

On Thursday afternoon the house of God was again opened, and a goodly number found willing to enter in and abide in the blessed work of prayer and praise.—The desk was taken by Mr. Cochran, and the sermon preached by Mr. Moody, from 1 Cor. xv. ch.—“*Unless ye have sown in vain.*”—The Brethren had the pleasure of seeing amongst them once more, the Rev. Dr. Rowland, who has returned in good health from his visit to the United States. The extensive field of labour which this interesting parish presents, is industriously cultivated by Mr. T. H. WHITE, who has for the last three years, been in the active charge of the mission. May the Lord prosper his labours, and crown the exercises of this meeting with his blessing. We never see Shelburne without feelings of deep interest, and hearty wishes for its prosperity, temporal and spiritual.

GRATING.—Having so often indulged in the complaining strain, we are glad to be able to strike up to a more cheerful tune, while we acknowledge several new subscribers from Yarmouth, Weymouth, Shediac and St. John, N. B. From that city in particular, as well as from other parts of New Brunswick, we confidently expect still more additions to our subscription list.—To Halifax all we trust we may not unreasonably look for larger support than we have hitherto received. If each subscriber, wherever he is, would exert himself to procure another, the effect would be speedily and successfully manifest.—*Try to try!*

CONSERVATIVE JOURNAL AND CHURCH OF ENGLAND.—We were happy to receive by the last packet, a number of this Journal, with an invitation to exchange, which we shall gladly comply, as we should also be pleased to do with the “*Ecclesiastical Gazette.*”

A LARGE CARROT—was sent us the other day by Mr. Benjamin Zwicker of Mahone Bay, in whose garden it was raised. When taken out of the ground, it weighed 13 oz. and measured in length 14 inches, and in circumference 15 3-8 inches—a pretty good certificate of the fertility of Lunenburg soil. We might add that we know of no other in this quarter, that has repeatedly yielded at the rate of between 4 and 500 bushels of potatoes to the acre.

A GOOD EXAMPLE.—We are happy to see by the following extract, that all colonial Legislatures are not hostile to the Established Church of the land, nor disposed to treat her Bishops with indignity:—

BARBADOES.
House of Assembly.—Mr. Haynes rose and presented a bill, of which he had given notice at the meeting.—This bill, he said, was to grant a sum of money for the repair of the lord bishop’s residence (the Bishop’s Court.) We understood the honourable member to express his opinion that his Lordship had every way deserved this, and it was evident that he carried along with him the opinion of the whole assembly. Mr. Clarke seconded the motion, and dwelt on the equitable and impartial political course the assembly had adopted, his utter exemption from pecuniary interest, and the inestimable benefits which all had derived from his lordship’s mission. He (Mr. C.) knew that the Bishop had some time ago refused an offer of a portion of the parliamentary grant for the relief of the sufferers by the hurricane, and had refused that, as the fallen churches and chapels were to be repaired, it should be appropriated to them, rather than to the repair of his residence; he knew that several public monies which had been offered to him had been refused by him, as they might in the bishop’s opinion be applied to the benefit of the public institutions. These circumstances had lately come to his knowledge, and he concluded in moving the 1st reading of the bill. The bill, which empowers the treasurer of the island to pay to his lordship the sum of £2000 currency to be left to the bishop’s discretion, was then read three times, and passed by the house unanimously. It was next sent up to the council for their consideration.—*Barbadoes*

CANADA.—Affairs in this quarter wear a gloomy and unsettled aspect, and we fear that a renewal of the disturbances of last winter, with probably accumulated violence and under a more complete organization, will ere long be witnessed in both provinces. It seems surprising that the whole summer should have been allowed to pass without throwing in a commanding force, sufficient to keep down the insurrectionary spirit which has been so evident all along, and to protect the lives and properties of her Majesty’s subjects. It is not improbable that one consequence of this strange procrastination so similar to that practised by the British Government in the commencement of the American revolution, will be another winter march through the wilderness, for the regiments now remaining in Nova Scotia and New Brunswick. How happy is the contrast which these lower Provinces present, where all is peace and order. And how much it behoves every lover of his country, and indeed every one who regards his own comfort and prosperity, to promote as far as he can, those principles of loyalty and obedience to the laws, and that attachment to the constitution under which it is our privilege to live, without which all the evils of anarchy and rebellion must be our portion, and our happy land be defiled with the blood of her sons.

Persons desirous of becoming subscribers to the COLONIAL CHURCHMAN from the present time, will not be charged with their subscriptions until the 1st January, 1839.

JUST PUBLISHED,
BELCHER’S FARMER’S ALMANACK,
For 1839.
October 25.

MARRIED.
On the 27th Sept. at Wilmot Church, by the Rev. Mr. Robertson, Mr. Elias Morse, to Lucy, eldest daughter of Mr. Jacob Bochner of this place.

DYING TESTIMONY OF BELIEVERS AND UNBELIEVERS.

Dr. Ryland, when dying, comforted his weeping children.—“Keep near the Lord, my dear children, and he will be with you.” “He was much engaged in secret prayer; and like Dr. Scott, he prayed and thought aloud. “Spirit of Christ,” said he, “O take the things of Christ, and show them to my soul!” “O my God, direct my heart into the love of God, and the patient waiting for Christ’s coming.” “Pity me, and lay me low in the dust, for Jesus’ sake.... for Jesus’ sake!” “Grant me, O Lord, an easy dismission into thy heavenly kingdom.” The last words of this eminent servant of Christ, were, “No more pain!” And shortly after he “fell asleep” with a composure and serenity which no language can describe, on May 25, 1825.

Dr. John Leland, after a long life spent with zeal and devotion in the holy ministry, closed his life in peace, with these words: “I give my dying testimony to the truth of Christianity; the Gospel promises are my support and consolation: I am not afraid to die: the gospel of Christ has raised me above the fear of death, for I know that my Redeemer liveth!”

Mrs. Catharine Brettergh was a singular Christian, of Lancashire (England.) After a severe conflict and struggle with the powers of darkness, she was blessed to die a comfortable and edifying death. The following were some of her last words: “O the joy that I feel in my soul! O my sweet Saviour, shall I be one with thee, as thou art one with the Father! O wonderful is thy love to me, who am but dust! To make such as me partaker of thy glory! O that my tongue and heart were able to sound forth thy praises as I ought!”

The Rev. William Romaine, so well known in the religious world by his work on “*Faith, &c.*” retained his faculties to the last; and a few minutes before he departed, he cried out, “Holy, holy, holy Lord God Almighty! Glory be to thee on high for such peace on earth, and good will to men!”

The “judicious” and pious Hooker’s last words were, “God hath heard my prayers, for I am at peace with the world; and he is at peace with me. From this blessed assurance I feel that inward joy which the world can neither give nor take away!”

Basil was a defender of the Gospel against the Arians. When suffering under the persecution of Valens, he boldly said to the governor before whose bar he stood, “Your power is great—but no man living is to be pleased and flattered at the expense of our holy faith; no losses, nor exile, nor death itself, shall, by the grace of God, ever move me from the blessed Gospel. As for my body, it is now so infirm that it will neither put you to the trouble, nor me to the pain of more than one single stroke!”—*Eusebius, &c.*

Ambrose, bishop of Milan, gave this bold answer to the emperor, who had surrounded him in his church with a military force: “I will never deliver up my sheepfold to wolves, nor the temple of God to blasphemers, if your majesty pleases, I am ready to receive your sword in my heart within these walls!”—*Eusebius, &c.*

The Rev. Dr. Gerardus A. Kuypers was full of joy and peace in his last moments. “My dear colleague,” said he to one of his associates, “it is one thing to preach the precious truths of the Gospel, another to exhibit their power in sustaining us in our last moments.” To a clergyman of the Episcopal church who visited him, he said, “An experimental knowledge of Christ, I believe to be the perfection of wisdom. Humility I have always considered as the brightest ornament of the Christian; and a prayer which I have often heard from the lips of Dr. Linn I adopt as my own; ‘Lord, clothe me with humility as with a garment.’ My desire has always been to avoid the road of ostentation, which leads to the praise of men, and to proceed in that retiring, humble path which conducts to the plaudits of heaven. The time of my departure is at hand. I am resigned to the will of my Heavenly Father. I desire to close my pilgrimage in peace with God and man. I believe that God intends to save me, and I look for salvation alone through the merits of Jesus Christ or Lord.”

To another friend he said:—“I have sought to model my religion by the example and instruction of my blessed Saviour; and not the systems and practices of men.” While his son wiped the cold sweat from his brow, he whispered out, “My Saviour in agony sweat drops of blood!” When his son asked him, “My dear father, your faith does not waver! My faith! no, my dear child,” said he, “it is only the breaking down of this earthly fabric.” When he received a cup of cool water, he said in a soft whisper, “O the refreshment of the pure river of the water of life!” To a young friend he said, when near his last moments, “You behold what it is to be a Christian! Here I recline, daily waiting my Master’s call: ready to go: having no desire to remain wishing rather than my Saviour would call me to himself!”

Captain John Lee had been a gentleman of great respectability in society. He was seduced into infidelity by studying Hume. Infidelity leads to licentiousness and profligacy; and when pecuniary means are wanting, the conscience, set free from religious restraints, resorts to any means which it hopes can be concealed: gambling, theft, robbery. Captain Lee committed a forgery, and was condemned to death. At the scaffold he uttered this awful memento: “I leave to the world this mournful warning, that however much a man may be favored by personal qualifications, or distinguished by mental endowments, genius will be useless, and abilities avail little, unless accompanied by a sense, and attended by the practice of religion.”—*Simpson’s “plea.”*

Thomas Brown—(not Sir Thomas) so well known as the “witty and facetious Brown,” in the circles of England, adopted the maxim of Voltaire and D’Alembert; that he would live and die laughing! But as in Voltaire’s case, his system, gave way in the trying hour, and he died with remorse and the most agonizing groans.—*Gen. Biog. Dict.—Brown.*