

# THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. . . . . Eph. 2 c. 20 v.

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From the Missionary Herald.

*Extracts from letters of Mr. Smith, dated at Beyroot.*

### IMPORTANCE OF THE STATION AT JERUSALEM.

I feel bound to assure you that my conviction of the importance of continuing the Jerusalem station has been very much increased by my visit. That place is emphatically a city set on a hill. To it are the eyes of the Oriental Christian world turned, as the seat of the holiest rites of their religion. From the conduct of Christians there, and their ceremonies, does the Moslem derive his deepest impressions respecting the nature and influence of Christianity. When he sees the disgusting and bacchanalian scenes acted in the Church of the sepulchre during Easter, he attaches the scandal of them to the whole Christian world, and the report of them flies far and wide through the regions of Mohammedanism. Now shall such a spot be left under no influence but such as strengthens the superstitions of Christians, and deepens the disgust of the followers of the false prophet? Let the standard of evangelical religion be raised there, and the gospel trumpet be blown that the Moslem may know that a purer Christianity exists than he is aware of, and that all Christians do not participate in the abominations that he despises. Let this be done, and an impression be made upon Christians there, and it will be sounded abroad with a louder echo among the Churches of the east, than from any other spot. In a word, the evangelical Protestant Churches ought to be represented at Jerusalem.

Among the pilgrims extensive opportunities will in time be found for missionary labours. This year they numbered more than 7,000. And though from Mr. Whiting having but recently arrived, it was not known among them that he had books, until the last of the pilgrimage, some called daily to purchase while we were there. It was interesting to inquire from whence they came—from Macedonia, from Constantinople, from Asia Minor, from Armenia, Georgia, Russia, Persia, Mesopotamia—in a word, from almost as many countries as were represented on the day of Pentecost. A peculiar value and sacredness is attached to whatever is taken from Jerusalem, for the blessing there is in it; and the Bible purchased there is more highly prized than it would be if obtained elsewhere. And is it worth nothing to put into the pilgrim's scrip among his crucifixes and beads from the Holy City, the pure word of God, which really contains the greatest of blessings?

Among the inhabitants of Jerusalem and its suburbs there is an important field of labour. The Christians resident in Jerusalem are not few in number. As might be expected they are probably more superstitious, and being under the control of a powerful body of monks, are less accessible, than in some other places. Time and perseverance may be necessary; but we labour under an authority more powerful than the influence of bigoted monks, which must sooner or later prevail. Among the villages of the district of Jerusalem, accessible from thence, are ten villages containing Greek Christians, in some of which they are numerous, and have children enough for schools.

As a place of residence, Jerusalem is much more desirable than I had supposed. The climate is cool, not at all favouring bilious affections, though inflammatory diseases may be caused by it. Except when the east wind blew, we needed to guard ourselves against the chilliness of the atmosphere, and Mr. Whiting, under a late date, writes that he finds himself no more than comfortable in walking out in a winter dress.

EXTRACT FROM A LETTER OF THE REV. MR. HILL.  
*Athens, June 6, 1836.*

The arrangements are all made respecting the Protestant Episcopal chapel. It is to be built on the rear of our lot; the line has been run between us, and the wall is to be put up at the expense of the chapel

subscribers in consideration of my having ceded them more ground than they give me. Mr. Bracebridge is to send the plan from London. Sir Edmund Lyon yesterday deposited with me the letter he had just received from the Society for the promotion of Christian Knowledge, granting the sum of one hundred pounds toward the erection of a Protestant Episcopal chapel in Athens. The resolution of the venerable Society adds, that "It is understood by the Board that the services in the chapel at Athens shall always be performed by a clergyman of the Church of England and Ireland, or of the American Protestant Episcopal Church in the United States."

### PHILOSOPHY DYING.

The most solemn hour of life is that in which it ends. A system which can provide effectually for this hour of decision is the great want of human nature. Does Philosophy furnish it? Look at the death of Voltaire. But that account has been questioned. Well then, look at David Hume, what was the occupation of his dying hour? Games of amusement and joking with his friends about Charon's boat. Let us now look at one more death of these lights of humanity.

"Jeremy Bentham was wonderfully systematic in every thing, and was disposed to be philosophic on the every day occurrences of life. He lived like a philosopher, and died, as he had lived—like a philosopher. Death-bed scenes are often interesting—that of Bentham was characteristic of himself. It is recorded of him that, some time before his death, when his family believed he was near his last hour, he said to one of his disciples, who was watching over him, 'I feel that I am dying; our care must be to minimize the pain. Do not let any of the servants come into the room, and keep away the youths; it will be distressing to them, and they can be of no service.—Yet I must not be alone; you will remain with me and you alone; and then we shall have reduced the pain to the least possible amount.'

Christian, look at this, and learn what you gained when you embraced the religion of the Cross. When your dying hour shall come, would you have it your chief care to "minimize the pain?" Christian father, will it be your dying injunction to "Keep away the youths?" Ah! how different a spectacle is presented by the glorious bed of a ripe and venerable believer in Jesus, his pain forgotten, swallowed up in the victory of his spirit, lost in the ecstasy of hope. His sons, just rising into manhood, about his bed, learning, in his person, the truth and the value of that doctrine he had so assiduously commended to their trust, not "kept away,"—but called, desired, invited, that they may receive a parent's parting blessing, and may put their hands upon his eyes that have just closed "in measureless content." Here is no solitude on calculation; no loneliness to "reduce the pain to the least possible amount?" no; it is a family scene; the little child is there gazing on the loved face of a parent, and listening to words which are engraven upon its heart forever. The brother, the sister, the fond, faithful wife are there, and while nature's tears steal over the cheek, hear those tears gently rebuked, and kindly soothed away, by "Weep not for me; I know in whom I have believed: Jesus is mine: he comforts me: I shall soon be with him: follow him, and we shall meet in heaven." Reader, which would you be in that hour, the Christian, or the Philosopher? What you would *then* be, BE NOW.  
*N. Y. Observer.*

Referring to the notice in the London papers of the death of Bishop White, and the comparative mediocrity of his salary, the U. S. Gazette beautifully and truly says—"Bishop White enjoyed a revenue beyond a monarch's command—his daily income was beyond human computation. If he went forth, age paid him the tribute of affectionate respect, and children 'rose up and called him blessed.'"—*N. Y. Gaz.*

### OBSERVANCE OF THE SABBATH.

To all who value the Lord's-day, the following statement of a fact occurring in one of our sea-port towns cannot fail to be interesting. A large proportion of the support of the fishermen of Arklow (a town containing 3,000 inhabitants, and situated on the coast of the county of Wicklow) is derived from the herring fishery in the beginning of winter. If this fishery should fail, the town bitterly feels the loss. The time during which it continues is brief; therefore, to make the most of it, the Lord's day is turned to account, and spent as the other days of the week. The boats go out over night on Saturday, and return on the Sabbath morning perhaps laden with the rich return which a gracious God has given to their labours. Forgetful of him and his gifts, they and their families are all the morning busily employed in emptying their boats, and conveying the contents each to their respective homes. The greater part of the day the fisherman, wearied by their toil all night, spend in repose; and just as the church bell summoning to evening service is striking out, these same men make ready for another night's take. This is the general practice of the town; yet even here God has not left himself without witnesses. Many indeed there are who profess to value their privileges—still only a few were found to take the bold uncompromising step to which we solicit public attention. It should be observed that a fishing crew is composed of six men, and that the boat generally belongs to one, while the others supply their nets and receive of the gains in proportion. Two men, one being the head of a large family, refused to join any crew intending to work on the Lord's day. This, of course, led to their exclusion from every boat in the river: they were therefore unoccupied during the entire of the last season. And often, as the boats returned laden, their former comrades would jeer at them as they stood idle on the beach. These men know that "man liveth not by bread alone;" and, therefore, they have resolved, in God's strength, never to spend another hour of the Lord's-day but in his service.

It has appeared to some Christians, therefore, advisable to procure them a boat, it being due, not only as a means of support to these poor saints, but also as enabling them to raise up a standard in that town for God and the day he hath blessed. Many others would gladly join in it, who have not counted the cost like these men; and thus, with God's blessing, a stop might be put to this unholy practice. When the Arklow fishermen go to the Isle of Man to fish, they are prevented by the law of the Island from thrusting out on the Lord's-day. These two men have reproved their comrades when they return, by boldly telling them that God's love in their hearts obliges them to obey his commands, although they be not backed by human authority; they have thus proved that their religion is not hypocrisy.—*London Record.*

From Bishop Taylor's Preface to the Apology for Authorized Liturgies.

### SHORT REASONS FOR SET FORMS.

1. That we may imitate the perpetual practice of the Jewish and Christian Churches.
2. That we may follow the example, and obey the precept of our blessed Saviour, who established a set form.
3. That all that come may know the nature of public communion, the settled principles of their religion, and manner of address to God.
4. That we may know before hand what to pray to God, and not to do it by an implicit faith of an extemporizer.
5. That there may be union of hearts, spirits, and tongues.
6. That there may be a public symbol of communion, and that our united prayers may have more weight with God.
7. That the ministers less learned may have provisions of devotion made for them.
8. That the more learned may have no occasion of boasting, and so their prayer be turned into sin.
9. That extravagant