

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, AUGUST 22, 1839.

NEW DUBLIN.—The Clerical Society of this District held a meeting at St. Peter's Church in this Parish, on Wednesday the 14th instant, agreeably to previous notice. The season of the year was rather against a large attendance of the laity on week-day services, but we had no great reason to complain on this occasion. The Rev. Mr. Moody and the Rev. J. C. Cochran filled the desk, and the Rev. Dr. Shreve, the pulpit; and all united in the services of the altar. Though we were not cheered by the sight of such a number of communicants as we often have at other stations, yet those that came seemed to feel the solemnity of the duty, and to do it in remembrance of their blessed Redeemer, whose grace is not restricted to many or few, but largely comes to all who heartily seek it. Let us hope that this grace may dispose ere long, a larger number of those who call themselves his people, to observe his dying command. It ought not to be forgotten, that one of those present to-day, travelled 22 miles (going and returning) in order to enjoy the services of the Church.—After morning service, we spent the remainder of the day in our usual employments at the pleasant residence of the missionary, the Rev. J. W. Weeks, who has for twelve years been in the active discharge of the duties of this laborious mission. We are promised some notice of the rise and progress of this parish, which may appear hereafter. It was agreed that the next meeting of the Society should take place at Liverpool on the 18th and 19th September, if the Lord will.

PARSONAGE HOUSES.—We are glad to hear of an increase in the number of these. The churchmen of Newport, with that praiseworthy zeal and regard for the interests of their church, and the comfort of their minister, for which they have been long distinguished, have lately built a residence for their beloved Pastor, the Rev. Richard Uniacke, with several acres of ground attached to it. And in St. George's, Halifax, we understand that the Rector has just taken possession of a large and well finished Parsonage, which does great credit to the liberality of that worthy congregation. Now is the time for exertions to be made by the people to provide these dwellings for their clergymen, while the burden of the Minister's support falls chiefly on England—a source, let it be remembered, that will fail after the death or removal of the present incumbents.

WESLEYAN LIBERALITY AGAIN.—We lately noticed the munificent gift of Mr. Allison of Sackville, N. B. towards the founding of a Wesleyan Seminary, and at the same time expressed the hope that some rich Episcopalian might have his spirit stirred up within him so far as to give us the pleasure of recording a donation on the same scale, to some one or other of the many objects that require such aid amongst ourselves. Not being yet called upon to do that pleasant office, we must fain record another instance of liberality, (or rather a train of them) in the same denomination, which, we hope, may prove more successfully provoking than the first. At the late Centenary meeting at Halifax, nearly One Thousand pounds were subscribed in one evening, and one highly respectable individual, M. G. Black, Esq. gave £200! We hope we shall see this more than matched at the next meeting of the Church Society. For surely, if it be becoming in our Methodist Brethren thus to testify their sense of benefits enjoyed only for one hundred years, our people ought to do very much more to shew that they prize the advantages of Episcopal institutions, which date back eighteen hundred years—even from the very beginning of christianity. The objects of these Centenary meetings are stated in the "Wesleyan" to be—

"Not to magnify themselves, or to display a spirit of unholy rivalry, or sectarian pride, but to meet together in Great Britain and Ireland, the Colonial dependencies, and even beyond, (for societies exist where the rule of Britain is not known,) for the purpose of expressing, by a pecuniary thank-offering to God, their obligations for the spiritual advantages which they have derived through that form of Christianity called Methodism."

By the way, we can hardly see the "relevancy" of the anecdote of the Irish Bishop's daughter, to the objects of the meeting, and think the account would have read quite as well without it.—While on this subject, we beg to acknowledge the courtesy of the Rev. Robert Alder, the talented and respectable Secretary of the Wesleyan Conference, now on a visit to these Provinces, in sending us a copy of his letter to the noted Mr. Ryerson, Editor of the Christian Guardian, which, while it conveys some wholesome chastisement to that individual, breathes that spirit of loyalty to the British Constitution, and respectful attachment to the Church of England, which has ever distinguished its author as well as the Wesleyan body at large. In the course of his remarks, he gives the following testimony of the late and justly celebrated Mr. Watson, in favour of the Establishment—

"He was no theoretic dissenter, and cherished no feeling of hostility to the religious establishment of this country. An Established Church, recognising the grand principles of evangelical truth, and accompanied by a legal protection of all who prefer a different creed and mode of worship, he declared to be in his view the most likely means of promoting true religion and morality, and by consequence the national welfare."

To the same purport are the sentiments of the present President of the British Conference—

"To the civil power, under God, England is indebted for Protestantism, with its endless train of blessings, civil and religious. It was the State that placed the Reformers in those influential situations which they occupied, and then sanctioned them in their noble attempts to overthrow the old superstitions, and establish apostolical Christianity upon its ruins.—Had the church been left absolutely to herself the probability is, that the spiritual wants of the nation would at this day have been met with Latin mass, priestly absolution, and—no Bible."

When we read such declarations as these, from such men as Mr. Alder and his coadjutors, and find them disclaiming with indignation the title of dissenters from the Church—standing up by her side in the hour of danger and claiming an "intimate relation" to her—when we consider that whatever cause there may have been at first for the erratic movements of their great founder, these causes do not exist now, for the like movements of his followers, when we reflect, moreover, on the small difference in point of doctrine between us and them,—so small that the Rev. Gentleman whose courtesy occasions these remarks, did, as we are informed, deliver an eloquent eulogium on the Liturgy of our Church in a late sermon at Halifax, stating that it is used generally in the Chapels in England, and recommending the same in this country. When, as they often do, these things pass through our minds, we cannot cease to regret, that those who are so nearly one should yet be two. And we cannot but heartily desire that the day may yet come when Wesleyans will not content themselves with drawing close to the side, but will again nestle in the bosom, of Mother Church, whence they came out, and where he that gave their name was born, ordained, and declared that he lived and died. When that happy period shall arrive, there will be no room for doubt as to the true position of Methodism in respect of the church of England—a point which it is not at present very easy to define.

AMHERST.—We understand that besides the present parish churches of Amherst and Westmoreland, where divine service is performed alternately morning and evening by the Rev. G. Townshend, there are two new churches

in progress. One at Pugwash, which was built for a Universalist meeting house, but happily for the cause of truth has been rescued from that heresy, and is destined, we trust, to be occupied by workmen, sound in the faith and that need not be ashamed. The people of this settlement have petitioned the Bishop for a resident clergyman.—The other church is building at Bay de Verte with very encouraging prospects. The former of these is distant 40 miles and the other 18 from Amherst.—The spire at Amherst is surmounted, as it ought to be, by a Cross, and so it is intended shall be those of the new churches.

"THOU SHALT DO NO MURDER."—An awful instance of violation of this command has lately occurred at Halifax, the particulars of which we give below. They are such as must strike with horror every well regulated mind; and the dreadful transaction, we trust, will prove a salutary warning to all whose passions are their only guide, and who live regardless of "temperance, righteousness, and judgment to come." Especially is it to be hoped that young men will learn from it to be "sober-minded," when they see the dreadful consequences even here of the licentious deed, and when they consider farther, that besides all these, and all the affliction into which offending relations are plunged, and besides the bar of an earthly tribunal at which the wretched culprit must stand, there remains to be encountered that "living God" into "whose hands it is a fearful thing to fall," who has said THOU SHALT NOT KILL: and to whom we are all to render an account of our deeds at the latter day.

DREADFUL OCCURRENCE.—On yesterday morning the usual tranquillity of the town was much disturbed by a very lamentable occurrence. James Bossom, shopkeeper in Albermarle street, was shot by S. D. Clarke, who also kept a shop, opposite the North Barrack.—Both were young,—Bossom aged 23.—He lived about two hours after receiving the fatal wound. The facts of the case, as they appeared on the Coroner's Inquest, may be thus briefly stated.—Bossom and Clarke had a quarrel of some months standing. Clarke challenged Bossom,—Elexon, Clarke's partner, being privy to it and encouraging the act and asserting that he would send a challenge himself if Clarke did not. Sergeant Bannister, 37th Regiment, was aware of the quarrel, and appeared to take part with Clarke. He was charged with also sending a challenge to Bossom, and with having used abusive language to him in a letter. On Wednesday evening Bannister and Elexon went to Bossom's shop, a quarrel and fight ensued between Bannister and Bossom. On Wednesday night Clarke loaded a brace of pistols with ball, and said that if Bossom came near his door he would put the contents of one of them in him. On Thursday morning at near half past six o'clock, Bossom was passing Clarke's shop, and a tap was given at the window, either by Bossom, or some one inside. He went to the door, some words ensued, Clarke approached the door, threatening to shoot Bossom, who retired a few paces;—Clarke snapped one of the pistols, Bossom laughed and used some sneering expression. Clarke, reiterating that he would shoot him, discharged the other pistol. The ball entered Bossom's eye, passed through and lodged against the skull at the opposite side. He fell, and from that period showed but little signs of life, except breathing heavily; he expired about 9 o'clock. Clarke was arrested immediately on the occurrence of the act, Elexon subsequently. After an investigation which occupied nearly four hours, the Coroner's jury brought in a verdict of Wilful Murder against Clarke, as principal, and against Elexon as accessory before the fact. Thus have three families been plunged into deep distress, and an awful warning given to all, against the indulgence of bad passions.—*Pearl.*

BISHOP MOUNTAIN'S CHARGE.—We have read with much satisfaction in the columns of the "Church," a Charge delivered to the clergy of the Diocese of Quebec by the devoted and excellent Prelate under whose prudent and watchful care that Diocese still remains. The whole of it is well worthy of a place in our journal, did our limits permit, but we must be content with a few extracts. At