

THE COLONIAL CHURCHMAN.

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

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COMMUNICATIONS.

TO THE EDITORS OF THE COLONIAL CHURCHMAN.

Gentlemen,
In perusing the second number of the Colonial Churchman, I was much gratified with the account of the Clerical Societies which are formed in the western part of Nova-Scotia. I fully agree with you that "such associations, when properly conducted, can not but be highly comfortable and edifying both to ministers and people, and conducive to the best interests of the Church.

In the early history of this province, I need scarcely say there were very few Clergy of the Episcopal Church: but those few found their interest in such meetings. They were at once a source of happiness to themselves, and of spiritual advantage to their people.

The parishes were very extensive (a mission frequently embracing two or three of them) with roads so bad as to be almost impassable; the difficulties consequently attendant upon the discharge of parochial duties, were many and great: yet when the clergy met, they cheered each other in the discharge of their arduous duties, by the wisdom of their counsel and the piety of their conversation. The elder Clergy imparted to the younger the benefit of their wisdom learned by experience, as labourers of the vineyard; and the younger encouraged the elder, by youthful vigour and ardent zeal, in the performance of their Master's work. To such meetings of the Clergy and the mutual advantage, to themselves and their people, arising from them, may, I doubt not, be traced, the early growth and much of the present prosperity of the church in many parts of New-Brunswick.

The clergy of this province have been for some time past desirous to hold an annual convocation of their whole body, to consult for the general interests of the church. They argue the necessity of such a convocation from the practice which prevails among all other bodies of Christians in the province; nor can it be doubted that they derive great accessions of numbers and influence from their yearly conventions. But even if the clergy were to hold an annual convocation, I see no reason why local societies also might not meet, and meet with much advantage.

By forming Clerical Societies such as you describe as having been done in Nova-Scotia, the clergy of one or two counties could easily meet together, could without inconvenience be accommodated in each other's parishes, and consult, preach, and pray, for the good of themselves and their congregations; and thus by the blessing of the Almighty upon their prayers and exertions, much advantage might redound to the church at large.

I should rejoice to see such societies formed in this province. They would draw the clergy together in bonds of brotherly affection; which, of itself, in the estimation of the writer of these remarks, would be a sufficient and cogent reason for the formation of such associations.

Of course I should consider it indispensably binding upon such societies, that they shall be entirely subject to ecclesiastical authority; that they shall gladly receive any suggestions from the Bishop, and readily dissolve themselves, when a request to that effect should be made by the diocesan.

Will not some of my clerical brethren express their opinions on this subject? It may be that after the subject has been weighed and discussed, the plan which I have in view may be carried into effect, and some of the benefits arise from it which I have anticipated; and I need scarcely add, that it would afford much happiness to

A Presbyterian of New-Brunswick.

For the Colonial Churchman.

THE FAITHFUL PASTOR AND HIS HUMBLE FLOCK.

He, lavish of his intellectual store,
Scatters (best aims!) instruction to the poor;
His ends, with sleepless energy pursues,
And those the noblest ends that man can choose:
A star! to guide the wanderer as he strays
O'er life's dark ocean, and its trackless ways.

Sharp.

In July 1768, Oberlin married the orphan daughter of Professor Witter, of Strasbourg. She was possessed of a sound understanding and religious mind. In selecting that lady he seems to have been guided by the spirit thus expressed by Bishop Beveridge—"I love the image of Christ, as the best mark of beauty I can behold in a wife, and the grace of God as the best portion I can receive with

her." Their marriage proved happy, and Mrs. Oberlin became a most valuable assistant—her prudence tempering his zeal, while her economy enabled them to extend their benevolence.

In order to afford the means of intercourse with the city and neighbouring villages, Oberlin caused enormous masses of blasted rock to be transported to the banks of the River Bruche, and for a mile and a half erected a permanent wall, for the support of the road. Previously the rocks crashing from the mountains frequently blocked up the pathway or the rushing torrents spoiled it. He systematically distributed implements of husbandry, procured from his city friends; diverted the torrent-courses; built other walls, blasted and removed barriers of obtrusive rocks, and by 1770, had completed bridges, and rendered the important road to Strasbourg, convenient and secure. One of these bridges is still called 'Le pont de Charite.' The Bridge of Charity! A memento to its philanthropic projector, more enviable than all the 'animated busts and sculptured urns,' which flatter the pride of man. To his own funds he added those which his interest procured from the more wealthy abroad, in order to establish trades, and to respond to the cry of the needy. Cabins excavated in the rocks he new-modelled, and soon Art began to rival nature as the architect of the Ban. He acquainted its inhabitants with the diversities of soils and seeds; with the arts of composting and grafting, and he so successfully encouraged planting useful trees, herbs and grain, that we are informed that 'the villages and their inhabitants gradually assumed the air of rural happiness.' He also established agricultural societies, and taught them to mix the seed of the corn-cockle, (*agrostemma githago*) with corn, in making their black-bread; and to produce *piquette*, (a sort of wine) from wild cherries, and to distil another refreshing beverage from elder berries.

Each Sabbath found the philanthropist preaching of love and kindness, and other virtues, which each week-day he practised before 200 fellow labourers.—Difficulties and discouragements lifted their confronting heads, but his noble spirit rose adequate to each emergency. When he started his plans, the French peasants expressed the utmost amazement: but he kindly yet energetically would answer, 'Let all who feel the importance of my propositions work with me.'

But the duties more peculiar to his sacred office were never forgotten or neglected. Every Sunday the children sang in the Church, the hymns they had learnt, and recited religious lessons to him, and received the exhortations of their common Father.—The following is offered, Messrs. Editors, as an humble attempt to translate one of these hymns.—The metre of the original adapts it to the 15th air of the Melodies—"Hilf, Herr, Jesu! lass gelingen."
"Help, Lord Jesu! let (us) prosper."

NEW-YEAR'S HYMN,

Used in the Ban de la Roche—translated from the French of Oberlin.

Into Thy hands I now confide,
My plans and person Lord!
Renew my Soul, for none beside,
A new-life can afford.
Oh! guide me by Thy gracious light;
Sustain by Thy love's ray;
Through each new day, and shades of night,
Shield me from error's way.
Free me from Sin's polluted ways,
Excite my youthful heart;
Oh! may my will in future days
From Thine no more depart.
Almost from earliest, infant hours,
Thy laws I have transgress'd:
Tis time I bend, Lord! to Thy power
And thus be ever blest.
To make my happiness secure,
Give me a holy dread,
That I may through this year procure,
Thy mercy on my head.
During the New Year now begun,
Increase Thy grace in me;
And let Thy Spirit, like the Sun,
On me shine bright and free.
Make my heart firm in Thy true faith,
Snatch it from Satan's rage:
Whate'er befall me—life or death,
Make me thine Heritage.

January, 1836.

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For the Colonial Churchman.

RETROSPECTIVE REVIEW.

The Life and Time of WILLIAM LAUD, D. D. and Archbishop of Canterbury. By John P. Lawson, M.A. published in 1829.

Concluded.

Laud's character is given at length and with great truth by Mr. Lawson; but we prefer that recorded by Clarendon, because of its brevity. 'He was a man of great parts and very exemplary virtues, allayed and discredited by some unpopular natural infirmities: the greatest of which was besides a hasty sharp way of expressing himself—that he believed innocence of heart, and integrity of manners, was a guard strong enough to secure any man in his voyage through the world, in what company soever he travelled, and through what ways soever he was to pass; and surely never any man was better supplied with that sort of provision: an excellent preacher, and a scholar of the most sublime parts: his learning, piety, and virtue, have been attained by very few; and the greatest of his infirmities are common to all, even to the best of men.' Such then was Archbishop Laud, according to the testimony of those who knew him best, and who were best qualified to pass an opinion on his character.

The character of the times in which he lived, is not however so easily depicted. Party spirit in politics; fanaticism in religion,—and extreme violence in both, render the reign of the first Charles a most remarkable period in the annals of the English nation. The country had been some time previously freed from the spiritual thralldom of the Romish Church, and had enjoyed the benefits of an enlightened government, together with the blessing of education which had then begun to be generally diffused. Toleration was extended to every class and sect of worshippers: yet as if actually intoxicated through excess of liberty, the victim was led on, step by step, in the career of self-destruction, and rested not, until its monarch and its best and most virtuous subjects, were involved in one common ruin. Civil war, in its most revolting aspect, followed, carrying death and devastation into every corner of the land. At last the government centred in one individual, who like all other rulers in similar circumstances, was a military despot.

But let us take a rapid glance, at the several parties or factions which then took the lead in political matters, and destroyed by their violence, the best interests of the nation.

1. There were the Roman Catholics, who formed a powerful faction, and who, still full of ambition and eagerness to attain power, did not hesitate to join any party, no matter which, that promised to obtain for them the object nearest their hearts. That object apparently was, to wrest the crown from the monarch's brow,—to confound the principles of the English Constitution with individual interests,—and to bring once more the people of England into subjection to the Spiritual jurisdiction of the Roman Pontiff.

2. Again there were the Puritans, who composed the great body of the malcontents among the lower classes of society. They were not satisfied with the extent to which the Reformation had been carried in the Church of England, and separated from it on the plea that its ritual and doctrine savoured too much of Popery.—Their object therefore was to pull it down, and to erect what appeared to them to be a purer fabric in its stead. This was the most violent party of the whole: and their representatives in the House of Commons were the chief leaders of the Revolutionary movement.

3. The members of the Church of England were divided into two parties. The one was distinguished by the reception of Calvin's doctrines respecting Predestination and free grace. They were less scrupulous in their attendance to the prescribed Rubric of the Church, than the more orthodox body of the clergy and laity. They appear to have looked upon the