

From the Episcopal Recorder.

THE LATE VIRGINIA CONVENTION.

The most striking feature in the scene was the unprecedented and excessive congregation of the clergy and laity. Every public house in the town was crowded to overflowing, and almost every private family stretched to their full extent their capacities for accommodation. Never was Virginia hospitality more illustriously displayed on this occasion. I could not help reflecting, that if the hearts of Virginians were as open to receive the Gospel, as their houses are to entertain strangers, they would without controversy be the best people on earth.

Bishops Moore and Meade, and almost all the clergy of Virginia, and many from the adjacent dioceses, were present. It was a subject of general joy to see the venerable Bishop Moore in better health than he has enjoyed for many years, and presiding without seeming fatigue over the deliberations of the Convention during its whole session. Bishop Meade too was regular in attendance until Saturday, when he took his leave to join Mrs. Meade, who is in a very low state of health. He preached only once, and with his accustomed fervor, earnestness and affection. All the churches of the various denominations of Christians were kindly offered for our use, and accepted in the same spirit for occasional services. The Episcopal and Presbyterian Churches alone were opened regularly, on account of their convenient location and comfortable accommodations. On Sunday morning they were all thrown open, and attended by large and attentive audiences, and in the evening one of them (as is the custom) was appropriated to the exclusive use of the coloured population, and a discourse adapted to their capacities addressed to them.

On Sunday morning, Bishop Moore preached with great animation and seemingly good effect, and the communion was administered to an almost countless number, thirty-two of whom had been received into the Church on the evening before, by the imposing rite of confirmation. At night, after an affectionate exhortation with the impenitent by Mr. Cobbs, the Bishop charged the assembled clergy in a few solemn words, to be faithful to their high office, and then the "Voice of free grace" was sung by the standing multitude—the blessing pronounced by the aged patriarch, and the kind farewells exchanged. I do not think it necessary or important to mention the names of the clergy who officiated, or to criticise their several performances. I will only mention one sentiment (and in the entertainment of that I am far from being singular), which is, that the preaching on these occasions is fast degenerating from that simplicity, pungency, and directness of application which was once the glory of a Virginia Convention.

I must not omit to mention the names of Dr. Miller and Mrs. Hill, and to acknowledge the unusual interest imparted to the occasion, by the public addresses of the one, and the private addresses of the other: their zealous and spirit-stirring appeals were responded to, not in words merely, but by the generous contribution of \$1,950.

A letter from an American lady in England says, that during her stay of some months, she had not seen a lady with ear-rings! and this in the very centre of fashion—London!

The progress of civilization is slow but sure; ear-rings have at last followed nose-rings to the receptacle of things lost upon earth. Patches and "paint an inch thick" long since disappeared, and plucking the eye-brows is now little practised among the ladies, except by those of the South-sea islands. Little by little and step by step, it is discovered that nature can make a tolerable good looking head and face, without having the aid of art to furnish up her handy work. This, however, has not yet been established completely as regards the body, but that the time will come, say in a century or two, when that problem will be solved in the affirmative, is not to be doubted, and curved spines, dyspepsia, liver complaints, and consumptions, will no longer be incurred in the attempt to teach dame nature the proper method of shaping the human frame. We are the first in the race of civilization, though our education is not finished, as they say at the boarding-schools; and by looking at those behind us, we may see the gradations through which we have past. The Indians at the north-west flatten the heads of their children to give them a genteel appearance. The people of Japan blacken their teeth and ear-rings and nose-rings, and toe-rings, as well as arm-

lets and anklets, are fashionable among those styled savages in all countries. Of these we are much in advance, as is proved by the gradual abandonment of ear-rings, which will be thorough, now that the fashionables in England have given them up. In a few years it will be thought as ungenteeled to be seen with such pendants, as it would for a lady to walk up Chesnut street in the finery of an Esquimaux bride—dipped in train oil, and clothed in the entrails of a whale; such being the method adopted by the fair of that tribe to render themselves peculiarly attractive to their lovers.—*Vade Mecum.*

CONFIRMATION.

There is no office of the Church, the administration of which has a more uniformly impressive and salutary effect upon the congregations witnessing it, than confirmation. While it becomes a highly interesting and personal transaction of the candidates between them, their God and the Church, it is free from all ostentatious parade of personal feelings, declarations and experiences on their part, it nevertheless binds them in the most impressive manner, to the study of Christian truth and the practice of Christian holiness. The propriety and advantage of it are acknowledged by very large numbers of other denominations who are often present on these occasions, and who we have no question, most fully subscribe to the soundness of Calvin's remark, when he said "such an imposition of hands as consists of a simple benediction, I approve, and wish were restored among us in its primitive purity."—*Gospel Messenger.*

"God be merciful to me a sinner," are well suited to be the dying words of the greatest saint that lives.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JULY 14, 1836.

CHURCH-SERVICE.—The following remarks on the "Devotional use of the Church Service" are extracted from the Missionary, a paper published at Burlington, N. J. from which we often draw portions of sound and judicious matter.—The present extract we recommend to the attentive consideration of the laity of our Church, whose part in the public services of the congregation is in general but faintly sustained.—We hearken in vain, even in our largest churches, for the "loud AMEN" and the full response, by which every voice should testify the entire engagement of the heart in the sublime strains of our Liturgy.—When the social character of our service is thus lost sight of, much of its beauty is marred, and its solemnity diminished; and, too often, coldness and languor creep in, where the language breathes the most fervent and animated devotion. None more painfully feel this defect on the part of the people, than the officiating minister, whose heart sinks within him as he waits for the scarcely audible whisperings of a few individuals in various parts of the building, who thus faintly assure him that he is not alone in the worship of the sanctuary. But on the other hand, sweet and pleasant, and animating to his spirit, is it to find himself surrounded by numbers, who, with one heart, and one voice, magnify the Lord together with him, and cause the sound of "His praise to be HEARD."—Let those who sometimes complain of the dulness of the Church-Service, or of the apparent coldness in the manner of its celebration, consider whether the fault be not on their side; and let them try whether the audible performance of their part in a solemn and devout manner, but above all in sincerity of spirit, will not greatly assist them to "worship the Lord in the beauty of holiness."

ON THE DEVOTIONAL USE OF THE CHURCH SERVICE.

It appears to be a fault in the character of the religion of our day, that too exclusive importance is attached to preaching, to the neglect of the other part of the divine service. Yet, needful as it is that we should hear of Jesus Christ and his salvation from the pulpit, this is certainly not more needful than that we should have "communion with the Father and with his Son Jesus Christ," in prayer and in the holy eucharist. The congregational use of our highly-prized liturgy could not fail very much to promote such communion. Every one must feel the great difference of the Church service when it is merely read over by the minister and the clerk in the hearing of the congregation, and when it is used in behalf of and

with the congregation,—all feeling their interest in the prayers and praises, and all evincing that interest by cordially and audibly uniting in the responses.

If such were our practice, the service of our Church would no longer be regarded as cold and formal, and the best answer would be furnished to those who may bring this accusation against it.

It is therefore earnestly to be desired that each worshipper would charge it upon himself, or herself, as an imperative duty, to promote, as far as possible, the devotional character of our service:—

First, By diligently attending to the directions of the RUBRIC.

Secondly, By repeating all the responses, not omitting the "AMEN" at the end of each prayer, in an audible voice.

Thirdly, By joining in the singing, with the best endeavor to produce devotional harmony.

Let every one feel that this is not a trivial matter, but one which is worthy of the effort; that we may with one heart and with one mouth glorify God our heavenly Father, through Jesus Christ our Lord.—*British Magazine.*

DR. HAMPDEN.—With reference to what will be found in another column respecting the late appointment of Dr. Hampden at Oxford, we subjoin the following remarks of a friend of the editor of the Missionary now travelling in England:—

"You will have taken an interest," says an intelligent friend, now travelling in England, "in the controversy respecting Dr. Hampden. It was a most unfortunate appointment. I think, on the whole, it would be wise in the University, not to press the matter now, any further, unless his divinity lectures be manifestly defective or unsound; because the Ministry have been alarmed and shaken by the act, and seem disposed to make amends in other ways. They should not be so vexed as to cause them to exercise their power to do harm. The appointment of Dr. Longley to Chichester is a good appointment, and the suggestion of Drs. Shuttleworth, Turton and Butler, to the vacant and new sees, very good—especially the two former." Our English papers do not notice the suggestion of Dr. Turton.

"It is very difficult," says our correspondent, "to form a correct judgment as to the struggle going forward here, both in Church and State. The Episcopal Church will always be predominant, without a doubt. It embodies nearly all the nobility and gentry, and most of the middling ranks."

COMMUNICATED.

ORDINATIONS.—On Sunday the 19th of last month; the Right Rev. the Bishop of this Diocese, ordained Rev. Richard Uniacke to Priest's Orders at Aylesford. In the course of his sermon from 28 Matthew 20 v—"Lo, I am with you always, even unto the end of the world—Amen"—the Bishop alluded to the interesting fact that every Clergyman who had been entrusted with the spiritual charge of the Parish of Aylesford, was then present. The Bishop was its first Rector; Rev. Edwin Gilpin, (removed in 1833 to Annapolis) had been its Rector for sixteen years; Rev. H. L. Owen succeeded him, and the candidate for Priest's orders, had been placed in charge during last winter. The afternoon preacher (Rev. Dr. Gray of St. John, N.B.) had been ordained Priest as well as Deacon, in the same Parish. The Bishop had also been ordained in that church. The Rev. R. Uniacke has proceeded to St. Andrews, N.B. to assist its Rector.

On Sunday the 3d inst. in the parish church of Newport, Mr. H. H. Hamilton, of King's College, was admitted to the holy order of Deacons; the Rev. Dr. Porter, and Rev. Messrs. W. B. King and J. Stevenson, being present.—Sermon by the Bishop.

KING'S COLLEGE.—The Rev. James Shroya, Rector of St. Stephen's, Chester, has lately proceeded to the degree of Doctor in Divinity, and the Rev. Gilbert Wiggins to that of Master in Arts. Messrs. Charles R. Porter, and — Shannon, have taken that of Bachelor in Arts.

LETTERS received since our last—from Rev. Charles Ingles, Rev. Mr. Robertson, Rev. H. L. Owen, Rev. T. B. Fuller, Montreal, (with remit.)