Church Lancaster.

The past history and present condition of this hallowed spot and temple deserve a more particular notice. The notice is derived from the memorials furnished by the house itself, and the tombstones

around and within it, and from the vestry book of the parish, kept from the year 1665 to 1770, to which the writer of this article had access. The present church was built on the site of an older one, which was completed in the year 1670 under the direction of Mr. John Carter, the first of that name, and the great ancestor of all bearing it in Virginia. By the side of the chancel is a large marble slab on which are the names of John Carter, his three wives, and several children, who all died before him and were buried in that spot.

This church being too small for the increasing population, a larger one was meditated, and some change in its location was talked of, when Mr. Robin Carter (since known by the name of King Carter) generously offered to build one at his own expense, saying that in consequence of his large possessions, increasing family, and number of tenants, he had for some time intended to build a large one for the parish. The offer was cheerfully accepted, and the present house completed about the time of Mr. Carter's death; that is, about the year 1731—and to this day exhibits one of the most striking monuments of the fidelity of ancient architecture to be seen in our land. Very few, if any repairs have ever been put upon it. The original roof and shingles now cover the house, and have preserved in a state of perfection the beautiful arched ceiling, except in two spots which have within a few years been stained by the rain which has leaked through two of the gutters where the shingles have rotted. Except in the gutters, the shingles, though more than a hundred years old, appear to be good. The walls of the house are three feet thick and perfectly sound. The windows are large and strong and probably two-thirds of the glass yet remain. The pews are of the old fashion, high backed, double and very firm. A very large one near the altar and opposite the pulpit, together with the whole north cross of the house, was specially reserved by Mr. Carter for the use of his family and dependants in all time to come; and it deserves to be noticed that in addition to the high backs which always concealed the family and prevented any of them from gazing about while sitting or kneeling, a railing of brass rods with damask curtains was put around the top of the pew, except the part opposite the pulpit, in order, it is believed, to prevent the indulgence of curiosity when standing up. These rods and curtains remained it is said until a few years since, and some relics of them are probably to be found in possession of neighbors or relatives at this time. In farther evidence of the fidelity with which this house was built, it may be mentioned that the pavement of the aisles which is of large free stone, is now solid and smooth as if it were the work, of yesterday. The old walnut communion table still stands firm and unimpaired, and not a round from the railing around it is gone or even loose. The baptismal font the largest and most beautiful ever seen by the writer, is still there; and what will scarce be credited, the old cedar dial post with the name of Robin Carter and the date of 1702 and which was only removed a few years since from its station without the door where it was planted in the ground is yet to be seen in its place of security under the pulpit. In such a house, surrounded by such interesting memorials, it was delightful to read the word of God and the prayers of the Church from the old desk, and to pronounce the commandments from the altar near which the two tables, the Creed and Lord's Prayer are still to be seen in large and legible characters, and then to preach the words of life from the high and lofty pulpit which seemed as it were hung in the air. Peculiarly delightful was it to raise the voice in such utterances in a house whose sacred form and beautiful arches seemed to give force and music to the feeblest voice, even beyond any other building in which the writer ever performed or heard the hallowed duties of the sanctuary.—From Bishop Meade's Tour.

Holiness.—One leading distinction between the man of the world and the Christian is, that while the one is governed by temporal and earthly, the other acts under the guidance of eternal and spiritual, principles: the one is the slave of self, the other the servant of Christ Jesus.

POETRY.

From the Times.

GOD SAVE THE QUEEN!

Twice has our happy land,
Swayed by a female hand,
Triumphant been :
Such, and still higher fate,
On thee, Victoria, wait ;
Glorious, and good, and great—
God save the Queen.

To thee we lowly bow,
To thee allegiance vow,
Hail ! mighty Sovereign, thou,
Of Ocean's queen.
Thy name auspicious be ;
Crown'd still with victory :
Liege Lady of the free—
God save the Queen.

Oh ! Lord of Earth and Heaven,
By whom all power is given—
All Monarchs reign :
Hear now our fervent prayer,
May she thy favor share,
Long, long this sceptre bear,
O'er land and main.

Queen, from where Ganges' stream
Drinks the Sun's early gleam ;
'Till fades his faintest beam,
On Arctic snows :
On her, thy blessings shower ;
Health, joy and peace, and dower ;
Shield thou, oh ! shield this flower,
Our England's Rose.

Thine, sacred Majesty,
Thine, every virtue be :
Justice and Clemency.
Mark thee a Queen,
In our hearts place thy throne,
Guarded by love alone ;
Thus through the world be known—
God save the Queen.

Ye gladden'd Isles rejoice ;
Lift heart, and hand, and voice,
For your loved Queen.
Shout, merry England, then ;
Shout, Scotland, hill and glen ;
Green Erin, shout again,
God save the Queen.

Halifax, 12th August, 1837.

From the British Critic.

THE LATE BISHOP JEBB.

It was in January, 1823, that Archdeacon Jebb was consecrated Bishop of Limerick. The appointment was signally honorable to the ministry and universally acceptable to the Church. By his own parishoners, Romanists and all, the event was hailed with exultation. On his return to Abington, when bishop elect, he was met on the borders of the parish by a multitude of the peasantry, who took the horses from his carriage and drew him in triumph to the glebe. And there a still more striking testimonial awaited him. He was presented with an affectionate address from the Roman Catholics of Abington, drawn up by their own pastor, and with his signature at its head. His first object, on entering upon the Episcopal function was to "guard the entrance of the sanctuary," by refusing ordination to those who were not prepared for it by competent erudition. And in this resolution he was accustomed to fortify himself by reference to the practice of Dr. Antony Tuckney, an eminent Puritan divine, who was Master of St. John's College Cambridge, and Regius Professor of Divinity, during

the usurpation. We are told that in the elections at St. John's, the president, Tuckney, was beset by solicitations that he would have due regard to the godly. His answer was, that none would have a greater regard to the godly than he; but that, nevertheless, he was determined to choose none but scholars. "For," said he, they may deceive me in their godliness, but they cannot deceive me in their scholarship." We respectfully, but urgently, recommend this example to the attentive consideration of Mr. Carlile, whose pamphlet we have already noticed in the present number. With him, we have seen, the main question is whether the candidate be *born of God*. And doubtless a most important question it is. But then, it is a question which (as understood by Mr. Carlile) often requires the discernment of an inspired apostle for its determination. The Puritan divine was, accordingly, content to introduce another test, the application of which was more within the competence of human sagacity. And we can assure Mr. Carlile, on the authority of the narrative before us, that the adoption of this principle by Bishop Jebb was successful to admiration. During his Episcopate no clergy were more exemplary than those of the Diocese of Limerick, both for pastoral assiduity, and theological acquirement.

Our limits forbid us to follow the biographer through all the remaining details of his most interesting life. We must hasten to the melancholy close of it. And yet, it is almost a libel upon the memory of Jebb to call in melancholy; for the light of Christian serenity and cheerfulness rested upon him throughout the whole course of a disease which confined him for nearly seven years to his chair. It was on Easter-day, in the fifth year of his Episcopate, that the trial came upon him. He had preached in his cathedral to a crowded congregation. At about five o'clock, the usual hour of dinner, he suddenly exclaimed, "I feel numbness in my hand; it is going up the arm; it has gone down my side: send for Mr. Thwaites." By instant and copious bleeding his life was saved; but, from that moment he was the victim of incurable *hemiplegia* which bound him for the rest of his days. His latter years were past in London. But, although he could not be present in the body with his people, his spirit continued to preside over the Diocese of Limerick to the last. The energy of that spirit was gloriously manifested throughout the whole period of his confinement. His right hand was smitten into utter helplessness. But the loss was at length repaired: for, patient and cheerful perseverance placed the pen of a ready writer in his left. The chamber of his captivity became a sort of sanctuary, to which men might resort to learn how sweet are the uses of affliction when the cup is commended to lips which have been used to taste *how gracious is the Lord*. The bitterness of it soon passed away; and little remained but the savors of that precious balm which the great Physician never fails to shed into the chalice, wherever it is received by the hand of pious resignation.

All this while the illness of Bishop Jebb was felt as a public calamity; and this, not only in his own diocese but almost throughout the empire. "I have fifteen thousand poor in my parish," said the Roman Catholic priest of the principal chapel in Limerick to his congregation,—"let them and all of us, pray, falling on our knees, for the good Bishop of Limerick. None before have done as he has for the poor. Never will they have such another benefactor." For some days after his attack, it was found necessary to relieve the public anxiety through the medium of the newspapers; for the inquiries, both personal and by letter, were far too numerous to be satisfied by any other mode of answer. A respectable inhabitant of Limerick happened, about this time, to pass through Sheffield. He was stopped in the streets by earnest and anxious inquiries from total strangers relative to the bishop's present state, and the prospects of his recovery; and this in a place where Bishop Jebb was wholly unknown except by reputation. For himself he scarcely ever knew a sad moment. Surrounded by his library, supported by the constant attentions of his faithful and incomparable friend, Mr. Forester,—conscious of the sympathies of the wise and good throughout the realm—and, above all, animated by that Presence which can only be realized by the power of faith, and hope, and love,—his days of visitation were

truly days of blessedness. The peace that passeth understanding was with him during the remnant of his life. And the "goodness and mercy which had ever followed him" throughout his pilgrimage were the constant theme of his thoughts and utterances in the hour of death. Surely, the memory of such a man forms a portion of that *salt of the earth*, which is ordained to keep the world from going into utter corruption and decay. The contemplation of such a life and such a death *must* occasionally flash across the path of the children of this world, as they are hurrying onward in their giddy and frantic chase. And who can tell how often the mightiest hunters of the game, which can be unearthed on this side of the grave, may have been arrested in their course, by an apocalypse (like that before us) of the last end of the righteous;—and so turned to the narrow way that leadeth unto life.

We cannot close this brief and imperfect notice, without transcribing the record of a little circumstance which beautifully indicates the benevolence which *never faileth* in the heart that has been deeply touched by the power of the Gospel. When nature was in the last stage of failure and exhaustion, a candidate for ordination for the colonies called for the purpose of procuring Bishop Jebb's Episcopal signature to his papers. He was dismissed by Mr. Forester under the full impression that the dying prelate was utterly unequal even to this trifling exertion. On hearing what had passed, the bishop expressed his regret; and declared that he would have given his signature. On this the disappointed applicant was recalled. The bishop was raised in his bed and subscribed his name. And this was the very last use he ever made of his pen.

Trust in God.—None ever trusted in God without increasing in spiritual strength. None ever trusted in him without discovering more and more of the plans of his providence, and of the depth of his unsearchable wisdom. None ever trusted in him without tasting largely of his bounty.—*Bowdler.*

A good man will rather lie in the dust than rise by wickedness.

THE CHRISTIAN KEEPSAKE

And MISSIONARY ANNUAL for 1836, and 1837; Doddridge's Family Expositor; Doddridge's Rise and Progress of Religion in the Soul; Cooke's General and Historical View of Christianity, 3 vols; Brown's Life of Hervey; Brown's Essay on the Existence of a Supreme Creator, 2 vols; Bickersteth's Scripture Help; Bickersteth on prayer; Bickersteth on the Lord's Supper; American Almanac, and Repository of Useful Knowledge for 1836, and 1837; New Brunswick Church Harmony; Bibles and Common Prayer Books various sizes & bindings; Burkett on the New Testament, 2 vols; Stebbing's History of the Christian Church, 2 vols; Lardner's (Rev. Nat. D. D.) Works, with a life by Dr. Kippis, 10 vols; Mason on self-Knowledge; Murray's Historical Account of Discoveries and Travels in North America, including the United States, Canada, the Shores of the Polar Sea, and the Voyages in search of a North West Passage, with Observations on Emigration, illustrated by a Map of North America, 2 vols. for TEN SHILLINGS! the Republic of Letters, 4 vols; Robertson's Works complete in one vol; Gibbons' Rome in one vol; Rollin's Ancient History in one vol; Saturday Magazine, in monthly parts, parts 1 to , or in vols. vols 1 to 9; Scott's Bible, 6 vols; Trigg-lott Evangelists, interlinear; Valpy's Greek Testament with English notes, 3 vols; Walker's Key to the Classical Pronunciation of Greek, Latin, and Scripture proper names. For sale by

C. H. BELCHER.

Halifax, May 7th, 1836.

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