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From Hours of Sorrow.

REST FOR THE WEARY.

Has earthly love deceived thee?
Has earthly friendship grieved thee?
Has Death's strong hand bereaved thee
Of all most dear below?
A love which never changes,
A Friend no time estranges,
A land Death's shaft ne'er ranges
It may be thine to know.

In vain have men asserted,
To cheat the weary hearted,
That powers by sin perverted
Themselves can calm the breast.
One Hand alone unailing,
Sin grief's dark root, assailing,
O'er all within prevailing,
Can give the weary rest.

CHURCH OF ENGLAND.

In the British Magazine we find among many other spirited and seasonable articles on the present state of Church affairs in England, "A Letter to the People of England; by the Rev. I. E. N. Molesworth, Editor of the Penny Sunday Reader."

CHURCH-RATES are not a tax, and to call them a tax is a miserable trick, tending to deceive the people, and to mislead their judgments, by appealing to their prejudices. Church-rates are not a tax charged upon the persons, but a rent-charge on property, "older by centuries than the title of any estate on which it falls." They are a rent-charge, subject to which every proprietor or occupier, whether dissenter or churchman, and his forefathers, before dissent, as now constituted, was heard of, purchased, inherited, or rented property, as the case might be, and according to which he calculated his purchase-money or his rent. If the church-rates had been called into action after the appearance of dissent, and imposed on them specially as dissenters, or with a view to depress them, and exalt the church, then they might have had reason to complain, and to call it a tax. But when it was apportioned (from remote antiquity, and before dissent was in being,) by the whole nation, for national edifices of religious worship, it would be only demanding a premium upon dissent from that worship, to require either a special exemption in their favour, or even a general confiscation for their pleasure. The real object of the revolutionary abolitionists is, to induce a Christian nation to overturn an establishment for teaching Christian doctrines, and rob its religious edifices of their ancient means of support. But before they can do this, they must deceive the people, and persuade them that it is a personal tax, contrary to their national liberties.

It is evident that the general advantage, not that of this or that body, or individual, who may choose to make exceptions, must be the principle on which the revenue of the State must be applied.

And if the general good of the State be a legitimate object, I affirm that the good conferred by the church is of the highest and most important character, and that the means at her disposal bring forth fruit to the State, of the excellence and abundance of which no parallel can be found in the returns of any part of the national expenditure. There may be some hardy enough to deny this; but I assert it, relying upon the echo which that assertion will find in the bosom of almost every candid and religious-minded man. For, I feel assured none such (though he may prefer his own mode of worship) can for a moment doubt, that the nation must derive inestimable

benefits from the appropriation of these sacred edifices to the service of Almighty God—from the gospel of Christ continually read and preached there—from the weekly assemblage of rich and poor—from the ministrations of an highly educated, and, I will say, pious and exemplary, body of clergy—and from all the various religious, charitable, peaceful, and pure feelings, cherished by the Sabbath services of ten thousand parish churches. The man that can lay his hand upon his heart, and before God say, My country derives no advantage from these—that man's intellect must be of a strange mould, or his prejudices must have acquired a most dangerous power.

He then quotes the following testimony of Dissenters—"If it be lawful to institute Christianity, it is lawful to perpetuate it. Because there is a decayed beam in the roof, is it necessary to pull the barn down, when it can be removed, and a sound one substituted? It is much better to heal, if possible, a diseased limb, than at once to amputate; and I call upon the advocates for church annihilation to point out an equal substitute for it. With anything less than its utter destruction I am fully persuaded that neither popery nor infidelity will be satisfied, and I implore my brethren to keep an equal distance from them both: they stand not in need of their assistance to advance and carry their claims. The people of God have but one common interest; many a holy devoted minister in the establishment is labouring to promote the glory of God in the salvation of souls; and it is but solemn mockery to bless God for their success, and to pray for its increase, while their hands are stretched out to unroof the building that covers them. If the church be a field, the taxes are not to be rooted up to the destruction of the plant. Where there is one faithful holy minister of the establishment, I would to God there were a hundred. Churchmen and dissenters, we should all find enough to do. Because my fellow-shopman gets more custom at his counter than I do at mine, that's no reason that I should quarrel with him, so that the master gets the profit."

"There are thousands and tens of thousands of holy devoted people in the establishment, and who there received their first impressions, many of whom would be deprived of those means if the churches of the establishment were swept away; and I again repeat, that to sweep them away is the great object to be obtained by the combined operations of infidelity and popery."—*Letter of D. Warr, dissenting minister of St. Leonard's near Hastings.*

"We cannot, Sir, be silent spectators of the haughty and ambitious proceedings of the dissenters generally, seeing, as we do, the Papists, the Deists, the Unitarians, and, we regret to add many who call themselves protestant dissenters, all join in one common league against what they call one common enemy, and by which, by their conduct, they appear to mean the established church. We cannot but express the alarm we feel, and, as Christians, enter our solemn protest against their presumptuous proceedings.

"We beg to assure your majesty we dare not join with infidels, and those who deny the divinity of Christ, nor with those who acknowledge a foreign supremacy—no, nor with those who treat with contumely the doctrines of the church of England, the leading articles of which we view to be in accordance with the scriptures, which are the foundation of the protestant faith."—*Petition of Protestant Dissenters of Brick Chapel at Leeds. 1825.*

The author then notices the third plea advanced against the payment of Church-Rates, namely "Conscience."

If the church-rate be, as we have said, a rent charge, that must be a very convenient conscience which directs a man to pass it into his own pocket what belongs to another. But, again, suppose it a tax.

Is it really a matter of conscience that the State under which you live shall not apply its revenues to the maintenance of national places of worship set apart to teach the gospel of our common Lord, because you happen, in some minor point, (many do not know what point,) to differ from the national church? Is your hatred and intolerance of this church such, that your very conscience is afflicted, because the nation should keep up its public edifices? If you were at Rome, would your conscience make you resist the taxes, because part of them went to maintain the popish worship?

Is your conscience to be governed by nicer rules than those of Christ and his Apostles, who paid, and enjoined payment of taxes, not only to maintain the then corrupt church of the Jews, but to those very heathen governments by which idolatrous worship was supported? Alas, for those tender and raw consciences! We should commiserate the torments of their sensitive owners, did we not at once perceive that in them, as in the productions of nature, there is that principle which naturalists call compensatory, which makes up for the defect of one faculty by an increased power in another. So we often see these dreadfully delicate consciences become vastly accommodating, like the gullets of the Pharisees of old, which would strain at a gnat and swallow a camel. While they shrink and shudder, like cats skinned alive for profit, at the slightest contact with the parent Church of the Reformation, they can hug the papist and the infidel as comfortably as though they were clad in the hide of a rhinoceros or the shell of a tortoise.

The author winds up with this searching appeal—
If any man, after reading these observations—if any religious dissenter—especially if any Churchman, can believe he is doing his duty as a christian, in joining such a league, I have only one request to make to him, which is that before he acts, he will fall down, privately, on his knees, and pray God's Holy Spirit, through Christ, to direct him aright; and then, remembering whose eye beholds him, and before whose judgment seat he must again have the question put—ask himself—Am I promoting thy Glory, O God? Am I O Saviour! seeking the Salvation of thy Brethren?—Am I aiding to increase the Knowledge of thy Gospel?—Am I, in a word, actuated by christian motives, in endeavouring to induce the Legislature of my Country to rob the ministry, and the Buildings of the National Church, of a rent-charge appropriated to them by common law, and by a title so ancient that "Memory of man runneth not to the contrary?"

I. E. N. MOLESWORTH.

"In 693, Ina, King of the West Saxons, enacted payment of church scot by assessment. In 928, Athelstan, and his Parliament, granted the tithes of the whole kingdom to the clergy; and, by a separate decree, ordered payment of church scot. Edmund and Edgar both distinguish and confirm tithes and church scot. Canute also confirms the statutes of Edgar, and declares that, independent of tithes, all people are bound, by right, to assist in repairing the churches."

"The Owens, the Howes, the Baxters, and their descendants, till the nineteenth century, could contemplate the existence of this law free from all the throes and convulsions of conscience which torment the modern dissenter. Indeed, the crisis of the disorder has arrived most rapidly and unexpectedly, for a twelvemonth has scarcely elapsed since the dissenting body, by their delegates, formally acceded to the bill for the commutation of church-rates first suggested by Lord Althorp, then sanctioned by Sir Robert Peel, and subsequently adopted by Lord John Russell: but the concessions already made have caused grievances to rise in the market."—*Corres. of the Brit. Mag. for Dec. 1836.*

THE LATE MR. SIMON.

Extract from a Sermon by the Rev. Francis Close.

TEXT—MALACHI II. 5, 6.

As he drew towards his end, his views of his own unworthiness continually deepened. If any person upon his dying pillow might have looked back over a well-spent life with self-complacency, surely it was he! But no single expression escaped him during his long illness that betrayed such a self-righteous feeling. He ever referred to himself as to a poor penitent sinner, resting all his hopes on the merits and righteousness of a Divine Saviour. "I wish to be alone with my God," said he, on one occasion, a short time before he died, "and to lie before him as a poor, wretched, hell-deserving sinner; yes, I say, as a poor, hell-deserving sinner, and to go to my God as the lowest of the low. But I would look to him as my all-forgiving God, and as my all-sufficient God, and as my all-atoning God, and as my covenant-keeping God! There I would lie before him as the vilest of the vile, and the lowest of the low, and the poorest of the poor. I know I am the chief of sinners, and I hope for nothing but the mercy of God in Christ Jesus unto life eternal, and I shall be, if not the greatest monument of God's mercy in heaven, yet the very next to it, for I know no greater. Here I lie adoring the sovereignty of God in choosing such an one—the mercy of God in pardoning such an one—the patience of God in bearing with such an one—and the faithfulness of God in perfecting his work and performing all his promises to such an one." Who that has not a spiritual knowledge of the Word of God, and a true acquaintance with his own heart, would imagine that this was the dying testimony of one who had devotedly and conscientiously served God in his day and generation through a long life? But such was "the fear wherewith he feared God, and was afraid before his name."

This fear, however, had nothing of "torment" in it, it was accompanied with that "perfect love of God which casteth out servile fear." God did, in a most gracious manner, "give him his covenant of life and peace." Deep and lowly as was his reverence for the awful name of God, yet he loved and confided in him as in the tenderest father. Let us again listen to his devout meditations upon his death-bed:—"Infinite wisdom has devised the whole with infinite love—and infinite power enables me to repose in that love—and all is infinitely good and gracious. All is right and well, and just as it should be. I am in a dear Father's hands, and all is secure. Whether I have a little more or a little less of pain and suffering does not matter. But all is secure. When I look to God I see nothing but faithfulness, and immutability, and truth, and I have not a doubt nor a fear! but the sweetest peace—I cannot have more peace! But if I look another way—to the poor creature—oh then, then, there is nothing, nothing, nothing, but what is to be abhorred and mourned over. Yes, I say that, and it is true!"

The language of my text appears to have been most literally applicable to him: God had, in a peculiar manner, "made a covenant of life and peace with his soul;" and upon the wisdom and faithfulness of God, he seems, at all times, to have rested with extraordinary composure. "What is before me I know not," said he, at an earlier period of his illness, whether I shall live or die, but this I know, that all things are ordered and sure—every thing is ordered with unerring wisdom and unbounded love." And on a subsequent occasion he expressed his views of the covenant of grace, in language most scriptural and sublime.

"It is to the principles that I look," said he, "it is on the broad, grand principles of the Gospel that I repose! It is not on any particular promise here or there, any little portion of the word, in which some people seem to take comfort; but I wish to look at the grand whole, at the vast scheme of redemption, as from eternity to eternity. I wish to point out this peculiarity in my case; I am not solicitous so much about this feeling or that, this state or that, as upon keeping before me the grand purposes of Jehovah from eternity to eternity! . . . In taking the grand revelation of himself which God has

given us, then I rest upon him, and not upon myself: I do not depend on feelings and thoughts which are changing and uncertain, but I am kept by Him who changes not! For, after all, what are a man's best prayers and thoughts before Him! It cannot depend upon a few poor, broken, pining words; nor do I depend upon them, but again I say, "I take the glorious and majestic discoveries which God has made to me of himself, and there I rest."

We are not surprised that a mind that could grasp such magnificent views of Divine truth as these, should sustain with exemplary patience all the sufferings of the body to the end. He only once expressed surprise "that he was so long in dying;" and when reminded that it was the will of God, and that he must "await all his appointed time," he simply added, "And that is quite sufficient for me." On the occasion of his relapse, he expressed his entire resignation to the will of God in striking language, "God cannot do any thing contrary to my will!" Intimating that his wishes were absorbed in the will of God. Truly "the end of this man was peace!"

But we must not here omit to notice the turn which our translators have given to the clause in the fifth verse. "This covenant of life and peace" is represented as the result of that lowly "fear wherewith Levi feared God;" and there can be no doubt that this is not only the true sense of the passage, but also that it is agreeable to many other passages of Scripture. Not that the manifestations of God's love are the reward or meritorious effect of holy fear, but this is the order of Divine grace. Deep humiliation of soul is the only safe preparation for well-grounded assurance and lively confidence in God. I remember that on a recent occasion, when many Christian friends and ministers were assembled in Cambridge to commemorate the completion of our Father's labours in his parish for half a century, he reminded us that the day of humiliation under the Mosaic economy, immediately preceded the season of Jubilee. That joy, peace and assurance, which is not based upon deep prostration of soul before God, and accompanied with unfeigned humility, may justly be distrusted. "My covenant was with him of life and peace, and I gave them unto him; for the fear wherewith he feared me, and was afraid before my name." "God resisteth the proud, and giveth grace unto the humble."

Having thus endeavoured, however feebly, to trace the character, life, and death, of my beloved Friend and Father, I would ask, in conclusion, shall we then glory in man? shall we suppose his character faultless, or attribute what was excellent and praiseworthy in him to his own exertions and natural goodness? "God forbid!" Let no man glory in man—let us ascribe all glory to God who wrought in him effectually "both to will and to do according to his good pleasure." Of this important truth we are reminded by that golden sentence in my text, "I gave them unto him." Was there much in him to be admired and imitated? Was his ministry distinguished by uncompromising fidelity? "I gave it unto him," saith the Lord. Did extraordinary success crown his labours? "God alone gave the increase." Did he walk with God in peace and equity? Had he lowly fear, and lively confidence in God? Was he filled with peace and love upon his dying bed? "I gave them unto him?" All, all, was the gift of God, the rich fruits of his grace. Our brother had nothing that he did not receive, and often did he acknowledge, too, that all he had of gifts or grace came from God. And were his disembodied spirit now among us, and were it permitted to address us, the language of the Apostle might be selected as most suitable, "By the grace of God I am what I am;" and "His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me." Let us then "glorify God in him." It is for our own consolation that we should do so, as well as for the honour of God. For if all that our revered Friend possessed was the gift of God, and all that he did was the effect of the grace of God; then may all and each of us aspire to imitate him, and so to follow him as he followed Christ. Comparing ourselves with him we might be discouraged, or we might conceive it to be a thing impossible that we could thus live and thus die; but if it be a free gift of God, let us ask

of Him who giveth to all men liberally and upbraideth not, and he will give us like precious faith, and he will enable us to tread in the steps of them who, through faith and patience, now inherit the promises. Oh that the example of this good man might be the means, under God, of kindling new zeal in our hearts; and whether we be ministers and stewards of God's mysteries, or individual Christians in the private walks of life, may our souls be reanimated and refreshed; may we quicken our step, and gird up our loins, and fix our eye more intently upon the prize of our high calling, that so at length we too may attain, through God's rich grace, the crown which fadeth not away!

But let me forewarn you, brethren, every one of you, that excepting the peculiarities of the sacred office, there is nothing in the character of the deceased, to which we must not all attain if we would be saved. Ask then yourselves, ask your own consciences, has "the law of truth," the Gospel of your salvation, availed to "turn you away from iniquity?" Has the love of Christ subdued in you the power and dominion of sin? Have you ever been imbued with a holy fear of God? Have the terrors of the Lord persuaded you to flee to the refuge of a Saviour? Are you walking with God in holy obedience, in the paths of equity and peace? Do you know any thing of "His covenant of life and peace?" If not, how sad your condition! A stranger yet to God, and far from him; the slave of some evil lust, or the sport of idleness and vanity; dwelling in light, yet abiding in darkness; surrounded with truth, yet lost in error; continually invited to repent and believe and live, but putting off the message of mercy to an indefinite time, a time which may never come!

Oh remember, I pray you, brethren, that death does not always approach with such slow and measured steps as in the case of our departed Friend! You have recently had sad proofs of this; one and another has been suddenly cut down as in an instant, apparently in the midst of life and health and prosperity! May God Almighty's voice be heard in the city! May many remember their ways and turn to Him whom they have forsaken! May you have grace to commence that life of holiness which alone can terminate in such a peaceful death. It is easy to exclaim, "Let me die the death of the righteous, and let my last end be like his;" but if you would so die, you must so live; the grace which our brother displayed in his last days, was the same he had exhibited throughout his life; ripened, indeed, and matured, and ready to be gathered into the heavenly garner, but cultivated by the toils of many a day, and watered with many tears, and cherished with many prayers; and though "dying grace is doubtless reserved for a dying hour," you must not imagine that such resignation, humility, peace and love will fill your bosom in that crisis of your existence except you seek them now; wherefore "acquaint thyself with God and be at peace!" "Oh that thou wouldst hearken to the commandments of thy God; then should thy peace be as a river, and thy righteousness as the waves of the sea!" Peaceful should be thy path through life—peaceful should be thy death—and in eternity, peace, unbroken peace, should be thy portion for ever.

Concluded.

Church Missionary Society.—The thirty-seventh anniversary of this institution was held at Exeter Hall, London, on Tuesday, May 2nd, the Earl of Chichester, president of the Society, in the chair. The Bishop of Chester, Winchester, Salisbury, Ripon, and Chichester, together with a number of clergymen and laymen, were on the platform. The assemblage was one of the largest which has ever been collected at the society's anniversary.

From the report read by the Rev. Mr. Jowett, secretary of the society, it appears that the receipts from all sources for the preceding year were 71,729l. of which 54,363l. were contributed by auxiliary associations, a fact which shows the wide spread interest felt through the country in the society's objects. There is an increase in the receipts of the year preceding the anniversary, over those of the previous year, of 3,372l. —*Chris. Wit.*

We have great pleasure in copying from the Missionary, the following well merited eulogium upon the production of a reverend divine in the sister church in the United States, whom we are proud to reckon among the number of our personal friends. Long may he be spared as a light and an ornament to the church at large.—Ed. C. C.

THE REV. DR. JARVIS' SERMON.

We offer no apology for the space which is occupied by this masterly discourse. Were our pages larger we should be glad to put our readers in possession of the whole. We present them with the opening and concluding portions. The intervening paragraphs are occupied in inquiring by what calamity the progress of the Church was arrested; "and why, for more than twelve centuries, the light of the Gospel has been in some parts extinguished, and in others burning dimly, while the attempts to carry it into the regions of utter darkness have been so unsuccessful." The inquiry, exhibiting the widest range of learning, under the influence of the soundest judgment, is most interesting and instructive, and well illustrates and clearly establishes the sentiment of the sermon—"Christian unity necessary for the conversion of the world." We congratulated the Church on the return of Dr. Jarvis to our shores, after an absence of many years. We may point with pleasure and pride to this sermon as evidence that our congratulation was not without reason. For extent of information, for clearness in presenting and minding in conducting the argument, for cogency of reasoning and beauty of style, in a word, for the complete establishment of the point which it proposes, it would have done honour to the Church in any age. We rejoice to know that such a "minister of the New Testament" is among us. We rejoice to know that already rich fruits of his industry are in preparation for our instruction and enjoyment. In the composition of the present discourse, a mass of notes that would fill a volume has also been prepared, illustrative of some of the most interesting topics of ecclesiastical history, which will soon, we trust, be given to the world. Shall we be thought presumptuous, if we express the hope that these stores of learning, this patient inquiry, this clearness and comprehension of view, this soundness of judgment, this christian candour and charity, will be applied to the work which most of all is wanted, a history of the Church. We are informed that Dr. Jarvis has accepted the Rectorship of the Church at Middletown, once the scene of his father's pastoral labours, the venerable Bishop of Connecticut. Let us hope that in that delightful retreat he will collect around his noble library, and devote himself to this great work. He can do no greater service to the truth. There is no man among us that can do it so well as he. If there needed evidence, it is afforded in this sermon, the first fruits, we confidently hope, of a golden harvest for the Church.

UNITY OF THE CHURCH.

A Sermon by the Rev. Dr. Jarvis, of Washington College, Hartford.

The four great characteristics of that unity which our Saviour requires as necessary for the conversion of the world, are summed up in the second chapter of the Acts: "They that gladly received the word were baptized; and they continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers."

The first characteristic in stedfastness in the apostolic doctrine.

St. Paul, in his Epistles to Timothy, requires of us that we "take heed to the doctrine," and to "hold fast the form of sound words;" and one of the latest inspired writers speaks of contending earnestly for the faith, once delivered to the saints. It is one faith; and is supposed to be as much known as fully recognized by Christians, as are "one Lord, one baptism."

The second characteristic includes an adherence to the ministers of apostolic succession.—Christians are required to have communion, or fellowship, with

the Father, with the Son, with the Holy Ghost; with the Apostles, as the sources of all ministerial authority. There is also the communion or fellowship of the prosperous with the afflicted; of those parts of the Church which are rich in the means of grace, the capacities of knowledge, and the ability to give, with those which are perishing for lack of vision. In a word, fellowship is that pervading and animating spirit which constitutes the communion of saints in the one holy Catholic and apostolic Church, so that "whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

The third and fourth characteristics need no comment. The former, is the constant and frequent reception together of the holy communion, called in the New Testament, the breaking of bread; the latter is the uniting together, at stated times and seasons, in the several acts of public worship. At every period of time, therefore, Christians are required to form one body, by continuing stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayer.

Now, if we examine by this rule the state of the primitive Church, we shall find that all these characteristics of unity were preserved till about the middle of the fifth century.

It is true that there were heresies even in the apostolic age. "They went out from us," says St. John, "but they were not of us; for if they had been of us, they would no doubt have continued with us." But, in comparison with the great body of Christians, these were few and inconsiderable. They proceeded, not from any mistaken views of divine truth, but from the wild reveries of a deceitful philosophy. Their very extravagance prevented any influence over sober sense, and ardent piety. They were the effervescence of human corruption, rising like bubbles to the surface, bursting there one after another, and each in its turn disappearing forever.

Even the most formidable of all departures from the apostolic doctrine, I mean the Arian and Macedonian heresies, the one denying the divinity of the Son, the other, the personality of the Holy Ghost; even these, violent and extended as they were for a season, had no permanent existence or influence.—The penumbral varieties with which the Sun of Righteousness is obscured, may afford a grateful shelter to those who hate his beams, but even when darkest they are transitory. A deep sense of the enormity of sin, of the holiness of God, of the weakness of man, will always lead to the exaltation of the Saviour. The joy shed abroad in the heart by the Holy Ghost, and the light which the Divine Spirit sheds over the word of God, when it is read with an humble and teachable frame of mind, will produce the conviction that He is our divine teacher and comforter. On these points, therefore, the great body of professing Christians always have been, and always will be, orthodox. The Nicene Creed, confirmed by the Council of Constantinople, and professed by those of Ephesus and Chalcedon, was unanimously admitted in every part of the christian church, with the exception of one word, which, in the bitterness of controversy, the Eastern, afterwards accused the Western church of surreptitiously introducing.

The apostolic ministry, consisting of the three orders of bishops, priests, and deacons, existed everywhere; and all christians, so far from thinking of separating themselves from their fellowship, would have considered such a separation as the greatest of earthly evils. "A Christian," to use the words of Bishop Horne, "furnished with proper credentials from his bishop, might travel through the world from east to west, and from north to south, and be received to communion with his brethren in any part of the globe then known."

The liturgies and formularies in general use, bore so remarkable an affinity as to induce the belief that they could be traced even to the apostolic age.

I repeat it, therefore, that the christian world, or Catholic Church, in the proper sense of that much abused term, agreed in all the essentials of christian unity, until about the middle of the fifth century.

EARLY SPREAD OF CHRISTIANITY.

During this period of unity, the progress made by the christian faith is, perhaps, the most surprising

fact recorded in history. At the time of our Saviour's birth, the decree had gone forth that all the world should be taxed. By the word rendered in our translation "the world," was meant the Roman empire. Its division at that time was into kingdoms, provinces, and free cities or colonies. In all these divisions, the chief cities were called metropolitan; and even a cursory inspection of the subject will show that when the Apostles obeyed the command to "go into all the world," their first object was to plant a Church in every one of these metropolitan cities. As an illustration of this remark it may be observed, that St. John has mentioned the seven cities of Asia in the order and dignity of their civil geography. And the fact is undeniable, that nearly all the colonial and free cities of the empire had Churches during the apostolic age. If we may credit the most ancient historians, the Apostles went even beyond the bounds of the Roman empire. Not only was the Church extended through Asia Minor, Syria, Mesopotamia, Egypt, the principal islands of the Mediterranean, Greece, Thrace, Illyricum, and Italy, but perhaps to Spain and the British Islands on the West, to Scythia on the North, and Persia and India within the Ganges on the East. "He put on wings," says the eloquent Chrysostom, speaking of Paul the Apostle, "and traversed every land which the sun surveyed; not simply travelling through it, but rooting up the thorns of wickedness and sowing the seed of religion, expelling error and introducing truth." If this be hyperbolical with regard to the labours of St. Paul, it is good testimony as to the extent of the church in the fourth century. Certainly by the middle of the fifth, the time I have mentioned, in addition to the countries already enumerated, may be named Gaul and Germany in Europe, Ethiopia, Nubia, Lybia, Mauritania, and indeed all that was known of Africa, Arabia, the greater and the lesser Armenia, the regions beyond the Caspian and the Euxine, and possibly even China itself.

From the letter of Constantine to the King of Persia, preserved by Eusebius, it is evident that there must have been an immense number of christians in that kingdom. For he speaks of the finest provinces as filled with christians; and Sozomen mentions that Adiabene, the chief province, was almost entirely christianized. The letter of the Emperor, so far from aiding the christians, excited political jealousies in the breast of the Persian monarch. In 330, a severe persecution began, which lasted forty-three or forty-four years, and terminated only with the death of Sapor. The very circumstances of this persecution show that the Persian church, on account of its supposed connexion with the religion of the empire, was formidable for its numbers. Sozomen expressly says that Sapor forbade the fire-worshippers to exercise their fury upon common christians. They were to select only the bishops, priests, deacons, and other persons consecrated to the service of the church. He says it would be difficult to tell how many suffered martyrdom, but that the men and women, whose names were known, amounted to sixteen thousand. From these premises we may fairly infer that the church in Persia was extremely flourishing; and from the review of all that has been said, the assertion will not, I trust, be deemed hazardous, that the church was in fact more extensive at the middle of the fifth century, than it ever has been since.

ENGLAND AND AMERICA TO EVANGELIZE THE WORLD.

Thirty-nine years after the downfall of Constantinople, Columbus gave a new world to Leon and Castile. The Pope who began to reign the same year, with that prodigal generosity which gives what is not its own, divided this new world between Spain and Portugal, forbidding all other nations to intermeddle with their property.

Had this decree been obeyed, how different would have been our lot, and how changed the history of the world!

But a nation of whom the Pope, when he drew his line, little thought, was rising into a mighty maritime power, and within forty-two years released itself from papal dominion. Since that time, while Spain and Portugal have sunk into secondary and unimportant

Carried to page 150.

For the Colonial Churchman.

THE CHURCH IN CANADA—DISTRICT OF GASPE.

Movements of the Lord Bishop of Montreal.

Messrs. Editors,

His Lordship the Bishop of Montreal arrived at Gaspé Basin in this District in the *Gulnare*, after a tedious passage from Quebec of I believe seventeen days, during which he daily performed Divine Service. Indeed it seems his meat and drink to be engaged in doing the will of our Heavenly Father.—He literally spends and is spent for the edification of the Church of Christ, being found in weariness and fastings often, and in labours above measure.

His Lordship arrived in Gaspé Basin on the 23d of June, and without delay, set about visiting the Protestant Episcopal missions on this coast. Having preached twice, on Sunday the 25th, at the Basin, and administered the rite of confirmation, he proceeded by boat, on Monday, to St. George's Cove; and thence to Point St. Peter, Ma'lay, Perce, and Lance-au-Beaufils: in all which settlements respectively, he executed the high duties of his office; earnestly commending the disciples to the service of God, and to the word of His grace; establishing them in the Apostles' doctrine and fellowship; and confirming them in their most holy faith. On Friday the 30th, his Lordship arrived at New-Port, a little after midnight—thus within the space of five days coasting in open boat the distance of about 115 miles; having visited six congregations; held five Confirmations (in all 119 persons) and preached eight times, besides occasionally an exclusive charge to the young bands of Christian soldiers.—May they continue manfully to fight the good fight of faith, until they raise the triumphant shout of victory!

The Bishop left New-Port very early on Saturday morning, having taken only a few hours rest, or rather sleep which so much weariness and exposure would naturally invite, despite of every obstacle (though I think he spoke of his reception there with great kindness) and arrived at New Carlisle in Bay des Chaleurs about three o'clock in the afternoon, accompanied throughout the Coast only by the Rev. William Arnold of Gaspé Basin.

Although his Lordship had taken no refreshment during that distance, being about 60 miles from New-Port, and little, if any, at his departure, upon his arrival at the residence of the missionary at New Carlisle, the first object of attention was the end of his coming; and the first proposition, when and where the duty was to be performed, with the preliminary preparations thereto.

On the following day, Sunday the 2d of July, his Lordship administered Confirmation, delivered a lengthy charge, and preached in St. Andrew's Church at New Carlisle, an appropriate extempore sermon, from Deut. 26 ch. 16, 17 and 18 v. His Lordship pointed out to an attentive audience the ordinances of the Church, as the statutes of God commanded in Holy writ; and shewed how, in the observance of them, we avouch the Lord to be our God—dwelling in a commendatory and explanatory manner on the Rite that day administered; and shewing how the Lord avouched the recipients thereof to be his peculiar people. In the afternoon of the same day his Lordship delivered in St. Peter's Church at Parpebiac an excellent discourse, enforcing the practical doctrines embodied in the Lord's prayer. The Church was full on the occasion, and not a few Acadian French mingled with the throng. On the following Tuesday his Lordship preached in a school-house at Hope town, about nine miles below New Carlisle, and in the afternoon of the same day at Parpebiac, administering the rite of confirmation in both places to a few Candidates (making with that held on Sunday, 52 in all) who were not timely apprized of the preceding, and desired to embrace the present opportunity. On those occasions the Bishop delivered two edifying discourses, extempore, and well adapted to the occasion. It is to be regretted, that, in consequence of the short notice, it being a week day, and many not knowing it, having gone to their fishing boats, the congregations were small. In the morning his Lordship preached from Heb. 6 ch. 1 and 2v., explaining and applying its progressive and combined doctrines; which are only the first principles, whence the Chris-

tian should go on to perfection: and in the afternoon from Acts 2 ch. 42 v., earnestly exhorting his hearers, and especially those lately confirmed, to continue stedfastly in the Apostles' doctrine and fellowship; in breaking of bread and in prayers. On this occasion, his Lordship gave a very satisfactory account of the doctrine of the Apostles, and the fellowship or communion of Saints—taking occasion to explain the term *Catholic*, in our *Creed*; that it is not exclusive, as arrogated to herself by the Church of Rome, but is to be regarded in its literal sense, as a contradistinction to the Jewish Church, which was confined to one place, one family of Priesthood, and one nation. In speaking of breaking-bread and continuing in prayers, his Lordship recommended the Holy Eucharist, and the sublime and edifying Liturgy of our Church, as worthy our uniform observance, necessary to our continuing the fellowship of the Saints, and whereby alone we can lay claim to our high privilege of conformity to primitive usage, and Apostolic doctrine and practice.

His Lordship preaches extempore very fluently and with much perspicuity. What particularly struck my observation was, the facility with which he quoted scripture *verbatim et literatim*; its particular adaptation to his purpose, and his command of language, whereby he was able to preach three or four times in succession upon the same Rite, and almost to the same congregation. Not disparaging the high gifts and graces of our excellent and original Bishop of Quebec, or those of your own Diocesan, whose praise is in the mouth of every man, I know not where we could find one better qualified in Christian graces, genuine piety, natural ability, acquired practical knowledge, zeal mixed with discretion, and withal sound erudition, than the Bishop of Montreal; or one, under God, better calculated to be useful in the present exigencies of our Church in Canada. Nor is his Lordship's example in zeal and labour without effect upon some, nay, many of the Canadian clergy. I could mention one (*magnis componere parva*) who on last Sabbath, in the discharge of his duty, rode on horseback 36 miles, performed two services and baptized two children on the way (sons of a Roman Catholic, but their mother a protestant) and fasted the while 17 hours. I could add many similar instances, but would not be thought a croaker. Yet if others' glory, have we not wherein to glory. Yea, if I glory, let it be in mine own infirmities. God forbid that I should glory, save in the cross of Jesus Christ. I am sorry to say, that his Lordship evidently suffered from some hurt or bruise received during his passage, which induced a lameness or impediment in his walking, and which seemed to increase up to the time of his departure. He also suffered from the effects of cold, and probably not a little from change of diet. He sailed from Parpebiac on the morning of the 7th, inst. in the little schooner *Albion*, Capt. Rae, for Quebec.

New Carlisle, Bay Chaleurs, 20th July, 1837.

For the Colonial Churchman.

MISSIONARY ANECDOTES—NO'S. XI AND XII.

In vain with lavish kindness
The gifts of God are strown;
Where heathen in their blindness
Bow down to wood and stone.—*Heber.*

HUMAN SACRIFICES.

Some years since the Bramins of one of the Pagodas in Tanjore, (East Indies) murdered a boy of about eleven years of age for sacrifice to one of their gods. They offered to the idol a part of his quivering and dissected body. The only punishment inflicted on the murderers was a transient exile of but three days!

A native preacher.—The following clear exhibition of divine truth is extracted from a translated sermon by a Malabar convert in 1790. He was ordained under the patronage of the Society for promoting Christian knowledge:—

"Let us be prevailed upon by the gracious calls of God, no longer to continue in our enmity against Him, who has such kind designs towards us. Let us turn unto Him with a deep sense of our poverty and sinfulness—let us acknowledge and bewail be-

fore Him, our sins, and resolve, in dependence on His strength, to hate and to renounce them, and to dedicate ourselves to the service of God. The turning of a convinced sinner from his sinful ways, includes in it likewise a trust and dependence on Christ for pardon and salvation. All our sorrow for sin and resolutions to amend our lives, will not of themselves take away our sins. It is *Jesus* who has atoned for them, and has made peace between God and man. To Him, therefore, we must fly for refuge, and believe in Him as our Saviour, and the source of all our happiness.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, AUGUST 10, 1837.

OUR LATE MOST GRACIOUS SOVEREIGN.—It is with feelings of sincere regret, that we record in our columns of this day the Death of his most excellent Majesty WILLIAM THE FOURTH, which melancholy event took place at Windsor Castle on the 20th June. His Majesty was in his 72d year, and had his life been spared six days longer, would have completed the seventh year of his reign over the British empire. This event will touch the sympathies of his people at large, in a much greater degree than is common in the departure of kings. Our late monarch ruled in the affections of his subjects. From his youth he has been in constant and personal intercourse with those over whom he was afterwards called to reign; and since he has worn the crown, he has exercised such a mild and paternal sway, and evinced such a benevolent regard for the liberties and the happiness of his people, as may well call forth their lamentations over his tomb. The inhabitants of this province might regard this beloved monarch with peculiar interest, from the circumstance of his having been once among them, and having frequently since his accession to the throne, shewn a marked regard for the prosperity of the colony. To the reflecting mind there is matter of solemn meditation in such instances as these of that universal dominion of Death over the sons of men, to which the greatest as well as the lowest must bow. And where can we see more completely exemplified than here, the emptiness of all earthly distinctions, and the necessity of better support in the final hour, than the best this world can give. The Archbishop of Canterbury, a most pious and excellent prelate, was with his Majesty at the closing scene.—It is a most providential circumstance, that the Princess VICTORIA had attained her majority before the demise of his Majesty, whereby the reins of royal power have passed directly into her hands without the intervention of a regency, which in the present state of the public mind, might have been the pretext for some disturbance of the national peace. Let us, in obedience to the pious and loyal provisions of our church, "heartily beseech Him by whom kings do reign," with His favour to behold our present most gracious but youthful Sovereign, that in all her "thoughts, words and works, she may ever seek His honour and glory, and study to preserve the people committed to her charge, in wealth (i. e. prosperity) peace and godliness; and that finally after this life she may attain everlasting joy and felicity."

We give below the official announcement of his Majesty's demise.

Whitehall, June 20, 1837:—A Bulletin, of which the following is a copy, has been received by Lord John Russell, one of his late Majesty's Principal Secretaries of State:—

Windsor Castle, June 20, 1837.

"It has pleased Almighty God to release from his sufferings, our most Excellent and Gracious Sovereign, King William the Fourth.

"His Majesty expired at twelve minutes past 2 o'clock A.M. this day,"

"MATTHEW JOHN TIERNEY.
"WILLIAM FRED. CHAMBERS.
"DAVID DAVIES."

The following is the copy of the special communication made by the Secretary of State to the Lord Mayor, of the lamented Death of his Majesty, which was posted at the Mansion House between ten and eleven.

"Whitehall, half-past 10 o'clock, June 20, 1837.

"My Lord,—It is my painful duty to inform your Lordship of the Decease of his most Gracious Majesty King William the Fourth. The melancholy event took place at Windsor Castle, at twelve minutes past two o'clock A. M. this day, when it pleased the Almighty God to release the late King from the sufferings which he had borne with the most exemplary fortitude and patience.

"I have to request that your Lordship will give direction for tolling the great bell of St. Paul's Cathedral.

"I have the honour to be, my Lord,
"Your Lordship's, &c.&c.
"J. RUSSELL."

SUNDAY SCHOOLS.—We take the following judicious remarks from an address of the Rev. Mr. Stone, rector of St. Paul's, Boston, published in the Christian Witness.—We fear the mistake of committing the religious instruction of families entirely to the minister and the Sunday School, is too prevalent in our own land. But what can ministers and Sunday Schools do, where parents neglect the bringing up their children in the nurture and admonition of the Lord—or where, alas! as too often happens the counter influence of an ungodly example at home is hourly exercised!

In the religious education of children, the Sunday school was never intended to become a substitute for parental instruction and influence. No parent, especially no Christian parent, may delegate his office as the religious teacher of his own children to another or diminish a moment from the amount of time which he naturally owes to them in training them for God. His office is an indelible one; God has invested him with it, and he can never put it off. I repeat; the Sunday school was never intended to be his substitute, but his aid, in the religious education of his household.

As a substitute, it will never succeed.

But, as an aid merely to parental instruction and faithfulness, it has peculiar advantages.—Look at it, in this character. Parents give the same attention to the religious education of their offspring, as they would if the Sunday school were not in existence. Their teaching comes—not in long and exhausting lectures—but in "words fitly spoken," adapted to times and occasions; when natural incidents call forth kindly affections, and put the childish heart into an attitude favorable to the power of a happily selected moment; and when religious impression enters in without suspicion, and without opposition, and fixes itself deeply and permanently among the elementary feelings of the mind. It is a sort of teaching, in which "their doctrine drops as the rain, and their speech distils as the dew, as the small rain on the tender herb, and as the showers upon the grass." The minds of children are kept pleasingly familiar with religion; the moral soil is rightly cultured, and the moral plants rightly nursed; the power of right example constantly concurring with the light of saving instruction to bring every thing to a happy result. In this state of things, the Sabbath comes; the Sunday school is entered with pleasure, and it becomes, from the previous preparation made, the place where children learn to embody their early religion into a social character and expression, and to take their places in the Church of God as those who have been devoted to God, and educated for his service.

Having, by faith devoted your children to God, Father, Son, and Holy Spirit,—consider yourselves as, in a very solemn sense, standing in the place of God to them; as bearing a natural and an untransferable commission from Him; as being His mouth to teach them his law, His hand to guide them in the path of life, and His guardians to keep them from going astray. Be faithful in instruction, in example, in prayer. Grow skilful in seizing and improving little occasions for dropping moral seed into the soil of their hearts, and in exerting an influence, which shall come over them stilly, refreshingly, invigoratingly, and perfective of the religious principle in their minds. Suffer no man to take your duties off from

you. Transfer your commission from God to no mortal living. But do as much for your children as you would were there no Sunday school in existence, both in the time devoted to them, and in the instruction which you give.

We find in the same paper extracted from the Chronicle of the Church, the following remarks addressed to Fathers, which we commend to the attention of all who wish well to Sunday Schools. Everywhere we hear complaints that these institutions are crippled for the want of male teachers. Such is the case with ours in this Parish.

To Fathers.—There is not, in our opinion, a more fatal error in the management of our Sunday schools than that which concerns the office of teachers, more especially in reference to the department of boys; and we hesitate not to say that *this part of our Sunday school will never flourish until fathers become more interested in it.* Fathers must take hold of the subject themselves, if they wish their sons to enter into it with spirit and zeal. Nor will it answer for them simply to talk. They must act. In short, they must take their boys by the hand and go with them to the Sunday school and teach them when they get there.

Until men with families will do this, the male departments of our Sunday schools will languish. Boys in their teens will not brook to be confined to a Sunday school, if a father by his conduct shows that he deems it a fit place only for children. We speak with confidence on this subject, for we speak from experience. Is a Sunday school then on the decline? Let Christian fathers go with their own sons, and always be in their places, and in season; let them invite the children of their neighbors, and see that all are well instructed, and such a school will revive and flourish.

And who that feels the responsibility resting upon him as the father of a family, can be unwilling to do this? Can a father spend months and years, to qualify his son for the business of the world, and not find an hour to teach him the road to heaven? Shall it be said, that a Christian father can teach his immortal son to labor and toil for wealth, ambition, and worldly honor, and neglect to tell him of the "pearl of great price," which brings enduring riches to its possessors?

We deeply regret to find that another successor of the Apostles has fallen on "India's coral strand."

Another Indian Bishop entered into rest!—An excellent friend of the laity, who lived and labored with Bishop (then Archdeacon) Corrie, in India, gives us the sad intelligence of his death. "You will mourn to learn that that excellent servant of God, Bishop Corrie, has gone to his reward, and that Mrs. Corrie preceded him a few days. Help, Lord, for the godly man ceaseth!"—*Missionary.*

TO CORRESPONDENTS.—"A Churchman" and other favours are received.

MISCELLANEOUS.

From the Presbyterian.

MUNGO PARK AND THE MOSS.

I have often been struck with a passage in the travels of the celebrated Mungo Park describing his situation and feelings when left alone by those who had plundered him in the very heart of Africa:—"Whichever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. All these circumstances crowded at once on my recollection, and I confess than my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and perish. The influence of religion, however, aided and supported me. I recollected that no human prudence or foresight could have arrested my present sufferings. I indeed was a stranger in a strange land; yet I was still under the protecting eye of that Provider who has condescended to call him-

self the stranger's friend. At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will sometimes derive consolation; for though the whole was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsula, without admiration. Can that Being, thought I, who planted and watered, and brought to perfection in this obscure part of the world, a thing which appears of so small importance, look with apparent unconcern upon the situation and sufferings of creatures formed after his own image? Surely not. Reflections like these would not allow me to despair. I started up, and disregarding both hunger and fatigue, travelled forwards, assured that relief was at hand; and I was not disappointed."

This is a touching incident in the life of a brave man. But let us notice the fact that God has made two distinct revelations of himself to this world, each of which is perfect in its kind. The one is by his works so clearly revealing his eternal power and Godhead in these, that the very heathen are inexcusable for not worshipping him. The heavens, the earth, all his works, even to the little "moss," which lifts its humble head in the sands of the desert, unite in teaching his wisdom, his power, and his goodness. And it was very natural for Park thus to gain confidence and instruction from this microscopic forest, planted and watered by an unseen Hand: but I am confident that, had he, at the same time, looked at the other revelation which God has made, and drawn relief from the Bible, he would have had a confidence still stronger; and even joy in again committing himself to Him who suffers not the sparrow to fall without his special direction. In the nineteenth Psalm is a beautiful parallel drawn between these two revelations of Heaven, and the superiority of the written most decidedly extolled. The monarch of Israel seems to have been walking on the top of his palace, on one of those clear, delightful evenings which hung over Palestine, and contemplating the works of his Maker. He breaks out in praise, declaring that the heavens and the starry firmament beam out the glory of God; and looking down upon the earth he says that every day speaks to the ear that is to follow it, and every night to its successor, declaring the character of God; and though no speech is heard and no language is uttered by the works of God, yet they reveal him through all the earth, wherever the sun shines. He then seems to forget all the brightness of the heavens and the glories of earth as he turns away to the word of God, that better revelation of himself. His harp rises in its strains as he celebrates that; for here is a revelation which is perfect, complete, reaching the soul, commending itself to the conscience, gladdening the heart, enlightening the understanding, enduring in its effects upon the soul, gratifying the taste, and beyond all restraining from sin, and purifying the heart.

THISTLEWOOD'S LAST HOURS.

When the desperate and atrocious traitor, Thistlewood, was on the scaffold, his demeanor was that of a man who was resolved boldly to meet the fate he had deserved. In the few words which were exchanged between him and his fellow criminal, he observed, that the grand question (whether or not the soul was immortal,) would soon be solved for them. No expression of hope escaped him, no breathing of repentance, no spark of grace appeared. Yet it is a fact, which, whether more consolatory or awful, ought to be known) that on the night after the sentence, and preceding his execution, while he supposed that the person appointed to watch him in his cell was asleep, this miserable man was seen by that person repeatedly to rise upon his knees, and heard repeatedly calling upon Christ his Saviour to have mercy upon him, and to forgive him his sins.

How many have reason to be thankful for being disappointed in designs which they earnestly pursued, but which, if successfully accomplished, they have afterwards seen would have occasioned their ruin!

The wise man's time is to-day; the fool's time is to-morrow.

Brought from page 147.

tial kingdoms, England has risen to be the great colonizing power—the mother of nations.

Her dominion and her influence have been extended throughout the world. She has carried her language, her arts, her learning, her refinement, her noble and manly freedom, her morals, and above all other rich treasures, her religion, to the four corners of the earth. Who is there among my hearers, that in surveying all the blessings, civil, political, spiritual, which surround him, and contrasting them with the condition of the rude, and ignorant, and turbulent, and bigoted republics of Spanish America, does not bless God, that we as a nation, are descended from Englishmen?

As far as it is allowed to human foresight to penetrate into the designs of Omnipotence, the vast dominions of England in India, New Holland, the Cape of Good Hope and America, are all destined to become the abode of millions and millions of civilized men, speaking her language, and possessing her institutions. The colonies of other nations have been subjected to her sway. The United States are the only colonies she has, lost; and however painful the event which separated them from her, it can hardly be called a loss. For it has enabled her to turn her immense resources into other channels. It has converted a dependant into a nation, alike emulous of her fame and her charity. It has given her a coadjutor in executing the plans of Almighty wisdom, and extending to the rest of mankind the rich blessings of civil liberty and religious knowledge.

But while England and the United States are allied by the most sacred ties in the great work of doing good, there is one striking characteristic in which the two nations differ. If England is eminently a colonizing nation we are equally remarkably for the entire absence of such a quality. We rival England in commercial enterprise, and probably surpass her in that adventurous daring which belong to all classes of our citizens. Go where you will, and you find Americans. But you will find them as individuals not as colonies. To colonize, is contrary to the very spirit and theory of our government. Even the little colonies of Liberia and Cape Palmas are independent. Let us then consider what bearing this remarkable difference between the two countries must have in fitting us for the great work of evangelizing the world.

When by the gathering strength of public opinion the movements of an obscure monk could shake to its foundations the papal throne, nowhere were so much moderation and produce displayed as in England. Under the auspices of Cranmer and Ridley, two Bishops of most extensive learning and indefatigable industry, a very exact revision took place both of the doctrine and discipline of the church. It is recorded of them both that in no instance did they pronounce any tenet of the Latin church to be heretical, until they had diligently examined all that was said on the subject by ancient authors, and were able to say with precision at what period of time it was introduced. And it deserves especially to be remarked, that the decisions of the first four general councils were then recognized as the limit to which it was designed to bring back the condition of the English church. In a word, their object was to go back to that period which I have named from the year 431 to the year 451, when the two last of the four councils so called, those of Ephesus and Chalcedon, took place.

I have, I trust, shown to your satisfaction that the misnamed Nestorians and Monophysites hold the same doctrines which these two councils have defined. Consequently the decision of those four first general councils expresses the doctrine of the Catholic Church. Now in the first year of Queen Elizabeth, the act of parliament, by which the supremacy of the crown or its ancient jurisdiction over estate ecclesiastical and spiritual was re-established, expressly names the adjudication of the first four general councils, as being the sense of the Church of England.

Had the United States remained colonies of Great Britain, our church would have grown up a sickly plant under the withering shade of state protection. We should have been the perpetual objects of jealousy and dislike to the different sects by which our land was peopled. In fact, this very jealousy of the designs of the Mother country, with regard to the es-

tablishment of Bishops in the colonies, hastened the separation. To all human view it seemed as if the feeble communion, then known as the Church of England in America, would be annihilated by the revolution. But "God seeth not as man seeth." That very revolution produced a new epoch in the history of the christian church.

Events in this world are connected in so continuous a chain, that to estimate our own revolution properly we must go back to the English Revolution of 1688. By that, the great principle of religious toleration had been established. Divine Providence took that method of convincing mankind, that however desirable unity may be, it is not to be enforced by the partial sanction of temporal power.

Yet there was one exception to this spirit of mild forbearance. The Episcopalians of Scotland, under the odious name of Jacobites, were hunted like the partridge on the mountains. Their worship was proscribed; their bishops driven from their sees; their priests and deacons imprisoned, if they ventured to officiate even within the sanctuary of their own dwellings. Yet the Episcopacy of Scotland survived it all, and has still continued to flourish. Even in the moments of its deepest sorrow, it had the courage to assume a responsibility before which the English Church, or rather the English Policy, quailed. It became the honoured instrument of extending the Apostolic succession to this country in the persons of her first Bishop; and within a few years it has again set the glorious and first example of sending abroad a Missionary Bishop, to oversee the multitudes of English residing on the continent of Europe, who are in perpetual danger of being allured to forsake the primitive faith. Of the Episcopal Church of Scotland, an English Bishop of the last century remarked, that, were St. Paul on earth, he would seek for communion among them.

From the time of Constantine, the christian church had been so connected with the State, that men began to doubt whether it could stand without political support. That problem was first solved by the case of the Scottish Episcopalians, and still more conspicuously by ours.

When the American government was formed, the very diversity of religious belief prevented the formation of a national establishment. All the ties were severed by which the State was bound to provide maintenance for the clergy. In this way the members of the Church of England in America, were at once freed from all restrictions imposed by political power, and left to arrange their own affairs, as a spiritual community under their own bishops. The advantage taken of this liberty was, not to rest as England did at the condition of the church in the fifth century, but to go back to that brightest and best period of antiquity, which preceded the conversion of Constantine, and in which the blood of the martyrs was eminently the seed of the church. While in doctrine, and in all the great essentials of christian unity, we symbolize with England, and the ancient Eastern christians, our discipline, and the form of our government, are carried back to the simplicity of that period, in which the apostolic prophet of Patmos, saw in the midst of the golden candlesticks, one like unto the Son of Man.

Does not even this imperfect sketch present to your view, the Protestant Episcopal church of America, the Episcopal church of Scotland, and the Church of England, as the least guilty of violating the unity of the christian church? And consequently does it not point them out as being the most likely instruments in the hands of Providence, of executing the designs of Almighty Benevolence towards a lost and perishing world?

PREPARING THE WAY OF CHRIST.

You say to us sometimes, "Preach to us of the love of God, of the Saviour's grace, and heaven's blessedness;" and O that we had nothing else to preach of! But some of you are guilty sinners, and do not know it;—many of you are perishing in your sins, and do not feel it.—If we would deliver our own souls or save yours, we must often preach to you of a broken law, of coming wrath, of a descending Judge, and an opening hell. There must be trembling sinners in this place and broken hearts; then, and not till then, the way of Christ will be prepared here; and He himself welcomed and received.—Rev. C. Bradley.

THE PRAYER BOOK.

The value of our liturgy, especially in those sections of the world where the people have very limited opportunities for religious instruction, and for years neither hear nor see a minister of the Church, is strongly illustrated in the following article. Among the many places of benevolence put forth at the present day, whether for admiration, or solid and enduring usefulness, we doubt whether a better scheme could be devised, than to see that every one has a copy of the scriptures, and with it a Book of Common Prayer, as an evangelical commentary, in the teachings of which, the heart can go to God with the promises and doctrines of the Gospel shining brightly before him.—Gos. Mes.

NEWFOUNDLAND.—I have visited, between this place and the Bay of Islands, hundreds of families who had never seen a clergyman of any denomination. I was happy to find that the prayer books brought out by the original settlers had been, in many cases, handed down to children and children's children; and that in many places the Lord's day was spent so as to tend to the edification of the people, through the use of the Bible and the Book of Common Prayer. The requests which I received from the people who are generally too poor to purchase copies of the Common Prayer were so numerous that I cannot, from any means now at my disposal, meet the demands of a hundredth part of the people who will be expected to receive them from me. I was happy to see that copies of your single Homilies were in very many of the fishermen's houses. Bound Homilies, which had originally been lent or given by your society's committees to the captains of merchant brigs had—in some cases from shipwreck, and in others from the importunity of our fishermen, which had induced the captains to part with them—become dispersed along the shore and were in the way to accomplish much good. And in one place I found a good octavo Prayer book with your stamp, from which prayers are read each Sunday and holyday by a respectable planter in Placentia Bay, who is indebted for this book and for an annual present of excellent books, which he uses for the public instruction of his neighbours, to an Essex clergyman, whom the good old man has never seen. If the generous donor of these books could have seen the numerous congregation assembled in March last, at Sound Island, in Placentia Bay—which I was formed was not so numerous as it usually is, in consequence of the great number which were scattered among their winter residences in the woods—he would be delighted to dwell on the prospects of blessing which these thus assembling in Christ's name might entertain. And if the desire to attempt the doing of good in the same way could obtain publicity generally in England, how much would the missionary, the schoolmaster, and the intelligent planter, be assisted in their attempt to improve their neighbourhoods through such supplies!—Letter from Archdeacon Wix to the Prayer Book and Homily Society.

In these days of exorbitant charges for bread stuffs, if the following recipe can be found advantageous, not only the poorest, but the most comfortable, will be glad to know and avail themselves of it.—Gos. Mes.

Apple Bread.—This is something new under the sun. The New York Era says that a French Officer has invented and practised with great success, a method of making bread with common apples, very far superior to potatoe bread. After having boiled one third of peeled apples, he bruised them, while quite warm, into two thirds of flour, including the proper quantity of yeast, and kneaded the whole without water, the juice of the fruit being quite sufficient. When the mixture had acquired the consistency of paste, he put it into a vessel, into which he allowed it to rise for 12 hours. By this process he obtained a very excellent bread, full of eyes, and extremely palatable and light.

Satan would have me waste away my life in inactivity, under pretences of modesty, diffidence and humility, and he is never wanting to furnish me with excuses for shifting or delaying services.—T. Scott.

YOUTH'S DEPARTMENT.

For the Colonial Churchman.

DOMESTIC INSTRUCTIONS—NO. II.

THE WALK IN SPRING.

"Flowers, fields and birds, in blooming spring,
To God their early tribute bring,
I'll raise their offerings with my own
Like incense to our Maker's throne."—*Dr. Hammond.*

The family circle introduced by my former chapter again met, and my friend employed himself in pointing out to his sons, some lessons to be derived from their morning ramble. It was spring—that season which in a peculiar manner invites meditation upon the mercies and bounties of our heavenly Father.—"The progress of the Spirit in the renewed soul, is well compared to seed shooting up into the ear, and to the spring improving and advancing into fruitful autumn." Even tempests, snows and frosts; the most protracted winter, (added the instructor) tend to the good of mankind, and are ministers of God's gracious will, preparing the earth for its fruits, so that in due season we may enjoy them.

But, Father, inquired the elder son, in what way do they benefit us, for we generally dread rather than invite their approach?

The answer commenced by reference to Henry's Commentary, which always was placed on the corner table—147 Psalm, 16, 17. "The snow covers the earth, and keeps it warm like a fleece of wool, and so promotes its fruitfulness. See how God can work by contraries, and bring meat out of the eater, warming the earth with cold snow! In frost also see the goodness of God for he does not allow it to remain, but renews the face of the earth."

Snow also wonderfully displays the power of God. Frequently in Northern America and other cold countries, snow falls at the same time over immense tracts of country; and even here has been known to fall at one and the same period, over 50,000 square miles, comprehending England and the whole northern portions of France, Germany and Holland.—"The million of tons," it was observed, "must have been beyond all count, and yet the operation was as sudden as it was powerful. No symptom of it was given in the hue, the chill, or the tumult of the air. Perhaps no act of nature gives higher evidence of a more than mortal hand." The rapidity of its effect—the immense quantity, and the change which snow undergoes before it reaches the earth, are elevating contemplations, and should not, my dear children, be forgotten.

You said this morning, Sir, something about the sap now rising in the trees which we observed in our walk?

The circulation of the sap in trees and plants answers for them the same necessary purpose as the circulation of the blood does in animals. Each part of the tree and plant is so formed as to unite in preparing and spreading this nourishing and indispensable article. The wood is formed of fibres or small strings, extending to the top, and numerous little veins, as it were, give their aid, and stretch out to the branches also.

And how are the leaves useful, for I suppose their beauty is but part of their use—was the next remark of one of the boys.

They receive and collect the dew and rain, as well as the moistness of the air. You recollect how soon the little trees which were transplanted last spring into the garden died away! The juices failed; the circulation of which I have already spoken to you ceased—and therefore your favourite trees perished.

After some other improving remarks, (my memorandum of which is mislaid) the father concluded that evening's instruction, first urging upon his children the practice of seeking more and more to know God in His works, and humbly, yet perpetually to pray and strive for that heavenly world where there is no change of seasons—no temptation—no sin.

"The God of nature and of grace,
In all His works appears;
His goodness thro' the earth we trace
His grandeur in the spheres.

If God has made this world so fair
Where Sin and Death abound—
How beautiful beyond compare—
Will paradise be found!"

June, 1837.

SIGMA.

INTELLIGENCE.

From the Quebec Gazette.

Ordinations.—On the 21st ultimo, being Trinity Sunday, the Lord Bishop of Montreal admitted to Deacons' orders, in the Cathedral of this city, Mr. H. D. Sewell, A. M. of Trinity College, in the University of Oxford; Mr. W. Brethour, A. B., of Trinity College, Dublin; and Mr. R. H. Bourne, formerly a student in the University of New York.

The Rev. Mr. H. D. Sewell, for the present, has commenced the duty of officiating on Sundays at the Protestant settlements adjacent to Quebec, in the absence of the Rev. R. R. Burrage.

The Rev. Mr. Brethour has proceeded to the Church of England's Mission on the Chateauguay River.

The Rev. Mr. Bourne is designated to the charge of Rawdon in the district of Montreal, at present occupied by the Rev. C. P. Ried, who is expected to move to St. John's, to act as Assistant Minister at that place, and to serve the church at Laprairie.

Another Ordination was held yesterday in the Cathedral, in consequence of the arrival of two gentlemen from England, who had been expected in time for the occasion just mentioned. The Rev. F. L. Osler, A. B. of Catharine Hall, in the University of Cambridge, (ordained Deacon for the Colonies, by his Grace the Archbishop of Canterbury,) was admitted to Priests' Orders; and Mr. H. Scadding, A. B., of St. John's College in the same University, was ordained Deacon. Both these gentlemen proceed to Upper Canada. The former is one of the Missionaries of a Society recently formed at home, under the name of the "Upper Canada Clergy Society," the Committee of which is composed of noblemen and gentlemen in London, acting in concert and correspondence with the Bishops of Quebec and Montreal and having at their head the Earl of Galloway, nephew of the former prelate. He is to be appointed to the charge of Tecumseth on West Gwillimbury.

Mr. Scadding is expected to assume the charge of Travelling Missionary in the District of New-castle.

The Bishop of Montreal embarks to-day or to-morrow on board the *Gulnare*, with Capt. Bayfield, R.N. having been accommodated with a passage to the Bay of Gaspe. His Lordship is about to visit the churches in that District, which will complete his visitation of the Lower Province, and is expected to be absent about five or six weeks.

Jews' Society.—After the lapse of centuries, Christian Worship has again commenced in the Holy Language of the Hebrew Nation; on Sunday the 5th of February, at 3 o'clock in the afternoon, the Hebrew Translation of the Liturgy of the Church of England was used for the first time in public. A little band of Hebrew Christians joined with Gentiles, in worshipping the Redeemer of Israel, in the language and words of their forefathers. It is intended that this Hebrew service should be continued, if it please God, every Sunday afternoon at three o'clock.—On Sunday evening, Feb. 19th, a young Israelite, a native of Cracow, named Harrison Alfred Markheim, 22 years of age, was baptized at the Chapel—*Mis. Register.*

British and Foreign Temperance Society.—About fifty new societies have been formed during the year, and about 20,000 additional members obtained. The meeting was addressed by several gentlemen, noblemen, missionaries, and others. Among them were Rev. Messrs. Kirk and Proudfoot, from the United States. The Rev. Dr. Edgar, of Belfast, said "he came from Ireland, the land of whiskey, of misery, and of crime; the land of puzzles. No man understood her; and no wonder, for she was drunk. Last year she swallowed fourteen million gallons of spirits."—*N. Y. Obs.*

Murder of Missionaries.—By the *Edwin*, at New York, information has been received that the English mission schooner *Active* was wrecked at the Feejee islands last July, and that a part of the persons on board were massacred by the natives. The remainder escaped in their boats to the American ship *Eliza*, of Salem, and were to take passage for the island of Rotumah. We have not learned the names of any of the persons murdered.

The Maid of Judah.—It is said that among the numerous female delinquents tried at the sessions, there never appears a Jewess. This argues well for the fair, bright-eyed daughters of Jerusalem.

Baptisms.—In consequence of an unfounded rumor, that after the 1st of March a fee of 8s. 6d. would be charged; under the Whig Registration Act, for the registering a baptism, the clergymen officiating at St. Martin's and St. Philip's had, on Monday and Tuesday last, anything but a sinucure situation. At St. Martin's on Monday and Tuesday, there were nearly 500 children christened by the Rev. C. Haden, (who last night was appointed chaplain to the parish), and at St. Philip's the Rev. C. Craven christened on the two days 590 children. The churches were absolutely crowded on both days with parents and sponsors.—*Birmingham Advertiser.*

The *Hull Packet* contains seven columns of the proceedings of a great meeting in support of the church, which took place on Wednesday, March 15th. The speeches delivered on the occasion were truly excellent, and prove the soundness of the heads and hearts of those who delivered them. Almost every sentiment was caught up by the crowded auditory with unmingled feelings of gratification.—*Brit. Mag.*

For the Curious.—It is said that a variety of marine remains have recently been discovered on one of the mountains of Vermont, at an elevation of 1122 feet above the ocean.

Louis Philippe.—It may not be within the knowledge of all our readers, says the *Camden (N. J.) Mail*, that Louis Philippe, the citizen King of the French nation, was at one time a school master in Haddonfield, in this country.

CHURCH RATES.

Eastbourne.—Some disappointment has been manifested by the members of the Wesleyan chapel here at their not having been requested to subscribe their names to the petition recently sent from this place to both houses of parliament, praying the continuance of church-rates on which subject they have expressed themselves willing and ready to have joined in the petition, and regret that it was not presented to them for that purpose.—*Brighton Gazette.*

This town has been very busy all the week with petitions both for and against the abolition of church-rates. The church petition has been signed by most respectable dissenters, none being permitted to sign but heads of families, and persons above the age of twenty-one. Mere youths, of fifteen or sixteen, are required to sign the dissenters' petition, which petition, they say, represents the real opinion of the place; other tricks are spoken of as resorted to, to increase their numbers. If the church petition admitted persons of that very incompetent age, it would have been swelled to three times its present amount.—*Sussex Express.*

Chard.—A numerous and respectable vestry-meeting took place in this town on Thursday, the 9th of March, at which the dissenters and radicals sustained a most complete defeat. Only seven individuals, out of more than two hundred persons present, could be induced to hold up their hands against a church-rate; and this, too, in the town of Chard, where, not more than twelve months since, the dissenters were allowed to carry everything in their own way. Mr. Indge, a dissenting minister, spoke at some length, and professed his readiness to pay church-rates as a tax levied by the lawful government of his country, and this he did in obedience to scripture commands of submitting to the ordinances of man and of honouring the king.

P O E T R Y.

From the Episcopal Recorder.

Unto the godly there ariseth up light in the darkness

Lead kindly light amid the encircling gloom—
Lead Thou me on!

The night is dark, and I am far from home—
Lead Thou me on!

Keep Thou my feet, I do not ask to see
The distant scene—one step enough for me.

I was not ever thus: nor prayed that Thou
Shouldst lead me on;

I loved to choose and see my path; but now,
Lead thou me on;

I loved the garish day, and spite of fears,
Pride ruled my will: remember not past years.

So long Thy power has blest me, sure it still
Will lead me on

O'er moor and fen, o'er crag and torrent, till
The night is gone

And with the morn those angel faces shine,
Which I have loved long since, and lost awhile.

*Lyra Apostolica.**

A F F L I C T I O N.

Thou in faithfulness has afflicted me.

Lord, in this dust thy sovereign voice

First quickened love divine;

I am all thine—thy care and choice,
My very praise is thine.

I praise thee, while thy providence

In childhood frail I trace;

For blessings given ere dawning sense
Could seek or scan thy grace.

Blessings, in boyhood's marvelling hour,

Bright dreams and fancyings strange,

Blessings when reason's awful power
Gave thought a bolder range.

Blessings of friends, which to my door

Unasked, unhop'd, have come;

And choicer still a countless store
Of eager smiles at home.

Yet, Lord, in memory's fondest place,

I shrine those seasons sad;

When looking up I saw thy face
In kind austereness clad.

I would not miss one sigh or tear,

Heart-pang, or throbbing brow;

Sweet was the chastisement severe
And sweet its memory now.

Yes! let the fragment*scars abide

Grace tokens in thy stead;

Faint shadows of the spear-pierced side,
And thorn-encompassed head.—*Ibid.*

E P I T A P H F O R A N I N F A N T.

Ere sin could blight, or sorrow fade,

Death came with friendly care;

The opening flower to heaven convey'd,
And bade it blossom there.—*Selected.*

* This work is described by the British Critic, from which our extracts are taken, (and which justly pronounces the first to be "exquisite lines") "as a collection of poems which have already appeared in the British Magazine, by different hands, and all bear more or less directly either upon the particulars of personal religion, or upon the state, prospects, and strength of the church"—*Ed. Rec.*

From the Christian Witness.

EXTRACT OF A LETTER FROM BISHOP CHASE.

After recovering partially from an injury in my back by a severe fall on the ice last winter, I set off from home the last day of February, and returned last night the 7th of April—having been absent five Sundays. In that period of time I preached fourteen times, administered the holy communion 4 times, confirmed 14, baptized 2 adults and 5 children, and solemnized one marriage, and instituted one most promising parish at Quincy, where I found 18 persons duly prepared to partake of the Supper of the Lord, exclusive of those who attended from other communions. On the first Sunday in the next month, I have to be at Tremont, where, having been there twice before, there is another new parish with the best of prospects. On the second Sunday in May, I am to be in Springfield and deliver my first pastoral Letter in the shape of two sermons, which I have by God's grace, prepared with many tears for my new diocese, which I am in the course of nature, so soon to leave—alas! before they have hardly begun to grow in grace and the knowledge of our Lord and Saviour Jesus Christ.

I am indeed old and gray headed. To continue speaking on my feet and on my knees for more than four hours together, in the performance of all the office of preaching—morning prayer; Communion; Confirmation; Baptism, adults and infants; and then to perform full service and preach again in the evening, is too much for my declining health. To all human view, I shall not continue it much longer. Last Sunday night, at Monmouth in Warren county, I was thought, by reason of a very violent attack of the bilious cholera, to be very near my end. But God raised me up, and I made out, in the course of the week, through storms and swollen rivers, through which twice we had to swim our horses, to reach home—the dear Robin's Nest, in peace.

Extracts from Bishop Chase's Address to the Convention of the diocese of Illinois.

On coming back to my family in Michigan, I found them in the unfinished habitation, disinclined to stay any longer in Gilead, and anxious to accompany me to the scene of my future labors, although no house nor home awaited me there. Accordingly, my personal property on the farm being disposed of, we all set off for we knew not whither, save that we were going to a territory of greater dimensions than all England and Wales put together.

We travelled like the children of Israel in the wilderness, I trust with the Divine presence to direct and cheer us; but like them also it was "through much tribulation;" for in our journeyings we were all of us; with the exception of myself, one after another afflicted with severe sickness.

In Peoria county I found lands suitable for the establishment of an institution for the encouragement of religion and learning; but the same were not as yet brought into market by the United States government. My only resource was to petition for the pre-emption right of the unoccupied grounds; and finding in the neighborhood a suitable place on which to erect my own temporary dwelling, wait patiently for such an event. This was accordingly done. With renewed strength and courage given me from above, seemingly far beyond my advanced years, the house was builded, poor as it is, and the family once more collected around the domestic fireside, to minister to each other in sickness, and to mingle their prayers and their joys and sorrows together. The great difficulty of obtaining lumber (the poorest being from forty to fifty dollars per thousand, besides the expense of transporting it fourteen miles) for building rendered it impossible in the short time allotted me last fall to erect a better dwelling than that to which, in its present form, we have given the appropriate name of "the robin's nest," consisting of mud and sticks, and filled with young ones. Should I continue where I am, and my life be spared, and mechanics and laborers (of whom there is a great scarcity) be obtained, a better home for the accommodation of my family will be erected the coming season.

THE REFORMED CHURCH OF ENGLAND.

Dr. Hickeys' Testimony to its Excellency.

The Church of England as it now stands, without any further emendation, is, I verily believe, as sound and pure a church, both for doctrine and worship, as was ever established in any province or nation of the world. I heartily thank Almighty God, by whose good providence I have been bred up in her communion, and am called to the great honor of being one of her priests; and I beseech him, of his infinite goodness, to give all her clergy and people grace to live up strictly to her principles; to her principles of piety towards God, of loyalty to the king, of justice and charity to others, and of temperance and sobriety towards themselves. I am sure it must be ours, and not her fault, if we be not the best Christians, the best subjects, and the best friends and neighbours, in the world; and I shall confirm my own opinion of her, with the testimony which a late, and good and learned man gave of her in his last will and testament. Saith he, "I do declare that, by the grace of God, I die a christian, in the communion of the Church of England, as it is now established by God's Providence, and the laws in force. I do believe this church to be a sound member of Christ's Catholic Church, which he hath purchased with his blood. Clothe her O Lord, with a strict and exemplary holiness in her priests and people, and maintain her in her truths, peace and patrimony unto the world's end. Amen."—*Canterbury Sunday Reader.*

So complete is the word of God as a rule of life, that it may be questioned whether any situation can be supposed, in which a man can be placed, in which it would not furnish him with principles for determining what ought to be his conduct.—*Bishop Dehon.*

Home.—We are born at home, we live at home, and we must die at home; so that the comfort and ceremony of home are of more deep, heartfelt, and personal interest to us, than the public affairs of all the nations in the world.—*Gos. Mes.*

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