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THE COLONIAL CHURCHMAN.

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

VOLUME IV.

LUNENBURG, N. S. THURSDAY, AUGUST 8, 1839.

NUMBER 19.

For the Colonial Churchman.

THE WANTS OF THE CHURCH.

"I write unto you, young men."

1 John, 2, v. 3.

My dear young friends,

I have a subject of great importance to communicate to you. I wish to ask you, young men of this land, if there are any among you who feel a desire of devoting yourselves to the honourable and holy calling of ministers of the Lord Jesus Christ; who, during his incarnation, affectionately exhorted us, saying, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Missionaries are much needed in this province, but it is lamentable to consider that there are but few who seem willing to forego a little of this world's ease and pleasure for the more denying, but far happier employment of the labourer of the meek and lowly Jesus. Is it because this office affords but a scanty emolument, that you refuse to consecrate your time and talents to the service of your dear Redeemer? Or, is it because you deem his service too laborious? Was he, on his part, ashamed to ransom your guilty souls from the wrath of

Divine Omnipotence, by the voluntary surrender of an immaculate person, as an atoning sacrifice, to repair the awful breach made between man and God, by reason of Adam's transgression? Are these the grateful acknowledgments you return to your Saviour, in requital of his matchless love? Oh! take heed, the sentence denounced in Matthew x. 33. be pronounced against you, at the last day, before the whole assembly of men and angels: "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." What reason have you to withdraw, on account of poor pecuniary reward? Will He, who "feeds the ravens when they cry," and so luxuriously decks the lilies of the field, prove unmindful or inattentive to the wants of his true disciples? Has He not declared, "The labourer is worthy of his hire?" Are not ravens and lilies of comparative insignificance to creatures endowed with immortal life? Let not, I entreat you, such unsubstantial fears deter you from an employment which involves the greatest possible earthly happiness,—happiness which does not flow from outward circumstances; but, in a great measure, from consideration of being co-workers with Christ, in the grand design of bringing many sons and daughters to glory. The souls to whom, under Divine blessing, you prove instrumental will, as diamonds, glitter your crown, increasing your joy, and heightening your felicity.

Observe the destitute state of Nova Scotia, as regards spiritual instruction. How many children of Adam are there craving the bread of life, yet how generous hands are willing to impart it! The Christian world is actually perishing for lack of knowledge, because men prefer the things of time to those of God. Well, may we sorrowfully exclaim the words of our Saviour, "The harvest truly is plenteous, but the labourers are few." Does not the fact reflect discredit on the Christian spirit of the Colonies of Nova Scotia? Will you seek and invite labourers from foreign lands whilst there are many here who are well qualified to prepare for this sacred office? Young men, in the bloom and vigor of life, and with ardour and enterprise, you are better fitted than strangers to this important work. Inured from infancy to the severities of your climate, you, consequently, possess advantages over your foreign brethren. I will allow that the disciple of Christ should lead a life of self-denial: he cannot indulge in

the gratifications of the ungodly.—John the Baptist, the "burning and shining light" was contented with the plain fare of "locusts and wild honey," and despised "soft raiment." If you prove "faithful unto death" you will receive "a crown of life." This distant hope of so triumphant a reward should stimulate you to vigorous and timely efforts. Bring to the task half the resolution with which you pursue any favourite object. Oh! if some, who are now prostituting their talents in the service of hell, should direct their fine endowments in the channel of piety and usefulness, how many splendid ornaments would daily accrue to the Church of God? And will Satan longer be allowed to hold such extensive sway unopposed? Shall hell reap such glorious trophies in spite of all the Son of God has done and endured for sin? Are there no young soldiers of Jesus disposed to gather round the battered and crumbling walls of our Zion, to sustain and defend her ramparts, and valiantly repel the incursions of her mighty foe? Young men, reply to these appeals. Lay your sincere desires at the feet of Christ. Fervently implore Divine guidance, and the sanctifying influences of His Holy Spirit. If you pursue this judicious course, the Almighty will dispose and prepare your hearts for his service, and make you "flames of fire" in his sanctuary.

But, I am aware some will excuse themselves on the ground that the previous preparatory studies necessary, are too difficult to be acquired at their present time of life. This difficulty is not so unsurmountable as they generally apprehend. Let them engage in the ministerial office through pure motives and Providence will guide them through all obstacles attending the pursuit of science. Application and perseverance, combined with the blessing of God, have and will perform what timorous minds would deem impossibilities. By way of encouragement, I would mention the example of some truly excellent men in this province, who commenced their collegiate course at an advanced period of life. Some are more distinguished as laborious and useful missionaries, and others are holding important offices in our literary institutions. Who needs despair after such encouraging examples. What will not a burning zeal for God and his glory overcome? The paths of literature will prove the more delightful, when travelled under the immediate glance and auspices of your Maker. A few years diligent study will place you in possession of attainments creditable to your high profession. Commence then in the strength of the Most High, and success will ultimately crown your heavenly-minded attempt.

Christian youths! He who has formed the human heart can mould it for his purposes. He can lighten up the quivering desire to a bright and radiant flame. If any of you, who read these lines, feel an inward wish of becoming devoted labourers in the vineyard of Christ, neglect not; I entreat you, by devout prayer and meditation to keep alive this holy inclination. Recollect that it is no less than God's Holy Spirit striving within you. Desires, such as these, cannot proceed from Satan. No, on the contrary, he will use his hellish artifice to depreciate, and deprecate the ministerial office by whispering to you the labour, poverty, and self-denial it involves. Harken not to his insinuations: he will exaggerate the claims of each. As "a liar from the beginning," stamp. No longer "halt between two opinions;" but emphatically exclaim, "I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only." You will be received with open arms.—Christians will gladly offer you the hand of fellowship; and our literary institutions will open their doors for your admittance, and cheerfully grant you all the advantages, pecuniary and

literary, from which even the poorest is not excluded. But above all, be "men of God;" and your success will be complete. Then, may you safely repose your care and concern in your heavenly Father's distant arms, and pour out your sorrows into your compassionate and sympathizing Saviour's bosom; and rest assured, "that, He who hath begun a good work in you will perform it until the day of Jesus Christ." By being "diligent in business, and fervent in spirit" you will constantly maintain the approbation of Him whose "favour is life." In conclusion, I would quote the annexed passage, from an excellent author: "Up, then, my dear young friends, enlist under the banner of Jesus Christ, and let your power and faculties—all, be his. Bright and glorious is the day before you. Girded and strong are the companions who will go with you. Beautiful upon the mountains' tops shall be your feet wherever they carry the tidings of mercy. Break from every sin.—Repent of every sin. Live unto God, and your reward shall be what eye hath not seen, nor ear heard neither hath it entered into the heart of man to conceive."

A FRIEND OF THE CHURCH.

For the Colonial Churchman.

MISSIONARY ANECDOTES.

We are assured in holy Writ, that all things, however adverse they may at first appear, shall work together for good, to those who love and serve God. The following minutes from the Reports made a few years since, by two missionaries in Australasia, (King and Shepherd); seem to confirm the truth of that blessed promise, I appropriate them to your service.

SIGNA.

"I find, by experience, that all the changes and distressing circumstances which have taken place amongst the Natives, from time to time, have been preparing the way for the gospel of Jesus Christ.—Many of the Natives confess, that their system of Religion is bad; that their hearts and lives are very wicked; and that their laws and customs are opposite to the welfare of their Country, but that they are at a loss to know, in their situation, how to do better. However, there are some in the Schools who are seeking the Lord in earnest; who are daily praying for His grace and mercy; and are endeavouring to instruct others. May the God of all Grace strengthen and confirm them in the knowledge of themselves as sinners, and of Jesus Christ as their only Saviour and Redeemer; and direct their feet into the way of peace!

We feel thankful that we are still preserved in health and peace. We have cause for rejoicing that the Lord is making bare His arm in the sight of the heathen. I believe we can say of individuals in the different Settlements, "Behold! they pray."—I trust that we shall have living witnesses from among the poor New Zealanders, that the Gospel of Christ is the power of God to salvation to every one that believeth. The means of Grace are, in general, pretty well attended, and we are encouraged to visit the Natives around. The average number of Natives in our Settlement is about 30; they make advances in their learning; the major part of them can read and write, and some of them can cipher. I hope that we shall soon have Native Teachers among us: indeed, some of them have actually commenced praying with their Countrymen. The Natives of Rangihoua behave well: they have lately manifested the good effects of Missionaries residing among them.—On being requested, by a party with whom they are connected, to go with them to war against some Natives living near the River Thames, they replied, "No: we have heard what the Missionaries say against these things, and therefore we will not join

you" They were then put in mind of their Baptism in which they were educated to the Devil, to do his work; one part of which is, that they may be strong to kill and to destroy: they replied, "We have lately heard what Mr. Marsden says against these things and will not join you."

(Communicated for the Colonial Churchman)

OLD FATHER MORRIS.

By Miss H. B. Stowe.

Of all the marvels which astonished my childhood there is none I remember to this day with so much interest, as the old man whose name forms my caption. When I knew him he was an aged clergyman, settled over an obscure village in New England. He had enjoyed the advantages of a liberal education, had a strong original power of thought, an omnipotent imagination, and much general information. But so early and so deep had the habits and associations of the plough, the farm, and country life wrought themselves into his mind, that his after acquisitions could only mingle with them, forming an unexampled amalgam, like unto nothing but itself. It is in vain to attempt to give a full picture of such a genuine unique, but some slight and imperfect dashes may help the imagination to a faint idea of what none can fully conceive but those who have seen and heard 'Old Father Morris.'

Suppose yourself one of a half dozen children, and you hear the cry—"Father Morris is coming!" You run to the window or door, and you see a tall bulky old man, with a pair of saddle bags on one arm; hitching his old horse with fumbling carelessness, and then deliberately stumping towards the house. You notice his tranquil, staid, full moon face, enlightened by a pair of great round blue eyes that roll with dreamy inattentiveness on all the objects around; and as he takes off his hat, you see the white curling wig that set off his round head. He comes towards you; and as you stand staring with all the children round, he deliberately puts his great hand on your head, and with a deep rumbling voice inquires, "Ho do ye do, my darler? Is your daddy at home? My dauter usually makes off as fast as possible in an unconquerable giggle. Father Morris goes into the house, and we watch him at every turn, as with the most literal simplicity he makes himself at home—takes off his wig—wipes down his great face with a checked pocket handkerchief; helps himself hither and thither to whatever he wants, and asks for such things as he cannot lay his hands on, with all the comfortable casiness of childhood.

The morrow is Sunday. The old man rises in the pulpit. He is not now in his own humble little parish, preaching simply to the hoers of corn and planters of potatoes—but there sits Governor D. and there is judge R. and counsellor P. and judge G.—But Father Morris rises—he thinks nothing of this—he cares nothing—he knows nothing as he himself would say, but Jesus Christ, and him crucified. He takes a passage of Scripture to explain—perhaps it is the walk to Emmaus and the conversation of Jesus with his disciples. Immediately the whole start out before you, living and picturesque;—the road to E.—is a New England turnpike—you see its mile stones, its mullen stalks, its toll gates.—Next the disciples rise, and you have before you all their anguish, and hesitation, and dismay, talked out to you in the language of your own fireside.—You smile—you are amused—yet you are touched, and the illusion grows every moment. You see the approaching stranger, and the mysterious conversation grows more and more interesting. Emmaus rises in the distance, in the likeness of a New England village, with a white meeting house and spire. You follow the travellers—you enter the house with them—nor do you wake from your trance until with streaming eyes, the preacher tells you that they saw it was the Lord Jesus, and what a pity it was they could not have known it before!

It was after a sermon on this very chapter of scripture history, that Governor Griswold, in passing out of the house, laid hold of the sleeve of his first acquaintance.—"Pray tell me," said he, "who is this minister?" Well, he is an oddity—and a genius too! I declare, he continued, I have been

wondering all the morning, how I could have read the Bible to so little purpose as not to see all these particulars he has presented.

I once heard him narrate in this picturesque way, the story of Lazarus. The great bustling city of Jerusalem first rises to view, and you are told with great simplicity how the Lord Jesus used to get tired of the noise—and how he was tired of preaching again and again to people who would not mind a word he said; and how when it came evening, he used to go out and see his friends in Bethany. Then he told about the house of Martha and Mary—"a little white house among the trees," he said,—"you could just see it from Jerusalem"—and there the Lord Jesus and his disciples used to go and sit in the evening with Martha and Mary, and Lazarus. Then the narrator went on to tell how Lazarus died—describing with tears and choking voice—the distress they were in—and how they sent a message to the Lord Jesus, and he did not come, and how they wondered—and thus on he went, winding up the interest by the graphic minutiae of an eye witness, until he woke you from the dream by his triumphant joy at the resurrection scene. He particularly loved the Evangelists, following the footsteps of Jesus Christ—dwelling upon his words—repeating over and over again the stories of what he did, with all the fond veneration of an old and favored servant *

RELIGIOUS MISCELLANY.

THE MISSIONARY IN UPPER CANADA.

We extract the following statement of missionary labours and missionary wants in Upper Canada, from the "Church." A counterpart to both might be supplied from this portion of the field.

"During the last year the Rev. H. H. O'Neill, has extended his labours through the Niagara, Gore, and home Districts—meeting everywhere with a hearty welcome from the inhabitants; but at the same time encountering difficulties which, to a person, of less energy and experience, would have proved very discouraging. Inquiring at O—, whether we had any Church-people resident in the Village, the Inn-keeper answered—"I am neither an Englishman, nor an Episcopalian, but a Yankee: as to religious creed I have none—and in regard to your Church, there is not a single member belonging to it in the Town." Not entirely crediting this account, Mr. O'Neill again returned, and having given a general notice, preached to the largest congregation that had ever assembled in O—; and discovered no fewer than twenty five families of Church of England people—many of whom met for the first time, in mutual surprise to find each other of the same religious persuasion. Sometimes incidents of a very touching nature occur to the Missionary in his travels. Being requested to baptize seven children in the Township of Essa, Mr. O'Neill read prayers and preached. When he knelt down, no person joined in the General Confession, or in the Lord's Prayer; as he proceeded, there were no responses—a dumb spirit pervaded the whole assembly: at length a woman, who, with some others, had brought her child to be baptized, giving her sleeping infant to another female in the crowd, took hold of a prayer-book which he was reading, and made their proper responses, whilst her voice and hand trembled exceedingly.—Shortly after this, a man drew a prayer-book from his pocket, and followed her example: a third soon after joined. But in Canborough, where he had Service at a subsequent period, there was no Church-woman to set a good example, nor a prayer-book seen in the congregation. At Duanville the congregation is large and attentive, and the responses devoutly made. In this neighbourhood there are many Church-people, who have enjoyed Christian privileges, and hail the appearance of the Missionary with joy; others come to see and hear, and depart without much seeming impression: and with many even the Sabbath disappears with the Clergyman. Something permanent is necessary, and to this Mr. O'Neill judiciously attends—and endeavours, in every settlement, to make arrangements for the regular assembly of the people on Sunday.—Some discreet and pious persons engage to read the

Service and a Sermon. In some places this duty is taken in turn by several persons, and a Sunday School is commonly added, and all this is attended with the happiest effects. This excellent plan is recommended as opportunity offers by all the Missionaries, and begins to obtain in many parts of the Province, where the services of a Clergyman cannot be procured.

Evening prayer was read and a Sermon preached the 23d April, at Port Colborne, which is advantageously situated, where the Welland Ship Canal joins Lake Erie, and as several children in the village were unbaptized, Mr. O'Neill gave notice, at the request of the parents, of service next evening. On this occasion a striking proof was afforded, in the presence of a large congregation, of the preference given to the Apostolic Ministry of our Church. The parents had frequent opportunities of attending Preachers of other denominations, but they deferred the baptism of their children in the hope of one day meeting a Clergyman, and now with delight they brought them forward.—Very kind feelings were expressed next day towards our ministrations; "Sir," said an American, "I have been nine years in this Province listening to Preachers of all sorts, but in your prayers and doctrines I heard something becoming the dignity of my God."

"A meeting was held in the township of Esquesing on the 25th July, for the purpose of entering into a subscription for building a Church. On a former occasion the sum of £107 Currency was subscribed, but as no hope of a Clergyman was afforded, the matter was given up. Now, however, that they have heard of a Society at home which devotes its attention to the religious wants of Upper Canada, they have taken great courage. One of the persons present gave an eligible site along with his subscription. Upwards of £20 were added on the spot, by those who had not subscribed to the former list, and when the meeting had broken up, a farmer came over from the crowd and whispered to Mr. O'Neill, that if seasoned lumber and other materials could be procured, he would himself put up the frame of the Church this autumn, at his own expense, and wait the convenience of the subscribers to reimburse him, modestly adding, that he had this in contemplation, but did not like to appear to take too much upon himself by stating it before the meeting.

"Some time ago, this worthy man, in the forty-sixth year of his age, came forward in the presence of a large congregation to be admitted a member of the Church of Christ by baptism, and his life has been consistent, both before and since that profession. It would render this Report far too long to make further extracts from the interesting Journal of this excellent Missionary; the few which have been taken leaving a multitude of equally interesting incidents, sufficient to shew the vast benefit which accrues from the travelling of even one clergyman. Every page corroborates the religious destitution of the Colony, and the great ignorance which prevails respecting the Church. Mr. O'Neil states, that many Dissentists were agreeably surprised that the Church Service was not delivered in Latin. The children, hundreds of Emigrants, who are members of the Church, are growing up in perfect ignorance of doctrines, discipline and government, from the want of Clergymen, and the parents are gradually becoming lukewarm and indifferent. On the whole, Mr. O'Neill urges the need of ten or twelve additional Clergymen, as immediately required in the region through which he passed, and gives evidence that as many more would be wanted in a very short period, and so on at brief intervals, till three or four Clergymen are settled in each township."

BISHOP WHITE PRAYER BOOK SOCIETY

THE SAME PRAYERS.

We come not to the Church, as to a theatre, for recreation: we have old, constant, daily wants; and if we had daily a new sense of them, our old prayers will seem Public wants, which are the subject of public prayer, much the same and why need we vary the phrase? Wantonness, not devotion, makes that necessary.

*From the 6th Annual Report—Philadelphia, 1838

*To be concluded in our next number.

poor laborious, healthful man, hath a fresh appetite daily also." It is to the Bible, what the moon is to the sun, softly and beautifully reflecting on its every page, "the light of the knowledge of the glory of God shining to us in the face of Jesus Christ." Who that appreciates as he ought this volume, can doubt that the illustrious characters engaged in its compilation were directed and assisted in no small degree by God's Holy Spirit? It is the work of those who were taught of Him,—experienced Christians,—men whose religion was no nominal profession, no mere prejudice of education, no cheap compliance with fashion. Earth and hell were leagued together against them; under the trying circumstances of those perilous times they wanted the supporting principles of eternal truth. And they found them; they found them in the gospel of Jesus; in the same doctrines and documents which they have handed down to us; alike available in honour and dishonour, at the court or the stake, in life and in death, under the smiles of royalty or the sword of bigotry. Having proved their value themselves, they felt a deep interest, in recommending and transmitting them to others—we rejoice that they have reached our times; and pray God they may be preserved and prized by our children, and our children's children, till the dawn of that happy day when we shall need no article to define, no homily to explain, no liturgy to shape our worship; when all sects, and distinctions, and denominations, and parties, shall merge in one name, and be animated by one spirit! It was the hope of this that supported our "noble army of martyrs" amidst the fires of Smithfield: with the faggot blazing before his eyes which was to light his own funeral pile, the honest and intrepid Latimer exclaimed, "Be of good cheer, Master Ridley, and play the man; by God's grace, we shall this day light such a candle in England, as I trust shall never be put out." That candle has since endured many a blast, and at some seasons has been apparently almost extinct: but by God's mercy, the prediction of the dying saint has been thus far accomplished: it has never been put out, but gives a clear and steady flame at this our day. The Church of England has stood, unmoved against all the assaults of open foes or treacherous adherents; at times, "perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;" her strength and security always found in an unseen but omnipotent arm, which has ever discomfited her enemies, and rolled back the most tumultuous tide of her assailants.

To be concluded in our next number.

YOUTH'S DEPARTMENT.

DEATH OF A PIOUS INDIAN GIRL.

Marie Louise Powell.—We announced, in our last, the death of this interesting Indian Girl. The following are some of the leading facts of her life: and those who have cherished a deep concern for the red people of our wilds will be glad to find that there is an encouragement in that department of Christian philanthropy which proposes to set them free from the doubts, fears, and superstitions of paganism. The father of Marie was a native of the United States, a fur trader, and, like too many of that genus, a man without religious principles or feelings, if report, an often slander, has not abused him.—Like others, in the same wild adventure of getting the skins of the otter, the beaver, and the bear, he found a wife in the Chippeway nation; and, as we are well assured, in this adopted a prevalent custom of the traders, of getting a wife at every station.—Pause here, good reader, and reflect upon what we are doing for the heathen, when our own people go out to the wilderness to poison and corrupt the ignorant savages.

Marie was the child of a marriage of this sort.—Her mother was a nominal Roman Catholic, and

had about her person the rosary, &c.; but, from what we have often heard, know no more of the transferring power of God's grace, than Nicodemus. At an early day Marie was baptized; and, in 1831, entered the Mission School at Green Bay, then a very valuable station of our Church, but now, as we are driving the Indians off the "west end of the log," to be abandoned as a school for the heathen. * * * Marie became a very interesting scholar, and all who knew her bore testimony to her worth. She had excellent talents and tempers, renounced the Romish faith, and was confirmed by Bishop McCroskey. Under the advice and care of that faithful missionary, the Rev. Henry Gregory, who, like Caddle, has shown most entire devotion to the cause of the Indians, she came, some time last year, to Homer, in this State, where in the family of Mr. Gregory, and in that quarter, she was anxious to acquire a full knowledge of those female employments and duties which would enable her to return to her own people and carry with her as well the instructions of civilized life, as of the Gospel of her Lord and Saviour. She contracted disease, and a hasty consumption has ended her days. She died in fulness of the Faith of the Gospel, with entire devotion.—The Holy Communion was administered to her a few days before her death, by the Rev. A. G. Baldwin, and all who witnessed her end verily saw and believed that she was indeed a Christian.—*Gos. Mess.*

DISTRIBUTION OF THE PRAYER BOOK IN ENGLAND.
These venerable institutions of the Church of England, the Society for promoting Christian Knowledge, and the London Prayer Book and Holy Society, are still widely circulating the formularies of our common faith and worship. The issue of Prayer Books by the former during the past year, amounted to 191,723, and by the latter, 156. This is but a part of what is actually done by the noble Church in this good work; the Society for the Propagation of the Gospel in Foreign Countries, and other institutions, contributing largely to the same purpose.

REMEMBER THE COMPILERS OF YOUR PRAYER BOOKS.
We never forget the debt of gratitude we owe those great and sainted men who in the invaluable Liturgy compiled have left so noble a monument of the piety and wisdom of that age, and so rich a supply for the spiritual wants of us their posterity. It has stood the test of time, and still preserves its purity unblemished, its lustre unobscured, and its flavour unimpaired by the varying gusts of public feeling, of religious taste and opinion, or by the searching blasts from adversaries of every opinion and every formidable name. Adapted to the wants and conditions of men; spiritual, intelligible, and scriptural;—it instructs and aids us, in an eminent degree, "to pray with the spirit and with the understanding"

ADVICE TO THE YOUNG.

"Wherewithall shall a young man cleanse his way?"—Psalm, 119.

1. I presume you desire to be happy here and hereafter. You know there are a thousand difficulties which attend the pursuit; some of them perhaps, you foresee; but there are multitudes which you could never think of. Never trust, therefore, to your own understanding in things of this world, where you can have the advice of a wise and faithful friend; nor dare venture the more important concerns of your soul, and your eternal interests in the world to come, upon the mere light of nature, and the dictates of your own reason; since the word of God, and the advice of heaven, lie in your hands. Vain and thoughtless indeed, are those children of pride, who choose to turn heathens in the midst of Great Britain; who live upon the mere religion of nature and their own stock, when they have been trained up among all the superior advantages of Christianity, and the blessings of Divine Revelation and Grace.

2. Whatsoever your circumstances may be in this world, still value your Bible as your best treasure: and whatsoever be your employment here, still look upon religion as your best business. Your Bible contains eternal life in it, and all the riches of the upper world: and religion is the only way to become a possessor of them.

3. To direct your carriage towards God converse particularly with the book of Psalms:—David was a man of sincere and eminent devotion. To behave right among men, acquaint yourselves with the whole book of Proverbs:—Solomon was a man of great experience and wisdom. And to perfect your directions in both these, read the Gospels and Epistles: you will find the best of rules and the best of examples there, and those more immediately suited to the christian life.

4. As a man, maintain strict temperance and sobriety, by a wise government of your appetites and passions.—As a neighbor, influence and engage all around you to be your friends, by a temper and carriage made up of prudence and goodness: and bestow your charity upon the poor and needy, according as your circumstances will admit. As a trader, keep that golden sentence of our Saviour's before you,—"Whatsoever you would that men should do unto you, do you also unto them."

5. While you make the precepts of scripture the constant rule of your duty you may with courage rest upon the promises of Scripture as the springs of your encouragement. All divine assistances and divine recompences are contained in them. The Spirit of light and grace is promised to assist them that ask it. Heaven and glory are promised to reward the faithful and the obedient.—*Selected.*

THE TRIAL OF THE SEVEN BISHOPS.*

One of those tragic spectacles of justice violated, of religion menaced, of innocence oppressed, of unarmed dignity outraged, with all the conspicuous solemnities of abused law, in the persons of men of exalted rank and venerated functions, who encounter wrongs and indignities with mild intrepidity.—*Sir James Mackintosh.*

Of all the studies calculated to engage the attention, to enlarge the mind, and to strengthen and purify the heart, there is none more delightful or instructive, than the biography of the worthies of the Anglican Church. There is no species of the highest human excellence, of which these holy men have not left us an exemplar; there is no field of learning or science which they have not extended and adorned; there is no rampart of the Christian Faith which they have not either reared or fortified by their matchless and accumulated erudition; and so great and so various are the treasures of theological literature which they have bequeathed to the world, and more especially to their fellow-countrymen,—for they spoke in the common tongue,—that were the writings of Dissent entirely consumed by some modern Omar, and the works of the Divines of our English Establishment, alone remained extant, the loss would be but little felt, and but a mere stone would have been dislodged from the unshaken fortress of Christianity. Reverse the case, however,—suppose the Literature of Dissent preserved, and that of the Church destroyed,—where would be the glory of our English Theology?—where those noble and impregnable defences, constructed by the hand of a Pearson, a Bull, a Waterland, a Butler, and a Magee, against which the Infidel and Socinian level their objections and cavils, only to be shivered into a thousand fragments?

Take our divines from the cloistered study, and the halls of learning, and observe how they demean themselves in times that prove the temper of a man, and refine, or consume him, in the fires of persecution. Behold the fabric of our Reformed Church slowly rising under the patient care of Cranmer, and subsequently watered by his blood. How beautifully, as we sit abstracted from the external world, with our eyes open but not employed, and with our mental vision thereby rendered the more intense, do a thousand mitred and crosiered forms, glide across our path, and suffuse the surrounding imaginary scene with a mellow and celestial light! Meekly and thoughtfully, the kindred spirits of Usher, Leighton, and Sancroft seem to hold solemn converse. Juxon irradiates his martyred monarch's scaffold with the mild lustre of faith and hope. Jeremy Taylor, the earliest champion of toleration, indulges in his divine contemplations, and han- not his harp upon the willows, though he weeps, and remembers Zion. The much calumniated, the munificent, the sincere, the good Laud lays his grey hairs upon the block, committing his soul to God, and his fame to the charitable judgment of posterity. Hall, the asserter of the Divine Right of Episcopacy, is buffeted by indignities, which his learning, moderation, and piety provoked. Kenn and Lake withstand the tyrant James,—and oppose their crozier and "unsullied lawn" to the axe and blood-dyed garments of Jefferies. Wilson traverses the Isle of Man, and the deserted Manxmen are only restrained by the Bishop himself from bursting the prison doors, within which a godless and arbitrary Governor had dared to thirst him. Barrington, Burgess, and Van Mildert appear before us laying the foundations of Institutions, dedicated to the service of Christ, and expending sums, such as monarchs might give, noiselessly and secretly in the alleviation of human misery. But where would be the limit, if we were to recount each name that has adorned the annals of our English Hierarchy? Here and there a solitary exception,—a worldly, an ambitious, or an unlearned, prelate is thrust unworthily by court-favour, or some sinister means, into the apostolic seat; worse even than this, there have been bishops, but few, very few, indeed, fit competitors for Judas Iscariot, but in no greater proportion to the rest of their brethren, than he to the twelve disciples—yet making all these deductions, and recollecting that the chief pastors of our Church, are after all, but frail men like ourselves, we may safely assert that the

Bishops of the Church of England, as a body, by their courage at the stake, their learning in the cloister, their eloquence in the pulpit, their labours in their dioceses, and their presence in the senate, have faithfully discharged the duties of their awful calling, and drawn down the blessings of Heaven upon their country.

It would be difficult to say which is the brightest period of our Episcopal annals,—whether the reign of Mary, when five of the Bishops joined the "noble army of martyrs" in Heaven; whether the era of the Grand Rebellion, when our venerable and loyal prelates, with their inferior clergy, were either incarcerated, compelled to fly or abscond, and in many instances barressed unto death; or whether the crisis of the Revolution, when the holy fathers of our Church resisted the King in his might, and, yet rather than violate their conscience, involved themselves in his downfall to which their firmness had mainly contributed. The details of the two former periods are perused with a more painful and shuddering interest, and more strongly excite our horror, indignation and compassion; but the latter is a spot in English history, on which we can gaze with not less of interest,—albeit of a nature different and not so harrowing,—while at the same time we can survey it with a degree of rejoicing and patriotic exultation, to which we could not give way, when recalling the Popish fires of Oxford, or the Puritan atrocities of the tyrannical Long Parliament.

James II., in his infatuated attempt to subvert the civil and religious liberties of England, was fully aware that the principal barrier to his unhallowed project was the Church of England. Having therefore assumed the guise of toleration, as a mask to his designs, and as a snare to entrap the Dissenters into his support, he issued, on the 27th April, 1689, the celebrated Declaration for Liberty of Conscience, in which he claimed the illegal power of dispensing with the penal laws against Dissenters and Roman Catholics, and which had for its real object the destruction of the Protestant faith, and the restoration of Popery to its long-lost ascendancy and power. A subsequent order from the King was directed to the Bishops, commanding them to cause his Declaration to be read at the usual time of divine service, by the clergy in their respective dioceses. The Bishops, as the sentinels of national religion, took alarm at this arbitrary violation of the laws, and after due consultation determined not to comply with the royal mandate, but presented a respectful petition to James, remonstrating against the illegality of the power which he had assumed. The days appointed for the reading of the Declaration soon drew nigh, and so nobly and faithfully were the Bishops sustained by the great body of the clergy, that "not more than two hundred in all," states Sir James Mackintosh, "are said to have complied out of a body of ten thousand." Irritated at this disobedience, the King, on the 8th June, ordered the Seven Prelates who had signed the Petition to be committed to the Tower, on the plea of having published a seditious libel against the Sovereign and his government.

The names of these venerable champions of our faith, are William Sancroft, Archbishop of Canterbury; William Lloyd, bishop of St. Asaph; Francis Turner, of Ely; John Lake, of Chichester; Thomas Kenn, of Bath and Wells; Thomas White of Peterborough; and Sir Jonathan Trelawney of Bristol.—Had they but lifted up a finger, the people would have risen in a mass to their rescue. But in meekness, and lowliness, without any attempt to excite the popular sympathy, nay with the strongest desire and effort to suppress it, they proceeded to the barges that were to convey them to the Tower. The populace expressed their feelings in tears and prayers.—Thousands begged the blessing of the Bishops, even running into the water to implore it. Multitudes, kneeling and supplicating Heaven for their deliverance, lined the banks of the Thames as they passed. On landing at the Tower, several of the guards, and even some of the officers, knelt down to receive their blessings; and it was observed at the time, and deemed a mark of special Providential interference, that on the evening of the Bishops' commitment, when they attended divine service in the chapel of the Tower, the second lesson was the sixth chapter of the Second Epistle to the Corinthians, wherein they

were exhorted, "to approve themselves ministers of God, with patience, in afflictions, in imprisonments."

The same manifestation of popular feeling continued unabated throughout the following days. The nobility, of both sexes, hastened to proffer their solace and assistance to the venerable prisoners, and to beg their blessing; the soldiers on guard, despite of the reprimand of their commanding officer, drank their healths; and dense masses of true-born Englishmen thronged around the Tower, as if ready, should occasion arise, to do battle for the passive guardians of the common liberties. Even the dissenting ministers, though so long silent in behalf of the Protestant cause, now came forward in many instances, with a noble forgetfulness of all past dissensions, and sent a deputation to visit and encourage the Prelates, whom they had before opposed.

On the 15th June, the Bishops were brought before the Court of King's Bench, by a writ of Habeas Corpus; and after having pleaded "Not Guilty," to the charge alleged against them, were liberated on their own undertaking to appear on the trial, which was appointed to take place on the 29th of June.—On this occasion, both when repairing to, and when leaving the court, they were greeted with undiminished symptoms of the general affection, and enthusiasm in their favour. Weeping crowds kneeling in a lane to receive their apostolic benediction—twenty-nine peers offering to be their sureties, and, together with numerous gentlemen, attending them in Court, shouts and huzzas unrestrained even in the presence of the judge—the bishop of St. Asaph, detained in Palace Yard by a multitude, who kissed his hand and garments,—the Archbishop received with military honours, and on bended knees by the soldiers posted at Lambeth to guard him—the bells of Westminster Abbey, ringing out a jubilant peal,—and bonfires, and festivities in the streets at night, and orations offered to Roman Catholics,—all these were prophetic incidents which were doubtless conveyed to the Bigot King. How great therefore, must have been the infatuation, that led him to disregard the MENE, MENE, TEKEL, UPHARSIN, which the hand of nature was writing on his palace-walls!

The day of the ever memorable twenty-ninth of June, beheld the Bishops entering the Court, supported and attended as before. The four Judges were on the Bench; the Attorney and Solicitor General, and two other eminent lawyers appeared for the Crown; while among the counsel retained for the prisoners, were the names, so dear to every Protestant, of Finch, an ancestor of the present Earl of Winchelsea, and of Somers, afterwards, the great Lord Chancellor and Statesman. The trial which proceeded in the usual form, and lasted during the whole day, was frequently interrupted, by unnumbered irrepressible outbreaks of the feeling of the audience.

On every turn of the case, unfavourable to the prosecution, "a triumphant laugh, or a shout of joy" which the Chief Justice soon gave over attempt to check, rang ominously through the Court. Lord Sunderland, the king's prime minister who had already become a secret Romanist, appeared as a witness; and after having gone through the ordeal being hooted, and hissed, and denounced as a "pish dog" by the clamorous multitude around the doors, came into the Court colourless, trembling, downcast, bowed beneath a load of public obloquy and self-reproach. Williams, one of the crown lawyers, on making some indiscreet allusion, was received with a general hiss.

At length the counsel on either side had done their part, and the Chief Justice proceeded to sum up the evidence to the Jury. Two of the Bench, Williams (the Chief Justice) and Allybone, considered that the petition amounted to a libel; Holloway and Popham pronounced it to be no libel. The Jury retired in the evening, and could not concur in a verdict, till six o'clock on the following morning. At that time the prelates were brought into Court, and the verdict through their foreman delivered in their verdict—GUILTY.

The shouts that arose within the court at the nunciation of this glorious result, were instantly caught up by the assembled thousands from without. With the rapidity of the fiery-cross,—the war of the Highlands,—stunning acclamations of triumph rushed from one end of the metropolis to the other.

* From the Church.

THE INDIANS.

Preface to an edition of the Book of Common Prayer, printed in English and Mohawk, in London; 1787.

"The Society for the Propagation of the Gospel in Foreign Parts, from its first institution, has been attentive to the spiritual wants of the Iroquois, or Six Confederate Nations of Indians. In the year 1701, that Society was incorporated; and the very next year they sent a Missionary to the Mohawks, who were situated the nearest to the English settlements, and have been always considered as the head of the Confederacy. Other Missionaries were appointed for that station, from time to time; and by the blessing of God on their labours, the Mohawk nation, and many individuals of the other nations, were brought over to Christianity.

"It was early foreseen that a translation of the Liturgy of the Church of England into the Mohawk language, which is generally understood by all those nations, would promote the instruction of the Indians, and facilitate their conversion. Proper endeavours were therefore used to obtain such a translation which was first printed at New York, about the year 1714, under the direction of the Rev Mr. Andrews, the Society's Missionary to the Mohawks. This edition comprised the Morning and Evening Service, the Litany and Catechism; to which were added select passages from the Old and New Testaments, and some family prayers; which, probably, was all that could then be procured.

"The Communion Office, that of Baptism, Matrimony, and Burial of the Dead, with more passages of Scripture, occasional prayers, and some singing Psalms, were translated by the Rev. Dr. Henry Barclay, who had served in the Indian Mission with great fidelity and success for many years; and these were inserted in the next edition of the Indian Prayer Book, which was printed also at New York, in 1769 under the inspection of the Rev. Dr. John Ogilvie, who succeeded Dr. Barclay in that mission. Both these clergymen were eminent for their piety and exemplary character, and their memory will long be revered by the Indians.

"In the course of the late American war, most of the Indian Prayer Books were destroyed; a very few copies only were preserved; and the Mohawks, apprehensive that the book might be wholly lost in a little time, and desirous also of a new supply, earnestly requested General Haldimand, Governor of Canada, that he would order it to be re-printed. In compliance with their request, the Indian Prayer Book was printed at Quebec in 1780. As the number then printed was small, and some of the copies were unfortunately lost, another impression became necessary.

"The present edition will be found, on examination, to be superior in many respects to any of the former impressions. The pointing, accentuation, and spelling, are more correct. Other editions were printed in the Mohawk language only; in this, the English is also printed on the opposite page. Hereby the Indians will insensibly be made acquainted with the English language; and such white people in their vicinity as chose to learn Mohawk, will hence derive much assistance.

"But besides this addition, the Gospel of St. Mark is here inserted, with a translation of it into the Mohawk language by Captain Joseph Brant, a Mohawk by birth and a man of good abilities, who was educated at one of the American colleges. This is the first of the Gospels which has appeared entire in that language; and it will be a valuable acquisition to the Indians, who may hereby gain a more perfect knowledge of our blessed Saviour's doctrine, and miracles and of the way to salvation through his meritorious death and sufferings. It will probably be the more acceptable to the Indians for being translated by a person who is of their own nation and kindred. A

And to Religion's self no friendly will,
A Prelate's blessing ask on bended knees."

I would here remark, that I have borrowed my facts, and sometimes the language in which they are clothed, from Sir James Mackintosh's *History of the Revolution in 1688*, and Dr Oylly's *Life of Sancroft*.

and were not long, before swelled by the thousand voices of the soldiers, they thundered in the ears of the monarch himself, then occupied in the camp at Hounslow. The jurors were caressed as national deliverers, with a warmth of gratitude that it would be cold-hearted to call extravagant. The Bishops, preserving the same equanimity which they had evinced throughout every stage of the proceedings, and inculcating submission and respect to the higher powers, escaped as privately as possible from the overwhelming gratulations which the exultant metropolis was desirous of pouring upon them. Some renegade and faithless Churchmen fared according to their deserts, and were assailed with the reproaches and derision of the multitude. Nothing could stem the tide of universal joy. Its first ebullition was such as did honour to the piety of a Protestant nation: for the people, grateful for so signal a deliverance, crowded to the churches, and performed their devotions with an earnestness and ecstasy, and vehemence of nature, unwonted in the character of English worship. Other more usual exhibitions of public rejoicing succeeded in the evening. Bonfires blazed, even before the King's palace, and were not quenched till the morning of Sunday; windows were illuminated; bells pealed; the Pope was burnt in effigy; feasting filled the streets; fire-works and fire-arms added to what a witness of the scene described as "a very rebellion in noise;" and the excessive exuberance of delight, as might have been expected, in too many instances ran over into license and disorder. The country was infected with the contagious and boisterous transports of the city; the principal towns in the kingdom shared in the triumph; and the grand Jury of Middlesex, although sent out no less than three times, refused to find bills against several persons who had been indicted for the disorderly kindling of bonfires.*

Thus was frustrated the attempt of James to bring back England under the papal yoke! From this failure did the nation take courage, and steel its heart for the struggle that it perceived was so rapidly approaching to a consummation! We all know how that struggle ended in the virtual dethronement of the monarch, and the preservation of our religion and laws: and though the politicians, who base their principles upon the precepts of Scripture, must ever regret that the safety of the Church involved the disowning of its temporal head, yet God in his infinite mercy grant that, should the folly and wickedness of the Second James be re-enacted in our day, seven Bishops may be found ready to lay down their lives in maintenance of our religion, our liberties, and our church! Five of the venerated prelates who suffered and who triumphed in 1688, conscientiously refusing to transfer their allegiance to William of Orange, were deprived of their bishoprics; and whether we consider them as right or wrong in respect, we cannot but point with the honest pride of Churchmen, to their sorely tempted but incorruptible integrity. England has still the worthy successors of her Sancrofts and her Keels; her Howleys and her Sumners are fraught with the spirit that would teach them to resist meekly, and to suffer courageously; and the English people—let the hour of trial, of imminent Protestant danger arrive—will again be found faithful to the divinely-authorized Bishops of the national Establishment.

ALAN FAIRFORD.

Cobourg, 28th June, 1839.

*Wordsworth, who on account of his Ecclesiastical sketches, may well be called the Laureate of the Church, has the following noble sonnet on the Acquittal of the Bishops—its introduction ere will, I hope, relieve the anxiety of this paper:

"A voice, from long-expecting thousands sent,
Shatters the air, and troubles tower and spire—
For Justice hath absolved the Innocent,
And Tyranny is balked of her desire:
Up, down, the busy Thames—rapid as fire
Coursing a train of gunpowder—it went,
And transport finds in every street a vent,
Till the whole City rings like one vast quire.
The fathers urge the people to be still,
With outstretched hands and earnest speech in vain.
Yes, many, haply wont to entertain
Small reverence for the Mitre's offices,

version of some other parts of the New Testament may be soon expected from Captain Brant; and he deserves great commendation for thus employing his time and talents to promote the honour of God, and spiritual welfare of his brethren.

"The Mohawks are a respectable nation. They entered into an alliance with the English immediately after the latter became possessed of the province of New York in the last century. To that alliance they have faithfully and uniformly adhered, without any deviation, from that time to the present day; which may in a good measure, be attributed to their conversion and to the principles which were inculcated by the Missionaries who resided among them. Their decided adherence to the British interest during the late revolt in America, made it expedient for them to abandon their ancient settlements in New York, and remove to Canada, when the independency of the thirteen revolted colonies was acknowledged by this country. Such was their attachment to our common Sovereign, whom they consider as their father, and such their predilection in favour of our nation, that they cheerfully submitted to this inconvenience, rather than remain in their native country when under a foreign jurisdiction. They are now fixed in the south west parts of Canada, with their worthy Missionary, the Rev. Mr. Stuart; and as they all profess Christianity, are zealous in their profession, and have lately expressed a strong desire that other Indians might also partake of the blessings of the Gospel it may be reasonably hoped that they will be instrumental in diffusing the light of Revelation among those numerous nations of Indians on the American Continent, who are still buried in heathen darkness and ignorance. Every devout Christian will readily join in fervent wishes for the accomplishment of this event.

"It will afford pleasure to those faithful Indians to know that His present Majesty was pleased to express much satisfaction when informed that a copy of St. Mark's Gospel, translated by Captain Brant, was ready for the press; and also to signify His Royal pleasure that it should be printed for the use of the Mohawks. This is now done. A large impression of the Prayer-book, with that Gospel, and an equal number of Primers, is printed at the expense of government for their use and benefit. This mark of Royal attention will not fail to meet with suitable returns of gratitude from the Mohawks, who hold these books in high estimation, and were very desirous that they should be printed; and they may always expect similar favours, whilst their conduct continues to be distinguished, as it has been hitherto, by candour and fidelity.

"Before I conclude, it may be proper to observe, that this edition is indebted for several of the advantages which it has above others, to an officer who was many years employed in the Indian department in North America. He took the trouble of superintending the impression, critically revising the whole, and correcting the sheets as they came from the press. His accurate knowledge of the Mohawk language qualified him for the understanding; and it is no more than justice to say, that this is only one out of many instances of this gentleman's unremitting attention to the welfare of the Indians, who love and respect him as their particular friend."

LONDON, January 2, 1787.

The Choctaws and Chickasaws live in the same country, and constitute one nation. They have adopted a written constitution of government, trial by jury, and make laws in a national legislature, to which members are annually elected by a popular vote.—Judges are elected by the people in each judicial district. The population of the nation is about 20,000. They have upwards of twenty schools, in which five or six hundred children are instructed either in English or the native tongue. About sixty Choctaw youths are instructed in the Choctaw Academy in Kentucky. There are eleven Missionaries in the nation, of three religious denominations.

The Creeks number upward of 22,000, and in improvement rank next to the Chickasaws and Cherokees. From the corn crop of 1837 they sold upwards of \$25,000 worth. They have Schools and Missionaries.

The Seminoles are merged in the Creek nation.—In the time of about a twelvemonth, in 1837, when

the Creek and Seminole emigrants were removing to the West, it is stated that upwards of 4,000 died, chiefly of bilious fever.

The Cherokees, numbering about 22,000 are probably inferior to the Choctaw and Chickasaw nation in nothing except their form of government, and not greatly in that. They raise grain and stock in great abundance, have lead mines and salt springs; three of the latter being worked by the Cherokees. The nation embraces a great variety of condition: from refinement, intelligence, and wealth, to barbarism, ignorance and poverty. There are five missionary stations, with a due proportion of missionaries, teachers, and schools.

Among the Potawatamies are three missions—The Piankeshaws, Peorias, and Ottawas, each have a mission and school. The Osages are about to have Missionaries from the Romish Church. The Kansas, in number about 1600, have a mission family, and are beginning to improve. They are from the Osage nation, and it is thought that the two tribes will unite in the Kansas country.

The Shawanoes have a population of about 800. In their country are three missions, with schools and instruction in various mechanic arts. The tribe is rapidly improving. Agriculture is pursued with spirit, and many of them are industriously engaged as mechanics both in their own and neighbouring country.

Not inferior to them are the noble and ancient Delawares, whose number is about 900. Three missions are established among them with schools.

The Kickapoos, about 400 in number, and who six years ago had never built a log house nor made a rail fence, are now in possession of comfortable houses and ample fields, and send a variety of agriculture products to market at Fort Leavenworth.—They have a School and mission, and their improvement has been truly gratifying. Much of this is due to the influence of a native chief who for years have laboured to promote it. Twice a day, and on four days in the week, he meets his people for religious instruction.

Among the Iowas, Otoes, and Pawnees, there are Missionaries and schools; but there has not been time enough to accomplish much as yet.

I fear, that, in general, our eastern friends expect too much in a little time. The obstacles and hindrances in the way of Indian improvement are very great. Their own prejudices and long established customs, the evil example of many whites,—the pernicious influence of intoxicating liquor,—the opposing interest of traders; and occasionally the incapacity or judicious movements of teachers and Missionaries,—all conspire with the constitution of human nature to render the work of civilizing and Christianizing savage tribes one of long years of labour and favourable influences. We are thankful for the progress that has been made, and if we could speak to those who ought to hear, we would say,—cease from your evil works, and corrupt not by your poisonous example, a people who would improve if we would let them. When will wicked men cease to devour the poor and ignorant.

In looking over the map of the Indian country and thinking of the 40 missions established there, it is a question of interest, "Who has done this?" We may also ask, "Who has done nothing?" If St. Paul was debtor to the barbarian, is not every American, according to his ability and opportunity?

BISHOP HORNE ON THE REGULAR SUCCESSION.

No man can administer to effect the ordinances of God out by God's own appointment: at first by his immediate appointment; and afterward by succession and derivation, from thence to the end of the world. Without this rule we are open to imposture, and can be sure of nothing; we cannot be sure that our ministry is effective, and that our Sacraments are realities. We are very sensible the spirit of division will never admit this doctrine, yet the spirit of charity must never part with it. Writers and teachers who make a point to give no offence, treat these things very tenderly; but he who, in certain cases, gives men no offence, will for that reason give no instruction. It is by no means evident that the Church hath ever recommend-

ed itself the more by receding from any of its just pretensions. Generosity obliges and secures a friend; but an enemy construes it into weakness, and then it never does any good.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, AUGUST 8, 1839.

THE BOUNTIFUL SOCIETIES AGAIN.—The noble charities of what are justly called the two GREAT SOCIETIES in England, are still largely flowing towards these Provinces, as they have been since the formation of those Institutions. We have now the pleasure of recording the following liberal Donations to the Church in this county.

1. The sum of £100 sterling, from the Society for promoting Christian Knowledge, towards the erection of the proposed new Church in Chester, to which object the other Society for propagating the Gospel, had previously voted the like sum.
2. The sum of £25 from the latter Society, in aid of the new Chapel in progress at Upper Lahave in this parish.
3. The gift of a large Bible and Common Prayer Book, from the first named Society, to St. James' Chapel, at Mahone Bay.

ADDITIONAL LABOURERS.—It gives us pleasure to hear that the Rev. Mr. CAREY, of Trinity College, Dublin, has arrived in St. John, N. B. as assistant minister in that important parish; the Rector of which—the Rev. Dr. GRAY, has had an overwhelming load of duty during the absence of the Rev. W. GRAY, who has not yet returned. We also understand, that the Rev. Mr. DISBROW—a native of New Brunswick, and educated there, (we believe)—has been ordained by the Bishop of London, and may soon be expected as Assistant at Lunenburg.

REPORT OF THE DIOCESAN CHURCH SOCIETY OF NOVA SCOTIA.—The publication of this document, which was ordered at the General Meeting at Halifax in May, is delayed, we understand, in consequence of the names of contributors not having been forwarded by several of the country clergy. It is desirable that this should be done as early as possible, in order that the Report may get into the hands of churchmen throughout the Province.

"THE CHURCH"—This valuable fellow-labourer has lately entered upon the Third volume, much enlarged in size; and, as we rejoice to learn, with an increasing list of subscribers. Long may its Editor be cheered by that support from the members of the Church, which he so well deserves. In making his acknowledgments to his contemporaries in a recent number, he does not forget his humble ally in this quarter, but observes—

"Nor, in thus proffering Editorial courtesies to our brethren of the Union, must we forget our reverend fellow-labourers of the *Colonial Churchman*, published in Nova Scotia. Their course seems to lie over a sea less boisterous than we have been compelled to navigate; and we cannot doubt that their temperate and orthodox advocacy of Religion, loyalty, and morals, has exercised a salutary effect over the minds of the Acadian community."

If the waters around us are not troubled to any fearful degree, it is not for want of will, and considerable exertion on the part of certain restless spirits who delight in agitation and strife, and of whom we may say in the words of the Psalmist—*When I labour for peace, they make them ready to battle.*

BISHOP WHITE PRAYER BOOK SOCIETY.—We have been favoured with the Sixth Annual Report of this very useful Society existing in Philadelphia, and gladly transfer a portion of its interesting contents to our previous columns, to which we refer our readers.

NEW DUBLIN.—The next meeting of the Clerical Society of this District, will take place, if the Lord permit, in the Parish of St. Peter's, New Dublin, on WEDNESDAY next the 14th instant.

ORDINATIONS.—On Sunday morning last, the following gentlemen were ordained Deacons in the Cathedral Church of this city, by the Lord Bishop of Montreal:—Mr. John Gibson, late Master of a classical school in the county of Durham, in England—to be stationed at Georgina, Lake Simcoe, U. C.

Mr. E. Morris, lately engaged in the same occupation in Wales—to hold an itinerant charge in the Eastern, Johnstown and Bathurst districts, U. C.

Mr. G. C. Street, late student in Divinity in U. C. and engaged as catechist and lay-reader in the Newcastle district—to hold an itinerant charge within the limits of that district.—*Quebec Mercury, June 11.*

DIED.

At Digby, N. S. on Wednesday 26th June, Rev. ROBERT VEITH, for upwards of twenty years Rector of that parish, in the 55th year of his age; deeply lamented by his parishioners and all who had the pleasure of his acquaintance.

DEFERRED ARTICLES.

Odessa Wheat.—Six thousand miles from New York, in the interior of the eastern continent, and in the heart of the most despotic government on earth, is a city containing sixty thousand inhabitants, sprung up where but forty years since only a few fishermen's huts existed, and at the wharves of which now, two hundred vessels are sometimes seen at a time, exchanging the various products of the east and west. That city is Odessa; and the wheat shipped from this place in large quantities to the countries of the Mediterranean, Portugal, Spain, Great Britain, and to the shame of American agriculture be it said, to this country, also, is known by the name of Odessa Wheat. The whole immense extent of Southern Russia, including the Crimea is a vast plain, rich in the soil, and wherever cultivated, producing, as does the same range of country in Poland and the North of Germany, the most luxuriant crops.—It is divided off into immense seignories, or as it would be called at the South plantations, cultivated by white slaves, of whom some of the proprietors own from twenty thousand to one hundred thousand, and these men clothed in undressed sheep skin, and performing all their operations in the most primitive, barbarous manner, are still able to send wheat to this country, and it is said at a handsome profit. To England the trade in Black Sea or Odessa Wheat, is an object of consequence, and now, when in consequence of the partial failure of the wheat crop, the ports are thrown open for the importation of grain, the supply from this source promises not to be the least abundant in meeting the wants of a half-famished population.

General Washington's Teeth.—A few days since a small engraved profile was shown us, under which were these words: "John Greenwood, Dentist to his Excellency General Washington." This led to further inquiries, when we were informed that General Washington, in the latter part of his life, wore a complete set of artificial teeth, on both jaws, which were manufactured by this Mr. Greenwood, who then resided in the city of New York.—Washington usually had two sets on hand, in order to meet any sudden emergency, in case those in use were broken. A letter is extant, in which he requests Mr. Greenwood to forward a new set, that he might be prepared to speak before the ensuing Congress. The last tooth which was extracted from the General, being carefully preserved, came ultimately into the possession of the son of Mr. Greenwood, also an eminent dentist of New York, who had it secured very choicely in a gold seal, many years ago, and which is still kept, and believed to be the only organic relic, not entombed, of that great and good man.—*Boston paper.*

Lepers in Calcutta.—The number of lepers in Calcutta is said to amount to 531, of whom 118 are beggars. A charitable Society has erected an Asylum for them, which now accommodates 26 of their number.

PERSONAL HOLINESS IN THE MINISTRY.*

The Right Rev. preacher in the first place dwells upon the peculiar obstructions to the personal holiness of the Christian Minister: and amongst these, he first states that—

1. Their familiarity with sacred things is calculated in some degree to sear their minds to holy impressions. Their thoughts, and tongues, and pens, are increasingly employed on this topic, enforcing duties, defending doctrines, arguing principles, applying and explaining the precepts and ordinances of Christianity. This is their constant occupation, their daily work. They enter into the interior of the sacred temple—its holy of holies,—and become familiarized with all its recesses. Hence, they are in danger of losing, in some degree, the susceptibility of religious impression, liable to become hackneyed in spiritual feeling, to glide into formalism or coldness, or what is even worse, into a fictitious kind of ardour, assumed for the occasion, and having no real foundation in the heart.

Amid his exertions to promote the salvation of others, he is tempted to forget his own personal religious improvement. His zeal for others absorbs his zeal for himself, and while pressing the solemn obligations of Christianity upon his flock, he may passively become heedless to his own personal advancement in holiness and grace. This is in fact one of the perils of the ministry; and that deceitful heart which characterizes them like others, often sinks them imperceptibly, by this agency, into the hazardous abyss of spiritual sloth, or fictitious ardour and zeal,—feeding them with the delusion, that because as instructors, they are daily handling the word of truth and mingling in thought, conversation, and teaching with all the virtues and precepts of the Gospel, they must, therefore, of necessity, be growing in grace, and in the knowledge of our Lord Jesus Christ: when, in fact, the flesh which is weak has overcome the spirit which is willing, and they have sunk, like the sleeping apostles at Gethsemane, into the embraces of apathy and indevotion.

2. In the apt and expressive language of Christ he is declared to be "a city that is set on an hill, which cannot be hid." In all parts of his profession both as a Christian and a pastor, which lie open to human view, he is an object of especial scrutiny.—A thousand eyes watch his course with eager readiness to employ a thousand tongues to magnify and disseminate his defects and lapses.

But this inspection extends only to what may be called the visible parts of his religious character; and powerful as is its influence to restrain the outward conduct, it yet does not, and cannot, reach to that inner department of personal religion, which centres in duties, devotions, views, and feelings, which can be known only to the individual and to God.

Now, the very fact that in the external and visible traits of his Christian character he is subject to the ever watchful scrutiny, while it enhances his vigilance in these respects, is of itself a temptation to be less careful and less zealous in the unobserved and private exercises of his religion. Braced up even to decision before men, he is in danger of relaxing so far in private. Satan triumphs over him in secret. Spiritual lassitude follows often in the train of public energy. Many a servant of the altar, high in public estimation for his sanctity, devotion and zeal is mourned in secret over the consciousness of personal deficiencies, slackened energies, and prostrate illness, and would dread to submit the actual state of his heart to the same earthly inspection that catches his visible character and conduct. He shudders to the sad conviction that amidst all his labours, study, and zeal to be a successful, well esteemed, popular minister, he has almost forgotten to be a Christian. Alas, his heart has been growing cold, his affections have become stupified, secret prayer, meditation, communion with God, inward vigilance, spirit of faith and devotion, have all been more or less neglected, and there have sprung up as the miserable fruits of his neglect, tares in abundance, spiritual sloth, a proud and vain temper, a worldly spirit, and an unholy mind.

From a Sermon, by William Heathcote De Lancey, D. Bishop of the Diocese of Western New-York.

This obstruction is not a little strengthened by the very character of the times in which we live—It is an age of boisterous religion,—of impetuous and ill governed excitements,—of lofty enterprises to promote the cause of Christ, which exact from the clergy an unusual degree of notoriety, and subject them to especial public scrutiny. The quiet, unobtrusive graces of the ministerial character, humility, spiritual mindedness, a devotional temper, deep and thoughtful study, are little estimated in comparison with fervid zeal, energetic action, and fluent boldness. The pastoral model of this age is not the Prophet of Patmos, John, the divine, but the impetuous and fiery Apostle of the circumcision. The tone of the public mind countenancing so much more the energetic, than the mild and gentle, in the character of the Christian minister, is an additional temptation to him to seek to excel in the public rather than in the private virtues of Christianity, and thus throws an additional obstruction in the path of personal holiness.

3. A still further obstruction in this path is the intellectual occupation of the pastor. He is, he ought to be, a student for his whole life. His own mental improvement, his vows of office, the exigencies of his flock, and the exactions of his Master all demand with the utmost urgency, that his mind be not neglected, but that, on the contrary, he give himself to the diligent prosecution of professional studies.—Permanent usefulness cannot be expected without this mental application. Extraordinary talents, or preeminent genius may occasionally shoot across the religious world, with such originality and brilliancy, as possibly to justify neglect of regular and laborious study; but for the great mass of mind such study is equally essential and obligatory. There is a danger, however, to our spiritual interests even in this obvious duty. Study is more or less a mere intellectual occupation. It does not necessarily involve the exercise of the heart. It may be a mere frozen region where the sun of true devotion never penetrates to melt its ice, or start its moral vegetation. Every theologian is not a man of earnest piety, or devotional habits or inclinations. No small portion of theological investigation is but little connected with practical piety. A clergyman may make himself an acute critic, a powerful champion of the truth of Christianity, a fluent and able expositor of its doctrines, while he neglects the cultivation of the humble and holy graces of religion. And the danger to which every student lies exposed is that of disjointed growth in knowledge from growth in grace.—He becomes absorbed in the great theories of religion, and forgets its practice. His mind expands, but his heart contracts. In the process he loses his sensibility to holy impressions, and through the agency of Satan, is sometimes pushed onward to the ruinous delusion, that the improvement of his mind compensates for the neglect of his heart, that knowledge is an ample substitute for piety. His family and flock soon feel the influence of this fatal misconception, in the neglect of their spiritual and eternal welfare beyond the elaborate and often ill-timed and ill-applied discussions of the pulpit. Now this evil is no argument against a studious or learned ministry as hasty ignorance might conclude, any more than the frequent abuses of piety to superstition and fanaticism would be an argument against a pious and godly ministry.

The difficulty now under view is not perhaps so great as others, for the age is one of activity, not of study. But still, bound as we are to be diligent and studious, it is well to reflect upon the danger which lurks among books and libraries, and to stand armed and guarded against sacrificing the heart to the intellect, against dissevering grace from knowledge—against presenting ourselves to the Church, as icebergs, brilliantly reflecting the rays of the sun, but still encircled with an atmosphere of frost, and composed of particles which chill men to the very heart.

In enforcing the grounds of encouragement to the Minister of Christ, the Bishop observes—

4. If to animate him in the work of personal holiness, the apostle did not hesitate, to fix his eyes on the prize of the high calling of God in Christ Jesus, we need not fear that we are violating the letter or the spirit of the Gospel by lifting our own desponding and timid eyes to the same heart stir-

ring prospect. It is a mysticism which has done little for the advance of manly piety amongst us, that forbids us to look above for motives, and which would encamp our vision to the single ground of what Christ has effected in the way of pardon by his atonement, without looking to what Christ has purchased for us hereafter by his mysterious sacrifice, and now holds up to excite and animate us in his service. The cheering influence of his promises wars not with the efficacy of his cross. Why is not the Christian Pastor to string his harp with the melodies of Heaven as well as raise to his lips the trumpet of denunciation whose dismal notes are taken from the weeping and wailing of Hell? Is the disciple of Christ to be stirred to zeal, solely by the terrific images of an undying worm, and an unquenchable flame, and a vengeance-taking God, the direful issues of apotacy and impenitence, and never to be prompted to exertion by the glorious visions which the Gospel opens to his astounded eye, the rivers of pleasure and the tree of life, the golden streets, the House not made with hands eternal in the Heavens, the new Jerusalem coming down from heaven resplendent with the light and glory of the lamb? Oh, well would it be for us, ministers and people, if our thoughts were oftener, in hours of seclusion, communing with that God who seeth in secret—lifted up to scenes which his gracious promises unfold, penetrating the Heavens, and transporting us, as it were, to the very presence of the lamb enthroned in glory at the right hand of God. I plead for no vain attempt to detail, or to depict what God has not revealed as to the nature and constituents of future bliss. This is a sea already strewn with the fragments of a thousand shipwrecks. But I do urge that Christian ministers and Christian people should follow the example of St. Paul, and look oftener to the glorious prize which an Almighty Saviour has purchased for them, and hung out to animate them in the Christian race. Seasons enough are there, both in the religious and the ministerial life, when we need the animation, which such contemplations inspire—times when perplexities distract, and opposition sinks the heart, when efforts, and prayers, and study, and zeal, and fidelity seem utterly ineffectual in opening a way for our instructions into the hardened and sun-blinded hearts of men, and when in regard to ourselves the divine threatening against Israel appears to be verified upon us, when the Heavens over are as brass, and the earth under us is as iron, without dews from above, or vegetation from beneath, then, and on all occasions, when tempted to despond, or relax, or falter, let our eyes be turned in faith to the glorious scenes above where Christ sitteth at the right hand of God—to the crown of glory that fadeth not away, to the great recompense of reward, the prize of the high calling of God in Christ Jesus. It is a view that will serve to steady our faltering steps in the path of godliness, to infuse vigor into our efforts, to lift us above the toys and trammels of the earth, and to dispose us to run with patience the race that is set before, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is now set down on the right hand of the Majesty on high. For her may we all come, through the infinite merits of our Lord.

For the Colonial Churchman.

The names of the ten Antediluvian patriarchs taken in succession, express the two grand truths contained in scripture, viz:—the natural misery of man, and his restoration by the death of Jesus Christ.

Adam. Seth. Enos. Cainan. Mahalaleel.
man made a wretch lamenting, the brightness of God
Jared. Enoch. Methuselah. Samerch. Noah.
descending instructed: his death sent to the afflicted, consolation.

The names literally translated form the foregoing sentence.

The tenses timed.—"Prosens est imperfectum; perfectum et plusquam perfectum futurum est."

GROTIUS.

POETRY.

THE CHIMES OF ENGLAND.*

The chimes, the chimes of Motherland—
Of England green and old,
That out from fane and ivied tower
A thousand years have toll'd,
How glorious must their music be
As breaks the hallow'd day,
And calleth with a seraph's voice
A nation up to pray!

Those chimes that tell a thousand tales,
Sweet tales of olden time!
And ring a thousand memories
At vesper and at prime;
At bridal and at burial,
For cottager and king.
Those chimes—those glorious Christian chimes,
How blessedly they ring!

Those chimes, those chimes of Motherland,
Upon a Christmas morn,
Outbreathing, as the angel did,
For a Redeemer born—
How merrily they call afar,
To cot and baron's hall,
With holly deck'd and mistletoe,
To keep the festival!

The chimes of England, how they peal
From tower and gothic pile,
Where hymn and swelling anthem fill
The dim cathedral aisle,
Where window bathes the holy light
On priestly heads that falls.
And stain the florid tracery
And banner-dighted walls!

And then, those Easter bells, in Spring—
Those glorious Easter chimes!
How loyally they hail thee round,
Old Queen of holy times!
From hill to hill, like sentinels,
Responsively they cry,
And sing the rising of the Lord,
From vale to mountain high.

I love ye—chimes of Motherland,
With all this soul of mine,
And bless the Lord that I am sprung
Of good old English line!
And like a son I sing the lay
That England's glory tells;
For she is blessed of the Lord,
For you, ye Christian bells.

And happy in my father's fame,
And happy in my birth,
Thee too I love, my Forest-land,
Thou joy of all the earth;
For thine thy mother's voice shall be,
And here—where God is King,
With English chimes, from Christian spires
The wilderness shall ring.

PROTESTANT CHAMPIONS.†

THE EARL OF RODEN.

The Earl of Roden, although his name is so inseparably connected with Ireland, is not of an originally Hibernian race. The family of Jocelyn is descended from a Norman nobleman, who came over under Edward the Confessor; and they did not set-

*From the New-York Churchman.

†From "Random Recollections of Exeter Hall."

tle in Ireland until the eighteenth century, when they were ennobled as Barons of Newport. The Earldom of Roden is a modern creation, dating from 1771.

His Lordship's person, voice, and manner, are essentially Irish. He is the most imposing figure I have ever seen on the front of a platform; he stands six feet three inches in height, with a stately carriage, and a commanding countenance. He is forty-eight years of age, but looks rather older. His hair is of a dark grey, and is, of late years, cut close round his high, clear forehead; his eyes are dark and very expressive, his face is long, and he has a deep, fine colour. He is, by many persons, considered handsome, but perhaps his mouth has too great a depression at the corners, and the lower part of his face is both too long and too projecting to agree with the regularity of the whole. The usual expression of his countenance is grave, and even melancholy, yet benevolent; but when his Lordship is speaking, his features are lighted up with a fire and animation which completely alter their usual character; he is then all energy, his eyes beam with vivid expression, and at times, a smile plays over his face, more heavenly than almost any smile I have ever seen.

His style of speaking is as animated as his countenance; his voice is loud and clear, but often falls into that fine under-tone which Irishmen so generally possess, and which they so well know how to use effectively.

He has a strong, but not coarse, Irish accent, quite in character with his voice. His gesture is energetic, sometimes vehement, and without much variety; it consists chiefly of a powerful wielding of the arm.

His Lordship is a ready, fluent speaker, and his language is good; his style is declamatory, he does not deal in argument, but addresses himself at once to the hearts of his audience, and he does so with that skill and judgment which mark all his proceedings.

To an Irish Protestant assembly he is irresistible, for he well knows how to call to his aid every feeling and recollection dear to their inmost souls. Irish history, ancient and modern, classic quotation, Pophish persecution and local association are all felicitously made to contribute their *quota* to his impassioned addresses; can we then wonder at the influence he possesses over the minds of his compatriot hearers?—and more especially when we, add to all this his high character for religion and benevolence, his unwearied zeal in behalf of every thing that can benefit his country, his great liberality and hospitable kindness, his active exertions in establishing Sunday Schools and personally teaching in them, in furthering Scripture-reading, and in "every good word and work."

Such is his private character; in public he is no less remarkable for his constant championship of the Irish Church and of Protestant principles in general; even in the high atmosphere of a court he has been an undaunted and uncompromising witness for Scripture truth. The private friendship of royalty had as little effect on his firmness, as the slanders and virulence of Popery have had on his courage, and he still stands an example to all, equally unappalled by opposition and unbeguiled by flattery,—the steady, zealous supporter of all that is valuable and venerable in both Church and State.

On a late public occasion, in England, it had been expected that his Lordship would be present; and when his conspicuous figure was missing, as the committee and speakers took up their positions on the platform, there was great disappointment among the audience. During the proceedings, and while some interesting address was being delivered, Lord Roden entered, or rather crept in, unnoticed by almost every body, and quietly seated himself among the crowd on the platform descents, where he was completely hidden from the multitude. His friends in front were anxious that he should come down among them; but he refused by signs, with his finger on his lip, and at length he seated himself unobserved, just behind the left of the chair. When his Lordship's turn came, Captain Gordon, who had slightly prefaced all the former speakers by some epithet or introduction, shewed his judgment by simply announcing "the EARL OF RODEN!" without "note or comment," and his Lordship rose at the same moment.

The effect was electric, numbers started from their seats, the burst of cheers was tremendous, and no sooner did it die away, and Lord Roden bowing in reply, open his mouth to commence his address, than it was followed by another and a louder peal, and that, at the interval of a moment, by a third. It was an unparalleled reception, and even the majestic composure of Roden seemed shaken; his colour heightened, and his lip slightly quivered; his friends around him looked transported with enthusiasm, indeed the whole assembly seemed *hors de soi*, and just as the last of the three rounds was dying away on our deafened ears, some one with a trumpet voice and a Protestant spirit, gave the well known signal, "One cheer more!" That cheer I never shall forget, nor do I think his Lordship will either. It was a sound to thrill all hearts, and it touched that of him for whom it was given. He raised his hands, with a most imploring countenance; it was enough and too much for him, and I think had he not been permitted to speak immediately, he would have resumed his seat, overpowered by his feelings.

His speech was short, but very effective; it was given in his finest style, the excitement of the occasion imparting an additional solemnity and pathos both his voice and manner. The brief but touching allusion to the recent dissolution of the Orange Lodges, was as beautiful a piece of oratory from the heart, as ever was drawn forth by a public proceeding.

The Protestant Association has had more stirring meetings since that time; but of that and its deeply interesting scenes, I think we may say—

"Take it for all in all,
We ne'er shall look upon its like again."

Board of Missions of the Episcopal Church in the United States.—The funds received during the year, from all the sources, amounted to \$38,445—there is now in the Treasury \$13,494 55, nearly or quite all of this will be required for the salaries that become due to the Missionaries the first of July. During the past year 30 Missionaries have been appointed, and 26 have ceased to be connected with the Board. The present number is 62. In the same time 37 new stations have been lected, and 19 have ceased to be connected with the Society. The present number of stations is 117. The prospects of the Board are highly gratifying.

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