

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JULY 28, 1836.

CHURCH IN LUNENBURG.—Among the various contributions to our columns which we hoped to receive from our clerical brethren, there were few of a local character which we looked for with greater interest, than historical sketches of each Parish in the Dioceses of North America. The time is arrived when a general history of the Colonial Church would be desirable, and the parochial sketches we solicited might help to furnish materials for such a work. Willing to contribute our mite to the cause in which we would wish to see other and abler hands engaged, we have availed ourselves of recent access to some of the earlier proceedings of the Venerable Society which has so long and so affectionately cherished the church, and diffused the religion of the Gospel in this hemisphere, to take some notes of the rise and progress of their mission at Lunenburg.

The first notice we find of Nova Scotia in the Society's Reports, is in that for 1748—9; and their first missionaries were the Rev. Mr. Tutty, and Mr. Anwyl, whom they appointed, together with Mr. Halhead, (schoolmaster) to accompany the first settlers to Nova Scotia. The former of these is represented as a useful clergyman, but it was found necessary to recall the other, and in his room the Rev. Mr. MOREAU, "a worthy clergyman of French extraction, was sent to be their missionary to a settlement then forming chiefly composed of French protestants." This gentleman was the first missionary at Lunenburg, where, however, there was as yet no settlement formed. He officiated for the first time at Halifax on the 9th Sept. 1750, to the French and Swiss settlers, and continued to do so during that and the two following years. On the 14th Oct. 1752, he reports their number to be 800 grown persons and 200 children, and mentions the arrival of 500 protestants of the confession of Augsburg, from Montbéliard in France. These, he says, all joined the Church, and the communion was administered to 300 of them at their earnest request. Their children and grand children form a considerable part of the present congregation of this parish.—Mr. Moreau gives a striking proof of the value they set upon the book of Common Prayer in French, which was distributed to them, saying that they kissed both it, and the hand that gave it.

On the 8th June 1753, Mr. Moreau, together with a great number of French and Germans, and some few English, in all 1,800 persons, removed from Halifax to Lunenburg. And on the 30th Sept. in that year, he writes, that they assembled every Sunday to perform Divine Service on the 'Parade,' and that he had more than 200 regular communicants of French and Germans, who were 'entirely reconciled to the Church of England'—Baptisms for half a year, thirty-one. Governor Hobson gave a very favourable testimony to the Society in Mr. Moreau's behalf, proposing him to have been very usefully employed in his station, and that "he had on all occasions approved himself a sound christian in life and doctrine—a zealous assessor and promoter of the present constitution of the Church of England, and an example to his congregation in the several duties of piety, charity, and humanity."

In October 1754, the church in which we now assemble each Sabbath day, is described as "almost finished"—the congregation, about 1,500, all so well reconciled to the Liturgy of the Church of England, that they regularly assist therein with great zeal, and the disputes between Calvinists and Lutherans are heard of no more.—A Mr. Bailly was at this time schoolmaster to the French children, and behaved worthily and with great pains in his office. In 1755, Mr. Moreau acknowledges the receipt from the Society, of a box of "good books," doubtless the first that ever came to Lunenburg, which should be remembered with gratitude to the Society. The people were at this time engaged in building a steeple to the church, and it is noted that Admiral Boscawen had made them a present of "a fine bell." The congregation are reported to be in-

creasing in piety;—baptisms in half a year 55—marriages 13—burials 17.

The Rev. Mr. Wood, missionary at Halifax, visited Lunenburg in the following year, and performed Divine service in English. Mr. Moreau, it appears, was just then enabled to read the prayers in that language, and hoped to be able to preach in it on Christmas day. He officiated to about 120 soldiers in garrison here at that time.

In his report for 1757, Mr. Moreau gives an instance of ecclesiastical discipline which perhaps would not be palatable in these days when all discipline seems to be counted a violation of liberty.—'On Easter-day one of the congregation was put to public penance, because he had been one of the chief conspirators in a recent plot against the Government: after an humble prostration of himself in the church, the penitent rose up and humbly asked pardon of God, of the King, and of his christian brethren, whom he had offended by his ill conduct, and disobedience. After a suitable exhortation from the Pulpit to a sincere repentance and amendment of life, he was re-admitted to the Holy Communion, with 149 others.' The behaviour of the congregation in general is described as being marked by great piety and devotion; and certainly if the number of communicants be considered as a proof of this, it is stronger than later periods of our parochial history can boast.

In the next year the missionary speaks of hindrances to the peaceful discharge of his duties, by the incursions of Indians in the neighbourhood, who, as we learn from other sources also, committed the greatest cruelties on the early settlers. The dread of these prevented many children from attending school. To protect the inhabitants about 400 soldiers were at this time stationed in Lunenburg, to whom Mr. Moreau constantly officiated.

We pause for the present for want of room, but propose to resume the subject in future numbers.

KING'S COLLEGE.—We understand that the Rev. Dr. Porter who has for thirty years presided over King's College, has retired upon a pension,—and that the Rev. George McCawley, D. D. of King's College, Fredericton, has been appointed his successor.—It deserves to be noted that this gentleman is an alumnus of the Institution, to the head of which he has now been raised.

We hope that all who desire to give their sons the best instruction the provinces can afford, will avail themselves of the advantages held out by the long tried and respectable Institution at Windsor. Especially we hope that members of the Church will consider it a duty to place their sons there, since though it is now open to all, the College was founded, and will continue to be conducted, in conformity with the peculiar principles of the Church.

☞ The Lord Bishop, we are informed, was to leave town on Thursday last, on an extensive tour to Truro, Pictou, Guysborough, Gut of Canso, Prince Edward Island, Miramichi, and the Bay of Chaleur. We are unable to notify his appointments.

☞ Letters received since our last,—from Rev. H. N. Arnold, Rev. C. Shreve, (with remit.) Rev. E. Gilpin, (do.)

MARRIED.

At Mahone Bay, 10th inst. Mr. Henry Lantz, to Mrs. Jane Ham.—15th inst. at Martin's River, Mr. Michael Fancy, to Mrs. Eliza Veinott. Same day, at the Blockhouse, Mr. Henry Ernst, to Miss Christiana Elizabeth Noggle.

DIED.

At North West Range, on the 13th inst. Elizabeth, wife of Mr. Jacob Eisenhaur, aged 30 years; and on Friday following, her Husband, aged 35 years—leaving a large family of young children. Their funerals took place on Sunday the 17th, and they were both interred in one grave.

At Oakland, 9th inst. Maria, third daughter of Mr. Jacob Lantz, aged 20 years.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

At the Annual Meeting of this Society—

The Rev. DANIEL WILSON, Vicar of Islington, said, that from the difficulties with which a society of that kind had to struggle, and dwelling on the encouragements they had to proceed in sending the Scriptures amongst the fallen people of God, the great encouragement of all was in this, that the Scriptures they sent were those of the God of truth, who had promised that not a word or tittle of them should fail. There was in this that which told them that in this work they were not labouring in vain, and that when they cast their bread on the waters it would come back to them in many days. The Rev. gentleman here mentioned some communications received from his revered parent, the Bishop of Calcutta, not unconnected with the objects of this Society. In the visit of the Bishop to some of the Syrian Churches in his very extensive diocese, he had come to a place called Quoquin on the coast of Malabar, where he met and was most kindly received by settlements of black and white Jews. The black Jews traced their origin to the dispersion, and the white, he said, he supposed were the descendants of Jews and some half caste tribe. These Jews received him with the greatest respect on his entrance to the town—they lined both sides of the way with lighted torches in their hands. Knowing the object of his journey they requested him to deliver them an address or exhortation, which was a singular request from persons of their creed to a Christian bishop. Finding that there was no difficulty attending the matter he did address them, and went on to prove that Christ the Redeemer, whom they had rejected, was the true and promised Messiah. To show this he dwelt upon the prophecy of Daniel as to the seventy weeks; he also quoted to them the prophecy of Haggai; he also explained to them, that though now dispersed for the rejection of Christ, that the time would come when they would be restored to God's favour, for which he quoted the prophecies of Zechariah. The Jews, who listened to him throughout with the most profound attention, thanked him most cordially when he had concluded. They withdrew the veil and showed him their Hebrew Bible. They then prayed for him by name, and that he might be successful in the labour of love which was the object of his journey. This singular and interesting circumstance, taken in connexion with the statements in the report, showed that there was a movement amongst the Jews themselves, evincing an earnest desire to search the Gospel of Christ.

BOARD OF MISSIONS.

The first meeting of this important body, since its organization, has just been held. Its results are most auspicious for the Church. In spirit it is a secondary rainbow to the last admirable General Convention. The Lord doth give his people the blessing of peace. There were present Bishops Brownell, H. U. Onderdonk, B. T. Onderdonk and Doane, with a large and most respectable attendance of Clerical and Lay members. The Reports of the two Committees were full and highly interesting. We attempt no abstract, as the whole proceedings will very soon be spread before the Church. The amount of receipts for the eight months which have elapsed since the new organization, has been for Domestic Missions, a little under \$20,000, and for Foreign Missions, a little over \$30,000. If to this be added a gift from an unknown donor of \$10,000, it will make in all, \$60,000—being at the rate of \$90,000 per annum. The receipts for the last fifteen months preceding were \$36,000 being at the rate of \$27,000 per annum,—considerably less than one-third. The Board, with equal justice and generosity, voted \$1,000 to Bishop Chase, in consideration of his long, laborious and effective Missionary services—a grant which we are very confident will be renewed annually as long as it is required. We rejoice to say, that the Board, with great unanimity, determined to maintain the liberal system of appropriations on which it entered at first. We are confident that it is the truest policy. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is good, but it tendeth to poverty."—Missionary.

If these cannot expect to be crowned who strive not unlawfully, what must become of those who do not strive at all? (2 Tim. 2. 5.)—Golden Treasury.