

own seat and look for accommodation from a friend, or even stand in the aisle ourselves, rather than hurt the feelings of the meanest brother or sister, or be the means of depriving them of an opportunity of Divine worship, which may be their last, and must be of great importance to their salvation. Let not such a reproach be cast upon any Churchman as that he will not 'take the stranger in' when he comes among us and would say Amen to our prayers. Let churchwardens and vestrymen consider it their special duty to see that none are sent away while "yet there is room," but rather that God's house be filled with guests. And let every member of a congregation vie with his neighbour in such courteous attentions as these, which are so grateful to those who receive them, so pleasant to the eye of the beholder, and assuredly are well pleasing to the Lord above us.

THEOPHILUS.

To the Editors of the Colonial Churchman.

Gentlemen,

You will permit me, I hope, to correct a very strange mistake which has been committed in No. 5 of your paper (26th January last) in one of your selections from other Journals. I allude to an extract, in which, as a proof of Dr. Johnson's prejudice against Scotland, a severe remark of his upon Lord Lyttleton is quoted, as if that excellent and pious man had been the person who employed Mallet to publish after his death, an infidel work that he was himself afraid to publish in his lifetime. Lord Lyttleton, it is well known, did not die an infidel, if he ever was one; and your No. 15 of the 16th June last, published some facts about him, which though only in some degree warranted by the facts of his life, should have saved him from having an anecdote fastened upon him that related to a very different person, the truly infidel Lord Bolingbroke. He it was that left the legacy to Mallet to publish his posthumous infidelity, and of him it was that Johnson pronounced in one of his vehement bursts of noble moral indignation—"Sir he was a scoundrel and a coward; a scoundrel for charging a blunderbuss against religion and morality,—a coward, because he had not resolution to fire it off himself, but left half a crown to a beggarly Scotchman to draw the trigger after his death."—(See Boswell's Life of Johnson, vol. 1. March, 1754.)

I would also observe, though this is comparatively a trifling point, that the great moralist's prejudice against Scotland is by no means a prominent part of the anecdote. The "beggarly Scotchman" is but a passing hit;—an Irishman would probably have been hitched in as readily, if he had been equally guilty.—But my object is something more than merely to correct an anecdote which you (or your scissors) have found in some other publication—I wish further to advert to a former notice in your paper of the 16th June last, (No. 15.) of the same Lord Lyttleton, and his friend Gilbert West; and to an anecdote in your 13th No. of the 19th May preceding, respecting Dr. Johnson,—in both of which instances the truth of Biography has been sacrificed, as it appears to me, to the propagation of what was once called a *pia fraus*. I shall only at present speak of Lyttleton and West, reserving the goodly story about Dr. Johnson for a separate stricture. But in either case I need not say that in my observations on these selections, made by you from works of some nominal authority, I do not impute blame or neglect to you.

The story respecting Lyttleton and West, is related on the authority of the Rev. P. T. Biddulph. It is said in this anecdote, that Lyttleton and West having imbibed principles of infidelity, determined to expose the falsehood of the Bible;—and that they sat down to their work full of prejudice and contempt for christianity,—West chusing for his point of attack, the resurrection of Christ,—and Lyttleton, the conversion of St. Paul; but that in executing their infidel work, they each became converted to the truth of christianity, and that their published works in defence of the resurrection of Christ, and the conversion of St. Paul, are the results. Now, if I doubt and dissect this story, it is only because I have seen in a pretty close and shrewd observation of the world, that in religious matters especially; more harm than good is done by these stories of conversions, which are inconsistent with known facts. Let us see the extent of Lyttleton's infidel principles. In the first place, that he received a religious education from his excellent father, no one will doubt who reads that father's affecting letter to him, on the publication, in 1747, of his work on the conversion of St. Paul, he being then only 38 years of age—"May the King of kings," says he, "whose glorious cause you have so well defended, reward your pious labours, and grant that I may be found worthy, through the merits of Christ, to be an eye witness of that happiness which I do not doubt he will bountifully bestow on you. In the mean time I shall never cease glorifying God, for having endowed you with such useful talents, and giving me so good a son."—Lyttleton entered into active political life at 22, and was deeply engaged in the strenuous contests which, after 14 years, ended in the overthrow of Walpole in 1744; after which

period, he became and continued a member of the Government, until after the publication of his work on the conversion of St. Paul. It would therefore seem, *a priori*, a strong probability, that immersed as he was in political affairs, his impressions against religion, could not have amounted to more than those loose and rambling opinions which a gay man of the world, will often allow to gain a place in his mind.

But speculation and probabilities may here be laid aside for certainty. Johnson's account of the matter is this—"He had in the pride of *juvenile confidence*, with the help of corrupt conversation, *entertained doubts* of the truth of christianity; but he thought the time now come" (1744, he being then only 35 years of age) "when it was no longer fit to doubt or believe by chance, and he applied himself seriously to the great question:—his studies, being honest, ended in conviction. He found that religion was true; and what he had learned, he endeavoured to teach (1747) by *Observations on the Conversion of St. Paul*." We are to remember, that Johnson was the contemporary of Lyttleton from a very early stage of the political career of the latter; and though the biographer in the early part of his career in London had no opportunities of intercourse with Lyttleton, he must not only then, but more especially during the latter years of Lyttleton's life, have had great opportunities of being acquainted, through his extensive literary connections, with the circumstances of the life and opinions of a man so eminent, even in literature, as Lyttleton. But, to crown all, we have Lyttleton's own testimony on his death bed, as reported by his physician, (Dr. Johnstone,) to whom he said, "When I first set out in the world I had friends who endeavoured to shake my belief in the christian religion;—I saw difficulties which staggered me; but I kept my mind open to conviction. The evidences and doctrines of christianity, studied with attention, made me a most firm and persuaded believer of the christian religion. I have made it the rule of my life and the ground of my future hopes. I have erred and sinned, but have repented,—and have never indulged any vicious habit." Yet this man, who merely saw some 'difficulties' in christianity—who never went into any vicious practices, but kept his mind 'open to conviction' while he doubted, is the man who had so imbibed principles of infidelity, according to the reverend anecdotist, that he sat down in concert with another infidel to prove to the world that the Bible was a *cheat*. I believe I need not say a word more to demolish this part of the *pia fraus*. In my next, I will expose it as it respects the other party, Gilbert West.

VINDESORIENSIS.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, APRIL 6, 1837.

"THOU SHALT NOT COVET."—It is to be feared that in this enlightened age this old fashioned precept is forgotten too much in public matters as well as by individuals.—Witness the attempt in the old country to rob the English and Irish Church, and divide the spoil among all denominations; and the outcry in this province against large salaries, and especially against the few privileges which the government of the country has attached to the Established Church. Witness also the contests in Canada respecting the Clergy reserves, and the itchings now manifest in this province to hash up the Glebe and School lands, and call in the numberless Dissenting bodies to fatten on the dish. We see a very pretty specimen of this in a petition lately presented to the House, respecting the College lands in the neighbourhood of Antigonish, which the petitioners modestly submit to the tender mercies of the Assembly, as a very nice morsel to help out the banquet that is preparing. There would be as much justice in the measures asked for by the petitioners, as in a demand from the Episcopal congregations to have such lands as the Dissenters may have acquired by purchase, gift, or otherwise, equally divided amongst all denominations. And as to the honesty of the affair, it would be about equal to that of a poor man who would take from his neighbour's wood pile because it was larger than his own. We are thankful that the land is not yet ruled by our Parliament, and therefore we do not apprehend at present much success to these reforming attempts at spoliation. The unimproved condition of the College lands is another question, and the sooner that stumbling block is removed, the better for all parties. We believe, however, that we can comfort our kind friends in that quarter, who are so anxious for the improvement of the country, by the assurance that the Governors of the College are doing all

they can to render them available, according to the design of the Royal donor.

In the Times of the 28th ult. some very excellent observations may be found under the signature of SELMA, with regard to Church and School lands, and other matters in which the interests of the Church are concerned; and we recommend that whole communication to the attentive perusal of our readers, and also of "as many as have evil will at our Zion." The previous letters of the same writer are likewise highly deserving of notice.

IRVINGISM IN CANADA.—We understand that the Rev. Mr. Burwell, lately a missionary of the Society for the Propagation of the Gospel at Bytown, U. C. has resigned his church employment, upon a pretty broad hint (which in tenderness was delayed rather long) that his doctrines as the disciple of Irving not being those of the Church, he had better look out for a more congenial atmosphere in which to indulge his vagaries. Mr. B. is said to be appointed one of the *Angels* of the western church, with an income nearly equal to what he has left. His angelic appointment is derived from a brother 'angel' sent out from England by Mr. Drummond the banker and other Irvingites there, in the capacity of "*Apostle of the Western inspired Church*." What a commentary on the "March of intellect," is the profound absurdity of these raving enthusiasts, which yet finds encouragement among those calling themselves *reasonable men*!

CHEAP CHURCH.—Under this heading in a late number of the Missionary, a very judicious paper published at Burlington, New Jersey, we find some remarks respecting a new Church at Middletown in that diocese, together with a particular account of the cost,—and as cheapness in the erection of churches is a very important matter in these times, we transfer the substance of these statements to our columns.—The building is said to be 28 by 42 feet—seats 2½ feet wide, 2 ft. 10 inches high—aisles 3 feet wide—chancel 10 by 11 feet—vestry room 6 by 11 feet—tower 8 feet square—windows, 16 lights to the sash, glass 8 by 10—elevation to the eaves 19 feet. This church is stated to accommodate 300 persons,—to be painted inside and out, with a bell and clock,—the desk and pulpit hung with silk velvet,—the chancel carpeted and cushioned, and all for the small sum of £325. Some of our Nova-Scotia churches with less furniture and fewer sittings, have cost four times the amount.

A plan of this church, which Bishop Doane styles one of the neatest in the diocese and a pattern for all, was sent us with the Missionary, and may be had by any that desire it.

FUNERALS.—A meeting of such persons as consider some alteration desirable in the present mode of conducting funerals, is requested at the National School-house, on Friday evening next at 7 o'clock.

Bibles, Testaments and Prayer Books, and other religious Books and Tracts, may be had at the Depository of the Lunenburg District Committee of the Society for Promoting Christian Knowledge, at the store of Messrs. Gaetz & Zwicker.

MARRIED.

In this town, on the 29th ult. by the Rev. J. C. Cochran, Mr. John A. Jenkins, of Windsor, to Catharine, daughter of the late J. N. Oxner, Esq.

DIED.

In this town, since our last, Augusta, infant child of Dr. E. Bolman, aged 6 months.

On the 31st ult. Mr. Philip Rudolf, aged 69 years. Yesterday, aged 11 years, Elizabeth, daughter of the late Lieut. R. Aitken, R. N. and grand daughter of the Rev. R. Aitken, late Rector of this parish.

At Martin's River, Mary, daughter of Mr. Geo. Langille, aged 20 years.

At Halifax, Amelia, wife of J. W. Johnston, Esq. his Majesty's Solicitor General.