EXTRACT FROM A JOURNAL OF THE BISHOP OF NOVA SCOTIA, IN THE SUMMER OF 1842.

(From the Quarterly paper of the Society for the Propagation of the Gospel in Foreign parts.)

Sunday, June 5, 1842.—A fine day, for which we were thankful. The congregation began to assemble at an early hour from various quarters, some in boats, some in wagons, some on horses, and many on foot. At 11 o'clock 600 persons were collected in the new church, a spacious and very handsome gothic building which is most creditable to the people and to the unwearied exertions of the missionary. Here is another great change. I recollect Chester with a small church, and only a few worshippers to assemble within its walls. It now has a noble church, capable of containing more than 700 persons; and yet, to our great regret, many families are unable to find seats, which they desire to occupy as their own. Room, however, will, I hope, be found, through the kindness of the pewholders, for all who may desire to worship God in his house of prayer for some years. The building was consecrated, and the name of St. Stephen was renewed. I endeavoured, in the pulpit, to make the occasion profitable to attentive hearers. I then confirmed 57 persons, although a year had not elapsed since a former confirmation in this place. I addressed the confirmed, and endeavoured to make all duly grateful for the happy change in the circumstances of the Church which all of them had been permitted to see. Some of the congregation had come thirty, and others twenty-five miles, and were obliged to return to their homes, but as many remained as formed a large congregation for the afternoon. I gladly endeavoured to persuade them to holy perseverance, with sole reliance on the only Rock of salvation. Dr. Shreve was so anxious that his excellent Sunday school should be encouraged, that I could not refuse to wait for its examination; and I had great pleasure, at the conclusion, to offer words of affectionate encouragement to the teachers and their scholars. As there were only a few minutes of intermission between the morning and afternoon services, we were seven hours in the church; but fatigue was diminished by the comfort we were permitted to enjoy. We may humbly, but thankfully, say, this was a happy holiday.

Thursday, June 9.—Several members of our flock made me an early visit. We were in the church at ten, when a congregation of 300 persons met us. I preached at some length on the rite of confirmation, and then confirmed 47 persons, whom I afterwards addressed as earnestly as I could, and they gave me reason to hope they were not unmoved. The address was interrupted by a very interesting incident. A young woman, who had long been desirous to be confirmed, and had moved several times after the wish was formed, and in each place of her residence had been under the kind instruction of the missionaries, was brought into the church, and with difficulty supported as she came to the altar, where a chair was provided for her. She had long been ill, and till that hour had not strength enough to come into the church. She looked rather like a corpse than a living person, and every one present seemed moved by her appearance. There was uncommon stillness while I confirmed her singly; and new topics were suggested for the remainder of my address to her and to the whole flock. All seemed deeply attentive; and the devotion and apparent thankfulness of the sick sister, which seemed to revive her at the moment, increased the general interest in the scene. Stern, indeed, must be the feeling that would not be moved on such an occasion. But another similar exercise of feeling was at hand. I was called to a most interesting young member of the flock, who had been a great but most resigned sufferer for several years, and for the last eight months could not be moved from her *chair*; for she could not lie on a bed. She, too, had long desired to take upon herself the engagements of the Christian covenant, in full hope of the attendant blessing from the Holy Spirit. Her sponsors were present, as were several devout members of the Church and the Clergy. Need I say that I had delight in gratifying her pious wish, and in my endeavour to point out to her a sure defence in every peril, support under every trial and comfort, and holy hope in the near prospect of her departure to her Redeemer and her God. I have seldom, in the course of a long and diversified ministry, been more deeply affected than in the case of this most engaging sufferer. From this interesting scene we were called away to the little church at Eagle Head, or Beach Meadows, (eight miles,) over a very bad road. Here 200 persons were waiting for us, who crowded the small building almost to suffocation. Of these I confirmed 44, and offered them serious exhortation, which they received with attention equally serious. A pious widow, who had been present at our morning service, and was then convinced of the great importance of confirmation, followed us to this place, that she might receive it. Several persons both here and at Liverpool had come thirty miles for this object, and several females had walked from fifteen to twenty-five miles to be confirmed. Such instances, we may humbly hope, give testimony to a growing affection for the Church and her ordinances, and indicate an earnestness which encourages every hope that they will not be disappointed of the blessing which they seek. A Devonshire farmer, whose name is Selden, was among those who travelled thirty miles to bring his elder children to the holy rite. His residence is at New Caledonia, in the depth of the forest; and, although he has only been there a few years, his industry and regular habits have already procured for him many comforts; and his children are excellently instructed. We returned at a late hour, and through heavy rain.

In reviewing my visits to the western portion, lately accomplished, I see much that calls for warm and permanent gratitude for the mercies of the Most High. By his goodness the Church seems to be accomplishing her appointed work; and she is gaining on the respect and affection of her members. Exertions unheard of, unthought of, formerly, are now cheerfully made for her honour and advancement; and she is inciting her members to more obedience, as the fruit of her love. More parsonages are now in progress than have been built in the century during which the colony has been occupied, and our people are daily becoming more sensible of their duty in making some provision for the suppport of the Church which they love and revere. May God increase this feeling every day, and direct its influence to the furtherance of his glory and the eternal welfare of our flocks!

During my late visitation it has been my privilege to consecrate 6 churches and 6 burial grounds, to hold 21 confirmations, at which 591 persons were confirmed; to minister to 6,000 persons, to whom I delivered 48 sermons and addresses, and in doing this I have travelled 850 miles.

The Garner.

THE DOXOLOGY.

This scriptural hymn is divided between the Minister and the congregation. He begins by saying, "Glory be to the FATHER, and to the SON, and to the HOLY GHOST!" They conclude with the subsequent part—"As it was in the beginning, is now, and ever shall be, world without end. Amen!" The ascription of praise to the TRINITY is no new or unusual thing in the Church; but the omission thereof would indeed be singular. It was so "in the beginning;" yea, when creation was just completed: then the morning stars sang together, and the sons of GOD shouted for joy. It prevailed in the infancy of the Church; and though often vehemently opposed by men of corrupt minds, it still continued and prevailed. It is so now. The assemblies of the saints on earth do all unite in this blessed work: they all, however differing in other respects, concur in this—they ascribe glory to the FATHER, and to the SON, and to the HOLY GHOST. The Church triumphant in heaven, adopt the same strains: they sing, "Holy, holy, holy is the LORD GOD ALMIGHTY!" Nor will the practice ever fail, nor the sacred hymn be consigned to oblivion—it shall be evermore. While God has a people upon earth who know his name, they will love and praise it; and when the course of time brings on the consummation of all things, then the redeemed of the LORD, received up into heaven, will perpetuate the holy strains in that blessed kingdom. They cease not day nor night in their anthems of praise: they sing the song of Moses and the LAMB for ever. "Amen!" Be it so! Let the HOLY and UNDIVIDED TRINITY receive the grateful homage of the faithful upon earth throughout all successive generations, till time shall be no more: and then let the choir of saints and angels commence the blessed work in nobler strains above: let them ascribe glory and honour, might, majesty, and dominion, to GOD the FATHER, SON, and HOLY GHOST for ever and ever. —*Rev. Henry Draper, D.D.*

RICH AND POOR MUST SUFFER WITH CHRIST.

The rich man must suffer with Christ, in that he made himself poor to enrich many: that is, he must abate his dainty fare, leave off his sumptuous buildings, content himself with moderate expences and comely apparel, rather under his degree than above, and delight more in adorning his poor brethren than in beautifying his house, than in sumptuous buildings, or great horse; considering that he is not proprietary or overseer of his substance, but God's almoner and oficer, to help the fatherless, to defend widows, to comfort the lame and blind, and to give exhibition to poor scholars for the continuance of learning. At the general and last audit Jesus Christ, whom God the Father hath made our high auditor, will ask accounts of every rich man, how he hath bestowed his charge and receipts. Let them discharge themselves as well as they can. The poor man also must suffer with Christ, by taking his poverty thankfully, and through exercising obedience and humility towards his governors and superiors. Christ suffered all his anguish, pains, and troubles for our offences and misdoings. How could he suffer for himself, who prayed not for himself, who fasted not for himself, neither was baptised for himself? who, as St. Peter saith, "did no sin, neither any guile issued out of his lips;" in whom no fraud, no deceit, no wrinkle or blemish of sin could be found.—*Rev. Roger Hutchinson, One of the Reformers.*

SAMUEL AND SAUL.

There is something touching in the fact that it was *Samuel* whom Saul desired the witch of Endor to call up. Samuel had boldly refuted Saul, and, it would seem, offended him by his faithfulness. Yet Saul could not hide from himself that the *reprover* was his best friend, and therefore in the season of fear and perplexity, he longed intensely for the honest and intrepid counsellor whom he had hated and shunned, whilst danger was less imminent. And herein was Saul an instance of what often occurs. How many who have despised the advice of a father or a mother, and grieved their parents by opposition and disobedience, long bitterly to bring them back when they have gone down to the grave, that they may have the benefit of the counsel which they once slighted and scorned. If they could go to the necromancer in the hour of distress it would not be, Bring me up the companion that cheered me on in my gaieties, who was with me at the revel, and the dance, and the public show:—but, Bring me up the father with his gray hairs, who solemnly told me that "the way of transgressors was hard;" or the mother, who, with weeping eyes, and a broken voice, admonished me against sinful indulgences. And yet, if he neglect the Lord, and continue to resist the strivings of his Spirit, so that at length He depart from you as He departed from Saul, what would it avail the grave should give up its inhabitants at your bidding? The son who remembers, with anguish of spirit, how he despised the command of his father, and forsook the law of his mother, round whom, as round Saul, are gathered the Philistines—what profit would it be to him, that the earth should open, and a well-known form come up covered with a mantle? The father, or mother, could but say to him, "Why hast thou disquieted me, to bring me up? Wherefore dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" And thus also with a faithful minister or friend. He has reproved you, and admonished you, week after week, and year after year—and you have either been indifferent to his pleadings, or offended at his urgency. And then he dies; and you are, perhaps, almost pleased to be freed from his home-strokes and pointed remonstrances. But you may think of him again, as you toss on a sick-bed, and you can gather no hope that sin is forgiven; and you may wish that he were yet upon earth to instruct you, and guide you—and you shall have your wish—"an old man cometh up, and he is covered with a mantle,"—but what can you expect to hear from his lips? Your wretchedness is of your own making; if you have no hope, it is because God hath called a thousand times, and you would not answer; if you are oppressed with terror, it is because Christ hath entreated you for many years to receive pardon through His Blood, and you have set at nought your Mediator: if you exclaim with Saul, "I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams," what shall he say to you, if not what Samuel said to Saul, "Why hast thou disquieted me to bring me up? Wherefore dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?"—*Ancoats' Sermons by XXXIX Living Divines.*

THE CHRISTIANITY OF ROMANISM.

If we teach not that which we have learned of Christ, or teach anything as needful to salvation, which we have not learned of Christ, we hazard, if not lose, the name of Christians; for disciples of Christ and Christians are all one: no disciple of Christ no Christian, and every one so far a Christian as a disciple of Christ. What Christians then are Papists, whose creed, consisting of four-and-twenty articles, twelve of them they learned of Christ, the other twelve of Anti-Christ, as may be seen in the bull of Pope Pius affixed to the Council of Trent? Shall we simply affirm that they are Christians? We wrong ourselves and all the Reformed Churches who have severed from them. Shall we absolutely deny that they are Christians? We wrong them who held with us the profession of the Trinity, the two Sacraments, Baptism and the Lord's Supper, and the three creeds, the Apostles', the Nicene or Constantinopolitan, and that of Athanasius. Although the Roman Cardinal might justly be blamed, who caused his painter to draw king Solomon half in heaven and half in hell; yet, I suppose, they could not justly be censured who should draw Popery or the Church of Rome, as she is at this day, partly in heaven and partly in hell; in heaven, in respect of those heavenly truths which she maintaineth, with us, against Atheists, Jews, Turks, and all sorts of infidels, and many ancient heretics; but in hell, in respect of many pernicious and hellish errors, which she pertinaciously defendeth against the clear letter of Scripture, and doctrine and practice of the Primitive Church. The blessed Apostle resolveth a like question concerning the Jews, who received the Old Testament but rejected the New, in a like manner; *As concerning the Gospel they are enemies for your sakes: but as touching the election they are beloved for the fathers' sakes.* (Rom. xi., 28.) We can hardly come off this controversy upon better terms than these, that Papists, as concerning the principles of the common faith, are Christians; but, as touching their proper errors by addition to it, detraction from it, corruption of it, they are no Christians. You will say this is no simple or direct answer: neither need it so to be, because the question is not simple. As it is superfluous to give a mixed or double answer to a simple question; so it is dangerous to give a simple and single answer to a mixed question, or a question of a mixed subject.—*Daniel Featley, D.D.*

EXTREMES.

Man is a creature of extremes. The middle path is generally the wise path; but there are few wise enough to find it. Because Papists have made too much of some things, Protestants have made too little of them. The Papists treat man as all sense, and therefore some Protestants would treat him as all spirit. Because the one party has exalted the Virgin Mary to a divinity, the other can scarcely think of that *most highly favoured among women* with common respect. The Papist puts the Apocrypha into his canon, the Protestant will scarcely regard it as an ancient record. The Popish heresy of human merit in justification drove Luther on the other side, into most unwarrantable and most unscriptural statements of that doctrine. The Papists consider grace as inseparable from the participation of the Sacraments: Protestants too often lose sight of them as instituted means of conveying grace.—*Rev. R. Cecil.*

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