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THE COLONIAL CHURCHMAN.

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

VOLUME V.

LUNENBURG, N. S. THURSDAY, APRIL 16, 1840.

NUMBER 11.

HYMN.

From foes that would the land devour;
From guilty pride and loss of power;
From wild sedition's lawless hour;
From yoke of slavery:
From blinded zeal by faction led;
From godly change by fancy bred;
From poisonous error's serpent's head,
Good Lord preserve us free!

Defend, oh God! with guardian hand,
The laws and ruler of our land,
And grant the Church Thy grace to stand
In faith and unity!
The Spirit's help of Thee we crave,
That Thou whose blood was shed to save,
May'st, at Thy second coming, have
A flock to welcome Thee!

Bishop Heber.

For the Colonial Churchman.

ON UNIVERSALISM.—NO. IV.

Some of your readers, Messrs. Editors, will recollect that my previous letters have furnished arguments against imbibing the dangerous, novel and unscriptural doctrine of Universal Salvation. I hope that the array of Scripture-texts may not have been laid before them in vain.

I now purpose to select passages on this same important theme, from sound and learned divines. I may well be excused for placing among the first in order, passages from the admirable Homilies, although I shall readily extract from the writings of authors of other portions of the Church of Christ.

We have heard how evil we are of ourselves: how of ourselves, and by ourselves we have no goodness, help nor salvation: but contrariwise, sin, damnation and DEATH EVERLASTING.—*Homily on the Misery of mankind.*

All those have great cause to be full of joy who be joined to Christ with true faith, stedfast hope and perfect charity, and not to fear death, nor everlasting damnation.—*Hom. against fear of Death.*

Had not the rich glutton been so greedily given to his belly, he would never have been so unmerciful to the poor Lazarus, (16 Luke,)—neither had he felt the torments of unquenchable fire.—*Hom. against Drunkenness.*

It is observable our Saviour inculcates three times, that men may take notice of it with terror, "where the worm never dies, and the fire is never quenched," (Mark 48,)—fearful representations to typify the torments of the damned: and that the worm is unquenchable, and the fire unquenchable, infinitely aggravates the punishment.—*Rev. Dr. Bates.*

All mankind by their fall lost communion with God—are under His wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell, for ever.—*Shorter Catechism.*

How awful a charge will justice draw up against the wilful and impenitent sinner, at the close of life, at the tribunal of God! Sin will then appear infinite evil, as it strikes at our object which is infinite good, and as it fixes a stain on the soul through an infinite duration.—*Ryland.*

Know that it is the least part of your punishment

that your carcases rot in the earth, and your name in ignominy; these do but shadow out those eternal sufferings of your souls, for your foul and unnatural disobedience.—*Bishop Hall.*

O match the proffered boon! be roused
Ere the strong arm tremendous at your heads
Shall launch th' avenging thunder; ere displayed,
Perplexed—bewildered—wild—you seek for peace,
And mourn her gentle smile for ever gone.—*Ogilvie.*

I believe, O righteous Jesus, that the wicked shall be set on Thy left hand, and be damned to Hell, to be tormented with everlasting and inconceivable anguish and despair, by the devil and his angels, and their own conscience—from which there never can be any redemption. O just reward of those who do not love Thee.—*Bishop Kenn.*

The Judge

Pronounces doom eternal on their heads;
Perpetual punishment. Let man
With humble patience, all God's works adore
And walk in all His paths: so shall his meed
Be great in Heav'n: so haply shall he 'scape
The immortal worm and never ceasing fire.—*Glynn.*

There is a dreadful hell,
And everlasting pains;
There sinners must with devils dwell
In darkness, fire and chains.—*Watts.*

If the punishment threatened to ungodly men had been only a temporary correction, we might have expected that something like this would have been intimated when their future state is described: but nothing like it occurs in any passage of Scripture.—*A. Fuller.*

A sinner is dead in state: dead in trespasses and sin: destitute of spiritual life, and if infinite mercy prevent not, will soon be lost, as a ship which sinks at sea, lest irrecoverably.—*Mat. Henry.*

Is it a matter of controversy whether, at the conclusion of God's Judgment, the wicked shall go away into everlasting punishment, and the righteous into life eternal? You will not, for very shame, pretend any doubt about these things, and yet call yourself a christian.—*Doddridge.*

SIGMA.

March, 1840.

For the Colonial Churchman.

THE SELECTOR.—NO. VI.

PRESENCE OF GOD.

Let this actual thought often return, that God is omnipresent, filling every place; and say with David, Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up to heaven, Thou art there: If I make my bed in hell, Thou art there, &c. This thought, by being frequent, will make an habitual dread and reverence towards God.—*Bp. Jeremy Taylor.*

A GENTLE REBUKE.

In the life of John Fox, author of the *Book of Martyrs*, is the following anecdote. "It happened at his own table, that a gentleman there spoke somewhat too freely against the Earl of Leicester, which, when Master Fox heard, he commanded a bowl filled with wine to be brought to him, which being done. 'This bowl (quoth he,) was given me by the Earl of Leicester!' so stopping the gentleman in his intemperate speeches without reprehending him."

HEATHENISM.

Mr. Richards relates an instance of the terrible effects of the Hindoo Superstition.

One shocking circumstance occurred to-day. A Hindoo rushed forward, and threw his living child into the stream, as a sacrifice to the Gunga, having violently forced it from the arms of the weeping mother. Some people were encouraged and directed by the vigilance of the Judge to rescue the poor little creature from death, and they happily succeeded. The man was taken up, and on being questioned, declared, "This Brahmin," pointing him out, "directed me to do this to atone for my sins." Both the cruel father and wicked Brahmin were punished for this crime, and committed to prison.

ILLUSTRATION OF SCRIPTURE.

Mustard Seed.—"A grain of mustard seed" is said in the parable to be "the smallest of all seeds; but when it is grown up, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The mustard of our own country is very far from answering this description: but there is in the East a species of sinapi, to which it, no doubt, alludes; it is called by Linnæus *Sinapi erucoides*. Its branches are real wood, as appears from a specimen once in the collection of Sir Joseph Banks. Lightfoot, Buxtorf, and others, quote the Jewish Rabbies to the same effect, whose testimony cannot be suspected of partiality to the New Testament. In the *Talmud of Jerusalem* it is said, "There was in Sichi a mustard tree, which had three branches, one of which, being cut down, served to cover the hovel of a potter; and yielded three cabs of seed." The Rabbi Simeon says, "he had in his garden a shoot of the mustard tree, on which he climbed as if on a fig-tree."

SEED SOWN IN GOOD GROUND.*

D. 2.—This morning one of the young Brahmins gave the following account of himself, viz. that he came from a village in the district of Rewa, six day's journey from hence: that he left his parents only about three weeks since; and when he left home he had a gold amulet about his neck. He was joined, at Mirzapore, by a stranger, a Devotee, who proposed accompanying him; and during the night he was deprived of his ornament, together with what covering he had, and saw no more of the stranger. However, he came on to Chunar, in prosecution of his pilgrimage to Juggernaut. Here he ranged the Bazaar, like a simple stranger, scared away from shelter to shelter, till he was compelled to spend the night away from every habitation. Next morning, as he was walking through the Bazaar, in the garb of a pilgrim, Matthew, on his way from the school, met and spoke to him, and prevailed on him to give up his wild journey, and to make a trial of remaining with him a week, to which he agreed, and now seems both happy and thankful. He said he first felt inclined to visit Juggernaut; from the relation which his mother gave of her pilgrimage to that scene of idolatry, which took place about twelve months before. He had expressed a wish to proceed to the same place; but could never prevail on his parents to give him leave: he therefore one morning, on pretence of going to the fields of corn, set off by himself. On coming here, he heard one of our boys read a short Address, which affected him much; and he has since determined to remain, and to embrace the truth, which he feels satisfied is with us. He is learning to read; has already got off the Creed and the Commandments, and a small stock of Christian Know-

*From a Journal of a Missionary in India.

ledge, by attending the Means of Grace, and hearing the boys repeat the Catechisms. He appears guileless, and has resided all his days in a country village, remote from populous cities and bad company.

For the Colonial Churchman.

Messrs. Editors,

I have lately met with and read, with no little satisfaction, a small pamphlet entitled "the Divine Origin and uninterrupted Succession of Episcopacy maintained in a series of letters, by the Rev. Charles J. Shreve, addressed to the Methodist minister at Guysboro." The circumstances which rendered it necessary to refer the above work to the consideration of the public, are briefly stated in the Preface.

The writer's chief object in publishing it was to shew the fallacy of Mr. McLeod's arguments in favour of the right, that, persons set apart to the ministry by Presbyters so called, and laymen, have to administer the Sacraments; and which in my opinion he has ably, and to every unprejudiced mind, very satisfactorily done. Another object in making it public, was, to afford to those who call themselves Churchmen, and all others who are seekers after truth, but more especially to the members of his own congregation an opportunity of receiving instruction upon a subject, hitherto (by many for various reasons) too lightly dwelt upon, and of becoming somewhat better acquainted with the principles and practice of the Church of Christ in all ages from the Apostles to the present time, upon the authority (and from whence derived) exercised by those who undertake to minister in holy things. To those who are interested in this important subject, as all ought to be since it is no small consequence to know whether we be, or not, a branch of that Church to which the Saviour promised His presence "even unto the end of the world,"—to such, and still more particularly to those who have few books and little leisure for study or reading, I would strongly recommend this work, as a useful and satisfactory compendium of arguments and information on one of the important distinctive principles of the Church.

It is not my intention to attempt a formal review of these interesting letters, as I would wish all to read the pamphlet and judge for themselves. I therefore cannot but again recommend it to the notice of every candid inquirer after truth, and particularly to every friend of the Church, that so they may be able to give an answer to those who would tempt them to leave the good old way, and to separate from a Church which has been wonderfully blessed and preserved, through a series of many generations. Mr. Shreve, it appears, denied the right a Methodist minister had to baptize—and he was justified in so doing. For if, as he has clearly proved, those only are lawfully ordained, who have received Episcopal ordination; and if, as is equally evident, laymen have no right to administer the Sacraments,—then it follows, as a necessary consequence, that Methodist ministers, who are but laymen, (for under this designation the Church includes both those who are *avowedly* such, and those also who rank as clergy in non-episcopal denominations; because their ordinations being invalid, their original rank as laymen remains unchanged)—have no right to baptize.

That those only who have received Episcopal ordination are lawfully ordained, may be thus briefly shewn from Stackhouse,—“If indeed only one or two churches had been governed by Bishops, there would be room to suspect that this might be an undue deviation from the apostolical pattern. But when all the churches founded by the apostles, though never so remote, and not so much as known by name to one another, did all agree in the same form of government, so that there is not one church we read of, but what we are able to prove was governed by a single Bishop; this could never so soon and so universally have been brought about, unless all churches had, together with the same faith, received also the same form of government from the Apostles. If the several bishops in their several churches did challenge, and exercise an authority over their presbyters, which was contrary to the command of Christ and the institution of the Apostles, how came it to pass that no presbyter did ever oppose them? If the

apostles did delegate an equal share of authority to every presbyter of each church, how came these presbyters quietly to suffer this authority to be shipped away from them, and transferred upon the bishops? Were not they, who lived in the next age, as well acquainted with the practice of the Apostles, as we are, at the distance of so many centuries? And if they were, how came it to pass that no presbyter of them all had, in those days, courage enough to tell an assuming bishop that he arrogated too much to himself? Why did not the presbyters of that age, as well as some of ours, pretend that they were equal to the greatest of bishops? It is certain matter of fact, that authority was exercised by bishops, without any opposition,—that such power was challenged by them, and never resisted by presbyters; and that from the age next after the Apostles, to the age next before ours, there never was above one presbyter [aerius] taken notice of in history, and him we find branded as a heretick on this account, as pretending to be equal to a bishop.

If Messrs. Editors, the foregoing argument is just, and I believe it has never yet been answered, how can those who have thrown aside the Episcopacy, answer it to their consciences or their God, that they continue against light and knowledge in a state of schism? It is true, as Bishop Horne remarks, "we are very sensible, the spirit of division will never admit this doctrine,—yet the spirit of charity must never part with it. Writers and teachers who make a point to give no offence treat these things very tenderly, but he who in certain cases gives men no offence, will for that reason give no instruction. It is by no means evident that the church has ever recommended itself the more, by receding from any of its just pretensions." That laymen have no right to baptize, I believe said, was evident,—for if it be a first principle in the Church of God that no one has a right to execute any function of the ministry until he has been lawfully invested with the ministerial office, and that the administration of baptism is one of the functions of the ministry,—it follows that none have a right to administer baptism but those holding ministerial authority. And this was unanimously resolved in a convocation, that even private baptism in a case of necessity, was only to be administered by a lawful minister.

Of the truth and correctness of the conclusions of my first syllogism, that Methodist ministers have no right to baptize, I will leave Mr. Wesley himself to speak in his own words, in a work very lately published in England on the "Imposture of Dissent in general, and of the Wesleyan delusion in particular." I find the following quotation from Wesley's *injunctions*, "Did we ever appoint you to administer the Sacraments? Such a design was farthest from our thoughts,—and if any preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently a recantation of our connexion. It does by no means follow from hence that ye are commissioned to baptize, or to administer the Lord's Supper.—Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, seek the Priesthood also."

Selected for the Colonial Churchman.

VOYAGES AND TRAVELS IN THE EAST.*

April 8th, 1839.—Embarked on board the Austrian Steamer "Prince Metternich," and shaping our course for the Island of Rhodes, we soon bid adieu to the land of Egypt, the sight of whose majestic ruins had afforded me so rich a treat, and to the beneficial effect of its charming winter climate my recruited health and spirits are so largely indebted. She was a very little boat, and our party of four had been joined by an English Baronet, a very kind, excellent man, and an instructive companion. Our deck was crowded with black female slaves from Nubia, bound to the market at Constantinople; but as I had seen these wretched beings in their own still more wretched country and under the mild household bondage of their present Egyptian masters, I only pitied their cold berth on deck, as the weather was cold and boisterous, these children of the Sun

* From the Journal of a Nova Scotian.

seemed almost petrified. This night it blew a gale, and our little barque was sadly knocked about. She shipped several seas, when our kind captain stowed away the poor slaves below and I think saved many of their lives, as they had never felt cold weather before.

9th.—The gale continued dead ahead, and the sea carried away part of one of the paddle boxes. We saw the snowy mountains of Taurus in Asia Minor (the first snow I had seen for ten long years) they formed with the turbulent sea around us a grand prospect.

10th.—Arrived off the celebrated Island of Rhodes, once the strong hold of Christianity against the followers of Mahomet. We landed and having obtained the Turkish governor's leave to see the wonders of the place ascended the grand tower of the Knights Templars, from which we had a full view of the town and the vine-clad hills above it—the grand master's palace, and the inner harbour, where once stood the Colossus, one of the then seven wonders of the world! We descended and entered the city by the grand master's gate and thence down the street of the knights, whose coat of arms still remains over the doors of the present Turkish occupants, and deeply cut in white marble. We passed down this street over which so many gallant knights had ridden, and at the bottom found the hotel of the English cavaliers roofless, but with the arms of England over the door, as fresh as if it had been cut yesterday. Opposite the magnificent Hospital of the Order still stands in perfect repair and occupied as a Barrack for the Turkish Regiment quartered here: thence we visited the church of St. John, now a Turkish mosque: in its floor are embedded several marble slabs of deceased knights, so the Turk is not so destructive an animal as he is generally considered by us christians.—The population of the town is composed of Turks, Jews and Greeks, the houses very neat, and the streets paved with small pebbles as neat and clear as the floor of a grotto.—

After viewing every thing worthy of remark within the walls, we passed the gates and went round the ramparts where the Turks, made their attacks, and where so much christian blood was shed. The marks of the old and new walls where the breaches were re-built are quite distinct, and in several places the huge stone balls used by the Turks are seen sticking in the walls, as when they stuck after expending their strength upon the devoted battlements.

12th April.—Arrived off the Island of Cos, the town and harbour surrounded by vineyards, is very prettily commanding a view of many of the islands on this side of the archipelago.

13th.—Passed Samos, Patmos, and many other Isles, being constantly land-locked by them. At 8 p. m. came on to blow tremendously, accompanied by rain and heavy seas. The captain dreaded night fall, which brought with it darkness so intense, that he had a strong light placed on the bow with a reflector by which he got us through the narrow channels.

14th.—At day light we were close to the isle of Scio, which independent of its ancient recollections, retains a mournful celebrity from the modern butchery of 40,000 men, women and children during the late Greek revolution; a few only escaped the sword and were sold as slaves throughout Turkey. About 12 o'clock we rounded the Bay of Smyrna, a very beautiful sheet of water, lessening from four to one mile: at the head of it stands the city beautifully situated on a rising ground and surrounded by an extensive ruin of a Venetian castle. We landed and explored the Turkish, Jewish and Frank quarters: the houses generally good but the streets very dirty and ill paved. As you know, it is the centre of the fruit trade, subject to annual visits from the Plague, which the inhabitants speak of with great indifference, but the English and French residents remove to a village in the neighbourhood, during its prevalence.

SHORT SERMON.

Riches and abundance of the earth loads more than fills; and men's wealth only heightens their wants. The great man oftener wants an appetite and rest, than the poor man meat and a bed to lie on.—Ezekiel 5, 10, 12.—Ch. Alm.

RELIGIOUS MISCELLANY.

HYMN.

Show pity, Lord, O Lord, forgive,
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in Thee?

My crimes are great, but dont surpass
The power and glory of thy grace;
Great God thy nature hath no bound;
So let thy pard'ning love be found.

O! wash my soul from every sin!
And make my guilty conscience clean!
Here on my heart the burden lies.
And past offences pain my eyes.

My lips with shame my sins confess,
Against thy law, against thy grace;
Lord, should thy judgments grow severe,
I am condemned, but thou art clear.

Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.

Yet save a trembling sinner, Lord,
Whose hope still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair.

CONFESSION TO PRIESTS.*

Opposed to Scripture.

And Joshua said unto Achan, My son, give, I pray thee, glory to the God of Israel, and make confession unto him: Joshua vii. 19.—Confess your faults one to another, and pray for one another, that you may be healed: James v. 16.—If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness: 1 John i. 9.—I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin: Psalms xxxii. 5.—I will arise and go to my Father, and will say unto him, Father I have sinned against heaven, and before thee, and am not worthy to be called thy son: Luke xv. 18, 19.

Opposed to the Fathers:

Let every one examine himself, and then let him come (to the Sacrament.) He doth not bid one man to examine another, but every man himself, making the judgment private, and the trial with witnesses: St. Chrysostom, Hom. 28.—Within thy conscience, one being present, but God, who seeth all things, enter thou into judgment and into a search of thy sins; and, recounting thy whole life, bring thy sins into judgment in thy mind: reform thy excesses, and so with a pure mind draw near to the sacred table, and partake of that holy sacrifice: St. Crys. Tom. 6. Savil. page 837.—After baptism God hath appointed the remedy within thyself; he hath put remission in thine own power, that thou needest not seek a priest when thy necessity requires; but thou thyself, now as a skillful and plain master, mayest amend thine error within thyself: Lawrence Bishop of Novara, Tom. 6, Billioth. Patr. 1. page 337. Edith. Colon.

Error when introduced.

Public confession of sins used to be made before the congregation, for the greater humiliation of penitents, till the Decian persecution; but owing to the necessity of secrecy being observed in those times at these assemblies, a discreet Minister was appointed to hear privately the confessions of those who re-

lapsed into sin. A Deacon of this Church having seduced a lady who resorted to him for this purpose, the practice of private confession to Priests was abolished by Nectarius, Bishop of Constantinople, in 140 years afterwards; when the examination of a man's own conscience and confession to God was pronounced sufficient. This usage continued. After a lapse of 70 years, we find public confession often made by penitents in Italy, who caused a writing containing a catalogue of their various offences to be read in public. Leo, then Bishop of Rome, A. D. 459, commanded this practice to be disused, and pronounced it to be sufficient that the guilt of men's consciences should be declared in secret confession to the Priests alone. From this period we may therefore date the rise of auricular confession, which by degrees acquired its present unscriptural character. [The practice was deemed doubtful, by the Council of Cabilonense, i. e. Chalons sur Snone) in France, A. D. 813; and was first determined by the Council of Lateran under Pope Innocent III., A. D. 1215. So long was it after Christ before this notion prevailed.]

PRAYERS TO SAINTS.

Opposed to Scripture.

First Commandment.—Thou shalt have no other Gods before me: Exodus xx. 3.—Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave: Deut. x. 20.—I am the Lord, that is my name; and my glory will I not give to another, neither my praise to graven images: Isaiah xlii. 8.—And as Peter was coming in, Cornelius met him, and fell down at his feet and worshipped him; but Peter took him up, saying, stand up, I myself also am a man: Acts x. 25, 26.—When the people of Lystra would have paid divine honours to Paul and Barnabas, "they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Acts xiv. 14, 15.—Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels: Colossians ii. 18.—And I (John) fell at his (the Angel's) feet to worship him; and he said unto me, see thou do it not, I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: Worship God; for the testimony of Jesus is the spirit of prophecy: Rev. xix. 10.—And when I (John) had heard and seen, I fell down to worship before the feet of the Angel which showed me these things. Then saith he unto me, see thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the saying of this book: Worship God: Revelations xxii. 8, 9.

Opposed to the Fathers.

The Devil brought in the worshipping of Angels, envying us this honour. These are the enchantments of Devils. Though he be an Angel, though an Archangel, though the Cherubim, endure it not. For neither will those powers admit it, but reject it, when they see their Lord dishonoured. I have honoured thee, says he; and have said call upon me: and dost thou dishonour him? Chrysostom in Colos. iii. Hom. 9.—Christians ought not to forsake the Church of God, and depart aside and invoke Angels, and form assemblies (for this purpose), which are things forbidden. If any man therefore be found to give himself to this secret idolatry, let him be accursed. Because he hath forsaken our Lord Jesus Christ, the Son of God, and hath betaken himself to idolatry: 35 Canon of Council of Laodicea A. D. 364.—This vice continued in Phrygia and Pisidia for a long time, for which reason the Council at Laodicea, the Chief City of Phrygia, forbade them by a law to pray unto Angels; and even to this day, among them and their borders, there may be seen oratories to St. Michael: Theodoret in Col. ii.—That nothing created is to be worshipped by man, the Word of God has ordained by law, as we may learn from almost every part of Scripture. Moses, the Tables, the Law, the Prophets, afterwards the Gospels, the determinations of all the Apostles, do equally forbid the looking unto the creature: Nyssen, Cont. Eunom, Orat. iv. Tom. 2. p. 114.—Neither Elias, nor John, nor

Thecla, nor any of the Saints are to be worshipped. For that ancient error shall not prevail over us, to forsake the living God, and to worship the things that are made by him; for they served and worshipped the creature more than the Creator, and became fools. For if he will not have the Angels to be worshipped, how much more will he not have her that was born of Anna? Epiphanius Hæres, p. 448.—Let Mary then be had in honour; but let the Lord be worshipped: Id. 450.—The Saints are to be honoured for imitation, not adored for Religion: Augustine de vera relig. Cap. 55.

Error when introduced.

Chrysostom, Athanasius, Augustino, Epiphanius, all strenuously opposed this error, which began to arise in their days. Epiphanius particularly wrote against the worship offered to the Blessed Virgin by the Collyridians, a word derived from Collyrides or Cakes, which at a certain season of the year were offered by some superstitious women to the Virgin, A. D. 390. In the year 1030, Anselm described Heaven as being in doubt which was most worthy of honour, Mary or her son; and Peter Damian, 1050, scrupled not to apply to her what is affirmed of himself by Christ, that all power was given to her in heaven and in earth. But it was not till the time of Bonaventure, A. D. 1558, that the evil reached its height, for he substituted the name of the Virgin for that of God throughout the Psalms; calling his work the crown, or Psalter of the Blessed Virgin. To recapitulate all the blasphemies of this kind which then began to prevail, would require volumes.—To be continued.

I. PENTANCE.

Repentance is not a single act; neither can it be accomplished all at once. It does not consist in exhibitions of terror, and tumult, and confusion, and profession, which first frighten the guilty soul, and then call it peace. Such are not the true workings of genuine repentance; neither can the soul be rightly said to be made pure, or born again, or pardoned entirely, because of one exhibition of this kind, any more than the ear of corn can be ripened to the full harvest by one single ray of sunshine. No: a true sorrow for sin consists in many and repeated acts of repentance; a continuance of humility, not a presumption of pride; a tender conscience, not one puffed up and exalted by ideas of self-sufficiency; a patient perseverance in well doing, not a sudden impulse or passing flash of feeling, falsely called godliness. The truly repentant sinner, as the Psalmist says, "goes softly all his days," not presumptuous in himself or in his own ways, neither despising others, but lowly in his own eyes and earnestly coveting, and with all meekness receiving lessons of instruction, which may at length enable him to receive the end of his faith, the salvation of his soul.—Rev. W. Shepherd.

L E N T.

To those who wish to be told more precisely how they ought to observe this regulation of the Church, we may say, abstain during this season from those practices in which you are most apt to offend the laws of Heaven. Is there a passion which more than another holds dominion in your bosom? make it the subject of your particular care, to guard that pass to your heart. Is there a propensity which you are prone to follow, more than any other? let it be at this time an object of more than usual solicitude to check and conquer it. Is there any species of pleasure and amusement of which you are particularly fond? put the rein upon your desires, and resolve, through the assistance of heavenly grace, to restrain your wayward inclinations. Is there any one sin which you think you may particularly charge upon yourself before the bar of conscience? give yourself to the most hearty contrition and repentance, and seek continually for pardon.—Gos. Mess.

The guilt of one sin is a greater misery than the burden of a thousand crosses.—Heb. 11. 25.

Repentance is the greatest honor next to innocence.—2. Cor. 7. 10.—Ch. Alca.

*From the Church Magazine.

MISSIONARY INTELLIGENCE.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.*

BRITISH GUIANA.—INDIANS.

From the Rev. H. R. Redwar, to the Lord Bishop of Barbados.

"*Mary's Hope, Berbice, September 21st, 1829.*

"My Lord,—I have the honour to inform your lordship, that, on Monday the 2nd instant, I left the Eliza and Mary in a corial, manned by a crew of six Indians, and, after seventeen hours' continuous use of paddles, in the absence of a favourable breeze reached Aurialle. I took with me Mr. Simpson, the schoolmaster of the Eliza and Mary, with a view to his assisting in the performance of divine worship, and of giving additional effect to it by the full responses.

"Mr. De Wolff very kindly received us, and gave every publicity to the circumstance of my arrival and object of my visit. The greater part of Tuesday we spent in walking on the Savannah from hut to hut, and making myself known. On Wednesday, at eleven o'clock, I had seventy-three Indians, adults and children, collected together at the post holder's house, and commenced with the short morning service, after which I addressed them in as plain and suitable a manner as I was able; and nothing could exceed the apparent attention and interest they exhibited throughout the whole. I found them possessed of greater intelligence, and also more accessible than I expected. I next proceeded to baptize twelve children, which were most willingly brought me by their parents. It is somewhat singular, that your lordship, at your late visit to Aurialle, baptized the same number, ten of which were Waccos and the other two Accowacks, and that, in my case, there were undesignedly twelve again, but ten Accowacks and two Waccos, thus making a dozen of each tribe. Three chieftains were present, Matthias, Thomas, and Hector, and also the poor old blind Jeremiah, whom I had the inexpressible pleasure to hear several times sing his long-remembered and well-cherished "Hallelujah" hymns, one of which he was able to interpret to me, and I found it to be a Christian Hymn, where in the Virgin Mother and the manger were particularly introduced. He assured me he felt as if he was a "young boy," so sensibly did the prayers, singing, and preaching remind him of the time, when but a boy, he went to the Moravian Missionaries' School, and took his part. The old man insisted on his being allowed to paddle me down the river again, which he did with as much strength and skill as the youngest of the crew. Nathaniel, his son, (who had been baptized by the missionary when an infant,) promised to take care of the newly-baptized children, and to bring them to the intended schoolmaster's, to be taught 'all the good things,' as he said. As soon as a steady teacher is settled amongst them, and gains their confidence, I am convinced we shall see abundant good fruits to the important and interesting mission. After having taken several long and pleasant walks on Thursday, I stepped over the small streams of the Apoaca (which in wet seasons forms a pretty cascade of probably seventy feet in the river), and of the Hobodiegoerie and Aurialle creeks in my way, and visited the site of the Moravian establishment. I left the kind and worthy post-holder's house on Thursday evening, and reached the Eliza and Mary at noon on Friday.

"I feel, my Lord, much pleased and encouraged by the general reception and countenance I have met with at this my first visit to Aurille, and beg leave to assure you that no exertion shall be wanting on my part to carry on, under God's blessing, that benevolent work of Christianizing the Indians in the Corcayne river, which your lordship so happily thought of, and commenced in person. I purpose my second visit in the last week of next month, when I hope, with God's blessing, to feel my way more perfectly

To the Secretary of the Society.

Worcester, Dec. 23, 1829.

"Rev. and Dear Sir,—The visit of the Lord

Bishop of Nova Scotia, so kindly made by his lordship at our request, a request most cordially sanctioned by our diocesan, has been greatly blessed. More than 600*l.* (above 300*l.* in the Worcestershire part, and the same in the Warwickshire part of the diocese) has been the immediate pecuniary result, besides considerable increase in annual subscriptions: but even far beyond this, has been the spread of an excellent feeling of attachment to our Church, both at home and abroad, which has been most materially forwarded by the exertions of his lordship.

The Bishop of Nova Scotia, who will remain in England until May, is very anxious to obtain for his diocese the services of a few well qualified clergymen, to be employed either in settled stations, or as visiting missionaries. They must be faithful, zealous, and devoted to their sacred work, for none others would find their happiness in the discharge of the important duties, which will be committed to them.

Their stipends will be paid through the benevolent agency of the Incorporated Society for the Propagation of the Gospel, and some additional income probably about 50*l.* a year, with a residence, will be supplied by the congregations for whom such missionaries will labour.

Clergymen, or well qualified candidates for holy orders, are requested to apply at the office of the Society, No. 4, Trafalgar-square, London.

CHURCH PASTORAL AID SOCIETY.

The Society's aid is now extended to 240 incumbents, in charge of 1,778,000 souls, giving an average charge to each incumbent of 7,411 souls, while the income, on an average, is only 159*l.* and 115 incumbents are without parsonage-houses.

The existing grants will provide for 246 clergymen, and 33 lay-assistants.* The charge on the Society, when all the appointments shall have been made by the incumbents, will be 22,000*l.* per annum, the incumbents providing from their own or from local resources, the sum of 3,800*l.* to meet the Society's aid: thus making a sum of 25,800*l.* available for the service of the Church of England. 148 additional curates, and 28 lay-assistants, are now at their important labours, at a charge to the Society of 13,313*l.* per annum.

CHURCH MISSIONARY SOCIETY.

VISIT OF THE BISHOP OF AUSTRALIA TO THE SOCIETY'S MISSION IN NEW ZEALAND.

"I embarked on Wednesday, December 12, 1838, on board H. M. S. 'Pelorus,' commanded by Capt. Francis Harding, who, at my request, had obligingly consented to afford me a passage to the various points which I was desirous of visiting. On the following day we left this harbour; and on the morning of Friday, 21st December, anchored in the Bay of Islands, having experienced no incident worthy of observation during the passage. The Rev. O. Hadfield, whom, on the recommendation of the Society, I had, at my late ordination, admitted to deacon's orders, accompanied me; and I was gratified by observing the perceptible benefit which his health had already derived from change of climate. The Rev. R. Maunsell, whose station is at Manukau, to the southward, happened at this time to be at the Bay of Islands, on account of the state of Mrs. Maunsell's health, and was so kind as to receive me on my landing, the day following, at the house of the Resident, James Busty, Esq. Several other members of the mission were also present on the occasion; and I received from all a friendly reception and cordial welcome, which afforded me great encouragement.—The Rev. Henry Williams, I found, was absent; having undertaken a voyage to the neighbourhood of East Cape, in the hope of composing some serious differences which had arisen among the tribes there, and of preventing their proceeding to extremities, and thereby alarming or endangering the residents at

* "A lay-assistant is simply to be employed as a district visitor and tract distributor, and by no means as a public instructor or preacher."—See Circular to Applicants for Aid.

tached to the Missionary stations in the neighbourhood of those contexts. The Rev. W. Williams came over from Waimate, as soon as the intelligence of our arrival reached him.

"On Sunday, the 23rd, the captain of the 'Pelorus' sent his boat to convey me to the chapel at Paibia. It is merely a cottage of unpretending appearance; but not incommodiously fitted up. The very appearance of a place of Christian Worship on those shores was marvellous in my eyes, and excited feelings and thoughts of peculiar and earnest interest. There was a degree of repose and quietness in the scene, which seemed to betoken that this was indeed the Sabbath-day; and I am not ashamed of acknowledging myself to be so much under the influence of external objects, as to have felt a calm shed over my mind by the sight of the green turf, and the scent of the sweetbriar hedges which surround this humble temple; and I took part in the service, and preached there, much supported by hopes, which I pray to a God of infinite mercy may be realised on behalf of the hitherto ignorant and barbarous natives of this land, many of whom attended the service.

"During my stay in the Bay of Islands, I made excursions to visit the settlements at Kerikeri and Waimate; and also to the Kauakau, where there is a large assemblage of converted natives. I officiated again at Paibia on Christmas Day, which completed the twenty-fourth year of the establishment of the mission; my venerated friend, Mr. Marsden, having landed on the 24th December, 1814, and preached his first sermon, on the beach, on the day following,—the festival of the Nativity. Mr. King, who was then present, is still alive, and in the enjoyment of good health; and recalled that impressive scene with animated recollection. On Sundays, 30th December and 6th January, I also took part in the services of the missionary chapel; and on the last of these days, being the day of the Epiphany, and therefore a most appropriate occasion, I, in the same place, conferred priest's orders on Mr. Hadfield. * * * In the ordination service I was assisted by the Rev. Henry Williams, who had arrived at home after an absence of two months, the Rev. W. Williams, and the Rev. R. Maunsell. The feelings excited in the minds of all present, on this solemn occasion, were most gratifying; and to themselves, I trust, would afford permanent benefit. I was thankful to have such an opportunity given of showing them the nature of our orders, and our apostolical mode of conveying the ministerial office.

"Another duty, scarcely less edifying, devolved on me, in administering the ordinance of Confirmation to about twenty young persons of European parentage, and to double that number of adult New Zealanders, converts of the missionaries. In the case of the former class, there could be no doubt of their being suitably prepared, and grounded in the rudiments of religious knowledge, as required by our rubrics; consisting, as they did principally, of children of the missionaries themselves, or of those who were living in habits of close intimacy and intercourse with them. The appearance of these young persons was pleasing and interesting; their demeanour unassuming; becomingly serious, without any mixture of affectation; and their almost total unacquaintance with the world, giving them a simplicity of manner which forcibly attracts esteem. It was also gratifying to observe the readiness of the parents to present their children for the reception of this becoming ordinance, proving that they had not, through long disuse, lost their feeling of the advantage which even the most spiritually-minded may derive from the faithful and pious use of external services. It was not possible for me to decide, with equal certainty or confidence, upon the actual fitness, in point of preparation, of the native candidates; but they were carefully and perseveringly examined by the clergymen as to their degree of acquaintance with the Creed, the Lord's Prayer, and the Commandments. They were living in all apparent godliness and honesty, under the constant observation, it may be said, of the entire mission; and no evil heart of unbelief had betrayed itself among them; and they drew near in a very earnest and humble spirit, desiring to partake of this rite as a means of grace; the nature of it having been previ-

ously explained to them in the full-st terms. I therefore, with, I trust, not a misplaced confidence, laid my hands on them, receiving from them the personal ratification of the promises made in their baptism; and I regard the day on which this full admission of them into the fold of Christ took place, as marking a very memorable era, both in my own life, and in the annals of the New Zealand Church.— God grant that they may indeed daily increase in His Holy Spirit more and more, until they come to His everlasting kingdom! The service of Confirmation was translated into the New Zealand language, and a sufficient number of copies printed at the mission press, preparatory to the day of that ceremonial.— The same was done with regard to the Form for Consecrating a Church-yard; and I employed it in the consecration of the burial-grounds, both at Paihia and Kororarika. I likewise appointed the Rev. Messrs. Williams to act as my surrogates, for granting marriage-licenses; the want of which is very inconveniently felt, and affords encouragement to the irregular celebration of marriage-rites, which it is desirable not to have introduced.

“After departing from the Bay of Islands, we proceeded to the River Thames, where I found Mr. Fairburn established as a missionary, and, with the aid of his wife and daughter, imparting instruction to a large number of natives, both male and female.— At the particular desire of Mr. Fairburn I confirmed his children. I also baptized an infant born of New Zealand parents, who had been giving by its mother, before her death, to the charge of Mrs. Fairburn; and a middle-aged native woman, then lying in a state of great exhaustion and apparent danger on a sick bed: she had long known the way of salvation, and had much desired the privilege of baptism, which she now received with a meek and quiet spirit. The hut in which this took place was pretty full of natives who appeared to look with much interest on what was being done: they were very quiet and respectful. I read the Baptismal Service in their own tongue; with sufficient correctness, I trust, to make myself intelligible among them; and if so, God may graciously permit their remembrance of that occurrence to turn hereafter to a profitable account in His service.”

MISSIONARIES.

“With regard to the missionaries of the Society, I must offer a very sincere and willing testimony of their maintaining a conversation such as becomes the Gospel of Christ, and the relation in which they stand to it, as the professed guides and instructors of those who are, by their agency, to be retrieved from the service of sin. Their habits of life are devotional: they are not puffed up with self estimation; but appeared to me willing to learn, as well as apt to teach: and among themselves they appear to be drawn together by a spirit of harmony, which, I hope, the sincere effusion of their hearts; prompted by that spirit, of which love, gentleness, and goodness are among the most delightful fruits. It is upon the continuance of this spirit among themselves that I raise my principal expectations of their continued success among the natives. Without unanimity there can be no successful combination of their exertions; nor is any blessing upon them to be hoped for, such as has hitherto visibly attended them, and in a very ample measure.

CONVERTS.

“At every station which I personally visited, the converts were so numerous as to bear a very visible and considerable proportion to the entire population; and I had sufficient testimony to convince me that the same state of things prevailed at other places, which it was not in my power to reach. As the result of my inspection, I should state, that in most of the native villages, called Pas, in which the missionaries have a footing, there is a building, containing one room, superior in fabric and dimensions to the native residences; which appears to be set apart as their place for assembling for religious worship, or to read the Scriptures, or to receive the exhortations of the missionaries. In these buildings generally, but sometimes in the open air, the Christian classes were assembled before me. The grey-haired man, the aged woman took their places, to read and to un-

dergo examination, among descendants of the second and third generations. The chief and the slaves stood side by side, with the same holy volume in their hands, and exerted their endeavours each to surpass the other in returning proper answers to the questions put to them concerning what they had been reading. These assemblages I encouraged on all occasions, not only from the pleasure which the exhibition itself afforded, but because I was thus enabled, in the most certain and satisfactory way, to probe the extent of their attainments and improvements. The experience thus acquired has induced me to adopt the habit of applying the term ‘converts’ to those alone, for many such I found there were, who, in the apparent sincerity of their convictions, and in the sufficiency of their information, compared with their opportunities of acquiring it, may be considered Christians indeed. They have, as the Society is probably informed, the whole, I believe, of the Liturgy in their own language, accompanied, for several years past, with portions of the New Testament.

“But a very great work has been accomplished, in now providing them with a translation of the whole volume; copies of which are distributed to such as are likely to employ them well, as rapidly as, with the limited means in their possession, the missionaries are able to have them bound. This translation will ever remain a monument of laborious and well-directed piety.

EFFECT OF THE GOSPEL.

“In speaking of the character of the converted natives, I express most unequivocally my persuasion, that it has been improved, in comparison with the original disposition, by their acquaintance with the truths of the Gospel. Their haughty self-will, their rapacity, ferociousness, and sanguinary inclination, have been softened, I may even say, eradicated; and their superstitious opinions have given place, in many instances, to a correct apprehension of the spiritual tendencies of the Gospel.

OLD HABITS OF THE PEOPLE.

Their chief remaining vices appeared to me, to be indolence, duplicity, and covetousness. They retain too much, considering what intercourse they have enjoyed with the English, of their native lounging and dirty habits. I do not think that we met with a single instance, during our stay, of one man who had done a fair day’s work according to an Englishman’s reckoning; but they sit about from morning till night,—I am speaking of the neighbourhood of the Bay of Islands,—and occupy themselves most perserveringly, in doing nothing. In the Thames, I thought, or hoped, that I saw symptoms of a more industrious disposition. I did not scruple to inform the missionaries of my opinion, that they were to blame in suffering their followers to continue this degrading and mischievous course. Their disposition to allow slovenliness and neglect to prevail, was manifested even in some of the places of worship, and in their native villages, which were slovenly, and even filthy, in a degree which excited my regret and displeasure. The missionaries allege, that they cannot insist upon a reform of these admitted blemishes without a risk of disgusting and alienating the natives, who delight in dirt and disorder. But it appears to me that this is a short-sighted policy, more likely, than not, to confirm the nation in habits of the kind here alluded to; and which must be broken off before the New Zealanders can ever form a community worthy to be ranked among civilized Christian nations. They can labour well, it is evident, if properly trained by the influence of superior understandings, and encouraged by the personal example of those to whom they look almost as beings of a superior race. They are of a joyous, yet reflective turn; pleased to be instructed; humble in listening to exhortation, very quick and ingenuous in tracing the analogies of religion by comparing spiritual things, with spiritual; amenable, apparently, to the use of those outward forms which are necessary to conduct all things with decency and order; yet sensible, so far as I could judge, that these did not form the substance of religion, but that it was something altogether different. Some of them, I think, are deeply and unfeignedly devout. Such I noticed, especially, at

the Kauakaua and Mareti; though I ought by no means to deny the occurrence of proportionate instances at the other stations.

DECREASE IN NUMBER.

In mournful sincerity of heart, I express my own opinion, that their numbers have diminished in a fearful ratio since our first connexion with them; and that unless preventive measures can be suggested, the race is wearing out and will, at no very remote period, altogether disappear. The missionaries refer to instances throughout the country, where the numbers of natives are less by one-third, or even one-half, than they were on the first establishments of Europeans being formed. It presented itself to me as a most remarkable circumstance, that wherever we went the children were very few; very few, indeed, compared with the number of adults, and compared also with the proportion of children among the missionaries themselves, who have generally large families. To what cause this disparity could be attributed I was diligent in endeavouring to ascertain, but came away without receiving satisfaction. The effect of wars is spoken of, as accounting for the diminution of the population; but any one, who reflects for a moment, must be sensible that the wars of the present generation are mere bloodless skirmishes compared with the combats of their forefathers. The introduction of fire-arms has tended much to abate the effusion of blood. Formerly, the hostile bands marched front to front, and with their native weapons almost every man slew or wounded his opponent; so that the slaughter was quite tremendous. But now they are, generally speaking, content with firing from a distance, without doing one another harm. I was assured, indeed, by an eye-witness of some of the latest conflicts in the Bay of Islands, that he had known many thousand shots to be fired, and, as the result of all this, no more than five or six on each side to be wounded. It seems, indeed, very clear, that the population was greatest when wars were most sanguinary, and is declining, most rapidly where wars are nearly extinct. The practice of infanticide I hope, and believe, does not prevail among any who are Christians, by profession; but in their native state there can be no doubt that it does prevail. I think that the very infant which I baptized had been saved from death by its mother’s hands, through the interposition of Mrs. Fairburn, giving clothing for the child, the want of which would have led to the desperate determination of destroying it as soon as born. If it were not this very infant, yet I am quite sure that an instance of that nature was related to me, and mentioned as many parallels. Cannibalism, among those who associate much with Europeans, and especially among those under instruction by the missionaries, may be considered as extinct. I believe that the people whom I chiefly saw had no more disposition to devour one another, or any one else, than the same number of our own countrymen would have felt. How, therefore, to account for the perceptible and unceasing diminution of their numbers, I am utterly at a loss. The epidemic which was raging while I was there, and which had visited them in former years, appeared, undoubtedly, to lay very serious hold upon their constitutions, rapidly prostrating their strength, and, I have no doubt, laying the foundation of other fatal disorders. So deeply was I impressed with the persuasion, that deficiency of proper nourishment formed one very sensible cause of their falling victims to this insidious disorder, that I solicited Captain Harding to leave with the missionaries such stores of flour, sugar, and rice, as could be spared from his ship, engaging to replace the same on our return to Port Jackson; and I left a small supply of money for the purchase of similar articles, and of animal food, for the use of the sick and convalescent. These measures were adopted in conformity with the judgment of Mr. Forster, the surgeon attached to the mission, and of the surgeon of the ‘Pelorus,’ T. H. Nation, Esq., who most obligingly, at my request, visited and prescribed for the sick, and furnished a supply of medicines for the most urgent cases. On my return hither, I preached a sermon in St. James’s Church, Sydney, on behalf of the suffering people whom I had visited; and the same thing was done at St. Philip’s Church, by the Rev. W. Cowper. The amount of the collection

was sufficient to cover the entire expenses which had been incurred by me, and to enable us to despatch a further small supply of medicines and necessary comforts, which I earnestly hope will fulfil the benevolent purpose of those who charitably furnished the means of supplying them. My opinion is, in a few words, that the general state of health, among the natives is not satisfactory; that there is some cause, not very obvious, by which their constitutions are undermined; that the investigation of that cause has not been pursued with due energy, or attention to system; and that the wants of the natives, in point of clothing, warmth, and comfort, especially during the winter season, deserve and demand the attention of the Church Missionary Society, and of its charitable supporters, who can feel for the situation of these their destitute brethren.

YOUTH'S DEPARTMENT.

Selected for the Colonial Churchman by a youthful reader.

THE SICK CHILD TO HER MOTHER ON NEW-YEAR'S EVE.

If you're waking call me early—
Call me early mother dear—
For I would see the sun arise
Upon the glad new-Year.
It is the last New-Year
That I shall ever see,
Then ye'll lay me in the mould;
And think no more of me.

Last night I saw the sun set,
He set and left behind
The good old year—the dear old year—
And all my peace of mind;
And the New-Year's coming Mother
But I shall never see
The May upon the black-thorn,
The leaf upon the tree.

Last May we made a crown of flowers,
We had a merry day—
Beneath the hawthorn on the green,
They made me Queen of May.
We danc'd about the May-pole
And in the hazel copse,
Till Charles' wain came out above
The tall white chimney tops.

Ye'll bury me, my Mother,
Just beneath the hawthorn shade,
And you'll come sometimes to see me,
Where I'm lowly laid.
I shall not forget you, Mother,
I shall hear you when you pass,
With your feet above my head,
In the long and pleasant grass.

There's not a flower on all the hills,
The frost is on the pane;
I only wish to live till
The snow-drops come again.
I wish the snow would melt,
And th' sun come out on high;
I long to see a flower too,
Before the day I die.

The building rook will caw
From th' windy tall elm tree,
And the tufted plover pipe
Along the fallow lea;
And the swallow 'll come back again—
Wi' summer o'er the wave;
But I shall be alone, Mother,
Within my mouldering grave.

Upon th' chancel casement,
And on th' grave o' mine,
In the early morning
The summer sun will shine;
Before the red cock crows,
From the farm upon the hill
And you are warm asleep, Mother,
And all the world are still.

If I can I'll come again, Mother.
From out my resting-place.

And though you will not see me,—
I shall look upon your face.
Though I cannot speak a word,
I shall hearken what you say,
And be often—often with you,
When you think I'm far away.

I've been wild and wayward,
But you'll forgive me now,
And you'll kiss me my own Mother,
Upon my cheek and brow.
Nay, nay, you must not weep,
Nor let your grief be wild
You should not fret for me, Mother,
You have another child.

Good night, good night, sweet Mother,
When I've said good night forever more
And you see me carried out
From the threshold of the door,—
Dont let Effie come to see me,
Till my grass be growing green;
She'll be a better child to you.
Than I have ever been.

She'll find my garden-tools
Upon the granary-floor;
Let her take them, they are her's,
I shall never garden more.
And bid her when I'm gone
To train the rose bush that I set
About the parlour window,
And the box of mignonette.

Good night, sweet Mother—
Call me when it begins to dawn,
All night I lie awake,
But I fall asleep at morn;
But I would see the sun rise
Upon the glad New-Year,—
So if you're waking, call me—
Call me early, Mother dear.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, APRIL 16, 1840.

EASTER.—This holy and solemn week in which we write, will have passed away before our sheet meets the eyes of the majority of our readers. We trust its affecting services, and the momentous events they commemorate, will have left a saving influence upon many souls.—What soul indeed that claims kindred with, or professes dependence on—"the Man of Sorrows," who as at this time was bowed down under the weight of human guilt, assumed in pity to our lost condition, can do otherwise than honour this sacred season, and that gracious Redeemer—by deep and heartfelt humiliation for sin, and gratitude to the Holy One who has purchased so precious a deliverance from its bondage and punishment. Good FRIDAY, especially, ought to bring such thoughts with power to every believer's heart, and all worldly business being laid aside, should be consecrated to the mournful but grateful remembrance of the *Friend of Sinners*. And no better help to such profitable meditations can be found, than in the services appointed in our Prayer Books for this solemn season.

The approaching festival of EASTER comes with a cheering aspect to those who have attended as it were, by faith, the suffering JESUS at Gethsemane, and at Calvary. It comes as "a day which the Lord hath made," and on which we may "rejoice and be glad." We are sure the following extract from the published sermons of the Rev. W. COGSWELL of Halifax, relating to this event, will be acceptable to our readers:—

"As we have witnessed by faith the restoration of the lifeless form of Jesus to vigor and to strength, and seen it, no longer like corruptible clay, but glorious and incorruptible; so surely do we know, that He "shall change the vile bodies" of His people, and bring them from the dust "fashioned like unto

His own glorious body, according to the work, whereby He is able to subdue all things to Himself. No darkness is there here, for thus the word of His whom we have seen awaking by His own inherent power from the dead, assures His followers, "Because I live, ye shall live also." No doubting need be here, for thus hath the Spirit of the Lord commissioned an apostle to declare to men, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you." No despondency is here; for thus again the Spirit of the Lord bids those that mourn their separation from some loved follower of the Lamb "not to sorrow as others which have no hope; for those that sleep in Jesus will God bring with Him."

O! what a change, then, hath the event we this day celebrate produced in the feelings, with which the bereaved mourner bends beside the lifeless form but just now tenanted by a spirit he had loved! Before that glorious period, the only answer which even faith seemed able to give to the inquiry "these bones can live, was, "O Lord God, Thou knowest." But now the very tears which natural sorrows shed at the separation of two kindred hearts, that are kindred in Jesus too, are lighted with a rainbow hue, as the "sure and certain hope of the glorious resurrection to eternal life" reflects its light upon them. The very sobs that heave the bosom of the bereaved mourner are calmed by the same voice, that once cheered the sorrows of a weeping mother, as He addressed a lifeless corpse, "Young man I say unto thee, arise," and now saith to all that mourn, "Weep not," "I am the resurrection and the life." They that believe in Him do not taste death, they fall asleep; and doth a parent weep with anguish as she gazes upon the glowing cheek of her sleeping infant or a friend sob with agony at seeing one he loves lying in momentary rest, from which he shall rise invigorated and refreshed. No more should the soul of the true believer really mourn that sleep in which some cherished one lies down, pillowed by Jesus' love, to wake again to glory and to life on the resurrection morn. O! if believers in the Lord but realised the faithfulness of God; did they but realise the truth that Jesus hath withdrawn the sting from death, and left it only as the gateway through which this corruptible frame must pass, before it can be fitted to enter in incorruption upon heavenly bliss; did they but make the Lord their all and all, and bring by faith before their eyes the glories of that kingdom to which they hope to come; did they but share the spirit of their Lord who "pleased not Himself," but sought in everything His Father's will, they would be ashamed of the selfishness of sorrowing because those they love have entered upon joy, and would rejoice themselves in the thought of the nearness of that home to which the "grave and gate of death" shall let them pass.

O! what glorious hopes may the contemplation of Jesus' resurrection enkindle in your hearts, my brethren, in whom "the Spirit of Him that raised Jesus from the dead" inhabits! The same Spirit shall surely quicken these mortal bodies, and raise them from the dust of death in all the glory of eternal youth. Now doth the Spirit of the Lord that dwells within you keep up an unceasing struggle with the lustings of a polluted flesh; but then shall the flesh and spirit be as one. The corruptions of the mortal tabernacle being all left in its dust, the pollution of the flesh all cast off as an unclean thing, yea, and its very righteousness thrown out "as filthy rags;" the renewed body, made like Christ's "glorious body," shall dwell with Him for ever. His resurrection is a pledge to you that "because He lives ye shall live also;" and O! be it remembered that it is a pattern too, of the true believer's resurrection to newness of life. "If any man be in Christ, he is a new creature;" and they only who have His Spirit dwelling in them while here, have any pledge of "earnest of the inheritance" of glory."

CLERGY RESERVES.—We copy from the "Church" the following Protest of the Lord Bishop of Toronto and the Hon. P. B. Blaquiere, against the Bill lately passed in Upper Canada, for robbing the Church of England of her

property. Several similar Protests are given in the paper, signed by other members of Council.—

PROTESTS to the Bill passed, entitled, "An Act to provide for the sale of the Clergy Reserves, and for the distribution of the proceeds thereof."

Dissentient.—Because the principle of the Bill is anti-Christian, for it not only encourages religious divisions, but promotes indifference to truth, and thus leads directly to infidelity.

Because it is subversive of the Constitution and form of Government under which we live, inasmuch as an Established Church is part and parcel of the Constitution of Great Britain and Ireland, and all their dependencies; for without such a Church—and Protestant Church, too—the British Constitution cannot be enjoyed either at home or abroad.

Because the Bill is founded on an assumption of authority which is not conferred upon the Legislature by the 31st George III, chap. 31, which grants certain powers under special restraints in respect to Clergy Reservations, but not the power of distributing those already made to purposes not contemplated in the Constitutional Act; much less of appropriating them in a manner that leads to the utter extinction of the Church of the Sovereign as the Established Church of the Province.

Because the Bill deprives the Established Church nearly three-fourths of her acknowledged property, renders her Clergy stipendiaries to the Colonial Government, and by attempting to reduce those to an equality with unauthorized Teachers, violates one of the most sacred doctrines of the Church Catholic.

Because, instead of being a final settlement of the Clergy Reserves, or a healing measure of peace, it provides for annual interference on the part of the Legislature, while by frequent enumerations of the various denominations, it calls into action the worst passions of the heart, in order to swell their respective numbers on which the proportion of assistance is made to depend.

Because by placing the proceeds of the Reserves in Provincial Stock, which is at present unsaleable, and which the first financial difficulty will sweep away, it exposes all the Clergy and Teachers to the peril of immediate destitution, should the credit of the Province fail. Moreover, were the funds safe, yet the financial provisions of the Bill are altogether defective and must produce the most cruel disappointments; instead of supporting sixteen or twenty Clergymen and Teachers in every township, as they seem to propose, they will not be able to bear the charge of one.

Because the Bill, as affirmed by its supporters, recognizes the Roman Catholics, under the 7th clause, along with the other denominations, as sharers in the provision solemnly set apart for the maintenance of a Protestant Clergy, though in direct opposition to the spirit and enactments of the 31st Geo. III., chap. 31, which expressly excludes Roman Catholics, and cause otherwise provided for.

Because the question of the Clergy Reserves might have been easily settled in a way which would have given general satisfaction, by re-investment for religious purposes within the Province, in the Crown, leaving the details to the wisdom of the Imperial Government.

In fine we dissent from the Bill—

Because it makes the monstrous attempt of concentrating 17 or 18 religious establishments in one and the same province, and because we desire to record our determined opposition to a measure so hostile to the best interests of the Colony, and which, in our belief, stands without a parallel for its reckless injustice and irreligious tendencies, in the annals of Christian legislation.

(Signed) JOHN TORONTO.
(Signed) P. B. BRÉLAQUIÈRE.

THE ULSTER CHURCHMAN.—We have received the number of a well-filled paper bearing this title, and containing 16 pages, published at Belfast, Ireland, and intended to be continued monthly. We have marked some extracts, and shall be happy to exchange with a fellow-worker, which promises to exercise a salutary influence on that interesting and persecuted branch of the Holy Catholic Church.

THE QUAKER AND THE CHURCH.—The following extract has been lately sent to us, and we insert it with pleasure, as affording an honorable exception to the bitterness and prejudice which is too often indulged in towards the Church:—

At the recent annual meeting of the Macclesfield Town Council, after the appointment of Mayor, his worship invited the members to accompany him to church on the following day and thus revive a good custom. Several members joined in the proposition; and among the rest, Mr. Thorp, a member of the Society of Friends, rose and said, "I hope I shall be allowed, Sir, as a Protestant Dissenter, to thank you for the invitation you have just given to this Council to accompany you to church to-morrow, (hear.)—Such an invitation would at any time, have been acceptable to me, but at the present time, and under existing circumstances, it is peculiarly acceptable, as it will afford me an opportunity of manifesting my attachment to Protestant principles and to the Protestant ascendancy, (loud cheers.) An opposition Sir, to the church, as by law established, never did form, and never will form, any part of my political creed, (cheers.) I believe it to be an institution, under Divine Providence, of great benefit to the country; and I believe, if the fault be not her own, she is destined to diffuse more extensive benefits, and yet greater blessings; and if, as some appear to apprehend, she is to be assailed, whether by secret foes or open enemies, I feel confident that not a few of the Protestant Dissenters of this country will deem it their duty to appear in the foremost ranks of those who shall advance in her defence, (cheers.) There are, Sir, many gentlemen here, with whom I am glad to meet on this occasion, with whom I may differ on questions of temporal policy; but with reference to the object of our worship, and the foundation of future hopes, I can see no reason why we should not associate in perfect harmony and good will; and if I may be permitted to use an expression so sacred why we should not equally rejoice when it is said unto us, "Let us go up to the House of the Lord" (hear.) With regard to the insignia of office, which have now been for some years in disuse, I see no objection to the introduction into this court, or to their exhibition on some other occasion; but allow me to say that I do think there is some impropriety in taking them into the church. Perhaps it would sometimes become some amongst us to appear there in sackcloth, rather than to enter that sacred edifice with the insignia of office carried in-state before us. I have seen the late King, as well as our present Queen, attend divine service in the Chapel Royal, and have been much pleased to see, on these occasions, a total absence of all the regalia, or usual decorations of royalty, and I do think, if our excellent Queen proceeds to and returns from church in so much plainness and simplicity, that our present worthy chief magistrates would do well to imitate so high and so good an example."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—We take the following item from a late number of the Ecclesiastical Gazette, (Feb. 11, 1840.)

The following extracts from a letter of the Lord Bishop of Nova Scotia, were read to the board:—

"I have lately received letters from King's College, at Windsor, in Nova Scotia, expressive of the gratitude which is felt there for the valuable bounty of the Society for Promoting Christian Knowledge, which has been applied to the support of divinity scholarships in that useful institution. The last grant of the Society for this object has been expended in assisting the support of several promising young men, while obtaining such theological knowledge as we may humbly hope will prepare them, under the Divine blessing, to fulfil the pious intentions of the Society, and aid their holy work, in promoting Christian knowledge in a distant, but wide and extending field.

"Our labours are not accomplished, although their progress is full of hope, and therefore we ven-

ture again to solicit the benevolent assistance of the Society, which we will endeavour to use for the glory of God, and the extension of the blessings of the Gospel of the Saviour.

"I am rejoiced to inform you that the books which the Society were pleased to grant for churches in poor settlements in my diocese, have arrived safely at Halifax, and have awakened already much thankfulness."

The board agreed, on the recommendation of the Standing Committee, to grant the sum of 200*l.* to King's College, Nova Scotia, for the present year, to be applied in the same manner as the former grant to that institution.

COMMUNICATIONS.—We do not consider ourselves at any time answerable for the opinions of our Correspondents, except so far as we openly adopt them in our Editorial.

The Notitia Parochialis for the mission of St. Margaret's Bay, for 1839—
Baptisms 53. Marriages 12. Burials 9.

LETTERS received since 1st January, 1840.—L. H. DeVeber, Esq. (2), Mr. B. K. Dodge, Rev. E. Gilpin, Chas. Desbrisay, Esq. Rev. Chas. Blackman, (each with remit) George Bergman, Esq. Rev. Abraham Wiggins, Doctor Carritt, Rev. H. L. Owen, James Cain, Esq. Samuel Cowling, Esq. Mr. Thomas Timlin, W. Mumford, Esq.

S U M M A R Y.

The March packet has arrived from England since our last, but brought no news of much importance. We regret to perceive that our relations with the United States seem to be assuming a more threatening aspect than hitherto, in regard of the Boundary question. We sincerely trust that war, an awful calamity under any circumstances, but especially between two countries so nearly allied, and whose interests are so closely interwoven, may be averted by the overruling Providence of the great Arbiter of nations.

We understand that conservative meetings are being held in various parts of the Province approving of the conduct of His Excellency the Lieutenant Governor, with reference to late proceedings of the House of Assembly.—One was held here on Tuesday last, the High Sheriff in the chair, at which we are informed certain Resolutions, and an address to His Excellency, were adopted. Similar steps were taken at Liverpool on Thursday—and at Chester also on the same day.—We hope the expression of feeling on the side of good government, will be general throughout the country, but that it will also be characterized by a spirit of moderation, and kindness to those who have been betrayed into opposite opinions,—and that the incipient evils of discontent may thus be checked in time by the good sense and loyalty of the country at large.

D I E D.

At Lower LaHave, on Sunday the 5th inst. after a very short illness, Mr. J. W. Hele, a native of England.

At Granville, on the 14th March, Ann, wife of Mr. Wm. Young, junr. aged 40 years, after a long illness which she bore with christian fortitude.

At Halifax, George Hill, Esq. (Clerk of Licence,) aged 28 years, youngest son of the late Robert Hill, Esq.

POETRY.

A HYMN FOR GOOD FRIDAY.*

"Behold the man!"—John, xix. 5.

Behold the Man! the Saviour see!
Behold! he stands amongst his foes;
He wears the crown of thorns for thee,
And tastes the bitter cup of woes.

Behold the man! his tender love—
His patience, meekness, wondrous grace,
When he came down from realms above,
And liv'd on earth in lowly place.

Behold the Man! the cross he bears—
He bears thy sins, and freely dies;
And thus his Father's love declares,
To whom man's sin for justice cries.

Behold the Man! the man of grief,
For thee he bows his sacred head;
He dies to bring the sure relief,
A spotless victim in thy stead.

Behold the Man! thy sins bewail—
Behold his pains, and hear his moans;
Yet while his raging foes prevail,
The Son of God for guilt atones.

DUELLING.

We are indebted to the "Western World," printed at Memphis, Tennessee, for the following account of the proper treatment of a challenge:—

On Tuesday morning last, while sitting in our medical office, with our professional associates and two other gentlemen, a rap was heard at the door, and an individual entered upon our call to "come in." One of the gentlemen present introduced this individual as Col. L—. The Col., politely bowing, handed us a letter, saying it was from his friend Dr. B—. We read the letter, and found it was indeed, a document of that nature. We returned the letter to him who brought it, and told him that we could not receive nor entertain any such paper. He requested a written answer. We refused to give one. He replied that a written answer was customary in such cases. To this we said, if we recognized what duellists called the "code of honour," as the rule of our conduct then we should certainly return a written answer; but, inasmuch as we did not recognise any such "code of honour," and choose to govern ourself according to our own sense of right, we declined a compliance with his request. He then desired us to state to him why we would not except the challenge. To this we had no objection; and to enable us to do so properly, asked him for the letter, that we might read it to the gentlemen present—preliminary to our verbal answer. He hesitated to let us have the letter again, expressing some apprehension of legal proceedings. Being assured, however, that he should be safe on that score, he gave us the letter. We read it to the company, and then told him, in substance, as follows:—"I believe duelling to be a violation of moral and legal right; therefore, I will not, under any circumstances, fight a duel. I do not seek to kill, nor injure any man. I am not ambitious of the character of a fighting man, nor am I afraid of the name of coward; and, if I know myself, I am not afraid of any man or set of men, nor do I do any thing which I believe to be right. What I have said and written about Dr. B.—, or any one else, I believe, and do still believe, to be true, and perfectly within the pale of my duty. I shall not now, nor at any time retract a syllable of it.—I hold myself now and at all times, amenable for any thing I have spoken, written or done—not in a duel, but in a faithful defence of myself, whenever,

* From the Church of England Magazine.

and by whomsoever I may be attacked. I neither seek nor avoid an encounter. I am not aware that I shall leave Memphis within the next two weeks; during which time I can generally be found at one or the other of my offices. You have my answer, sir." We then returned the letter to Col. L—, and our interview ended, by his retiring.—*Gos. Mess.*

Romanism in the West.—A gentleman at one of the rising towns of the West, writes as follows:—"The Romanists, under their new Bishop, an European nobleman, are making prodigious efforts to proselyte our youth. They have got possession of the college buildings erected by the Protestants of this place, and have several eminent professors engaged in teaching almost every thing for almost nothing. They have a large and flourishing female school, conducted on the same principle, and are about erecting a handsome building for an extensive library, (already on the spot,) containing about 10,000 volumes—which will be open to the public free. There are very many persons in this place, not particularly attached to any denomination.—*Spirit of Missions.*

C. H. BELCHER,

Has on Sale the following Works—

- Wilson's Narrative of the Greek Mission: or sixteen years in Malta and Greece: including Tours in the Peloponnesus, in the Aegean and Ionian Islands, with Engravings, 1 vol. 8vo
- Medhurst's China, its state and prospects, with Engravings, 1 vol. 8vo
- Williams' Missionary Enterprises in the South Sea Islands, with Engravings, 1 vol. 8vo.
- Bickersteth on the Lord's Supper
-'s Book of Private Devotions
- Christian Truth
- Companion to the Holy Communion
- Scripture Help
- Treatise on Prayer
- Calmet's Dictionary of the Holy Bible, by the late Mr. Charles Taylor, with the fragments incorporated. The whole condensed and arranged in alphabetical order; with numerous additions. Illustrated with Maps and Engravings on wood, 1 vol. imperial, 8vo
- Triglott's Evangelists, interlinear: consisting of the original Greek, from the text of Griesbach; the Latin taken from Montanus, Beza, and the Vulgate; and the English of the authorized Version.
- The Church Service, arranged by the late hon. C. Grimston, 2 vols. Vol. I, Morning Service—vol. 2, Evening Service
- THE HOLY SCRIPTURES, faithfully and truly translated, by Myles Coverdale, Bishop of Exeter, 1535, reprinted from the copy in the Library of H. R. H. the Duke of Sussex.—*Quarto*
- Brown's Dictionary of the Bible
- Concordance
- Cruden's Concordance to the Old and New Testament
- Wesley's Sermons, 2 vols
- Henry's Miscellaneous Works, 2 vols
- Edward's Works, 2 vols
- Campbell's Philosophy of Rhetoric
- COGSWELL'S (Rev. William) SERMONS
- The Church of England Magazine
- Memoirs of the Rev. Rowland Hill
- Readings for Sunday Evenings
- Burkett on the New Testament
- Fireside Education, by the Author of Peter Parley's Tales
- Scottish Christian Herald
- English Martyrology, abridged from Foxe, by Charlotte Elizabeth
- Milner's Church History with continuation by Haweis, one volume
- Dodrbridge's Rise and Progress
- Mauder's Treasury of Knowledge
- The Pictorial Bible; being the Old and New Testaments, illustrated with many hundred wood cuts, representing the historical events, after celebrated Pictures; the Landscape Scenes, from original drawings, or from authentic engravings; and the subjects of Natural History, Costume, and Antiquities from the best sources: to which are added, original notes, chiefly explanatory of the Engravings, and of such passages connected with the History, Geography, Natural History, and Antiquities of the Sacred Scriptures as require observation.—3 Volumes.

HALIFAX, JAN. 1st, 1840.

BELCHER'S FARMER'S ALMANACK FOR 1840.

Containing Lists of the Members of the Executive and Legislative Councils and House of Assembly; Officers of the Army and Navy; OFFICERS OF MILITIA throughout the Province, corrected from the last Returns; Sittings of the Courts and List of Public Officers, arranged under their respective Divisions and Counties; Roll of Barristers and Attornies; Charitable and other Societies; Clergy, Colleges, Academies, &c.; Routes and distances to the principal towns in the Province, and to St. John, Fredericton and Quebec, with a variety of other matter useful and entertaining,—containing every thing requisite and necessary. The Calendar pages and Farmer's Calendar have been considerably enlarged, and the time of High Water given for Annapolis, Windsor, St. John, N. B. and Charlotte Town, P. E. Island, in addition to that for Halifax.—May be had of the Subscriber, and at every respectable store throughout the province.

Halifax, Nov. 1, 1839. C. H. BELCHER.

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