

haps be more justly expressed, than in the language of our Danish sovereign Canute:—"First, above all things to love one God, and maintain one Christian faith unanimously; to love and honor the King; and to study always, by every means, how to advance the national welfare, and how to exalt the true Christian Faith."

Great cause indeed, the greatest cause, we have for humble gratitude to the God of our Fathers, that "the true Christian faith" has been so firmly established in our country. But proportionably great is our responsibility to that divine providence, which has given us so exalted a rule of life. And well does it deserve our serious consideration, what account we shall be prepared to give, not merely in the trials which nations and individuals undergo in this world, but at that bar of "the Judge of all the earth," were Britons, Saxons, Danes, who perhaps once perished for their sins, shall "rise up and condemn" the unfaithful and unprofitable of a far more enlightened and highly favoured generation.

#### DUTY OF PAROCHIAL VISITATION.

Extracts from a charge addressed to the clergy of Kentucky, by the Right Rev. B. B. Smith, D. D.

"The end of our ministry towards the people of God, reminds us, my brethren, of the CHARACTER of that intercourse which should subsist between us and the people of our charge. They are not to be regarded as strangers, to be seen unfrequently and only on terms of the nicest etiquette—but as friends in whose welfare we feel a constant and tender concern. They are not to be treated as pupils or as children, whom you are to manage with an absolute and severe authority, but as fellow immortals, and if Christians, as adopted sons in the same holy family of the meek and lowly Saviour. In a word we must endeavour to live amongst our people as the most kind and obliging of neighbours and friends live amongst their own dearest friends and relatives, visiting all with a becoming frequency not tending to improper familiarity, or an undue preference for some above others; but sustaining a constant, cordial and affectionate intercourse with all alike, without prejudice and without partiality; the friend of the poor, the guide and counsellor of the young, and the comforter of the sick and the afflicted.

The very nature of our intercourse with our people, and the end of our sacred office, point out the DESIGN of parochial visitations. In a lower and subordinate sense, it is to do away with that strangeness and reserve which often prevent the people from conversing with their minister on sacred subjects. But its grand design, like that of all the other parts of our ministry, is to awaken those to righteousness whom the world, their own corrupt hearts, and the power of Satan, hold in bondage; and to promote the growth in grace of those, whose hearts have already been turned to God—in a word, it is to persuade those who are not already Christians to become such, and those who are Christians to become better Christians. Wherever we go we should hold in view these noble ends. We should strive for a spirit of self-recollection, that nothing may induce us to speak or act, in any thing unworthy of our office. But remembering that we are the representatives of the Lord Jesus Christ in the world, we must disapprove, and weep over every thing which would grieve his holy and benevolent heart, and encourage and rejoice in, whatever would fill that heart with gladness.

The best METHOD of conducting family visits, so as to do the most good, is perhaps the most difficult of all the questions of ministerial duty, wisely to solve.

The position has, by some, been taken, that a clergyman ought never to pay a visit without introducing the subject of religion and offering prayer. What, whether the circumstances of the household permit it or not? Are we gratuitously to shock and offend people, for the sake of doing them good? Precious is a word in season, but counsel and prayer ill-timed and obtruded where it is known beforehand that they will be unwelcome, instead of promoting the cause of the Redeemer must sadly retard it.

The view of others seems to be, that if they only make a call, however short, and go through a certain amount of the absolute drudgery of visiting, they have done their duty. But will this answer? Will it do to overlook the grand design of our visits—to promote the temporal and eternal welfare of the souls committed to our charge? Is our work done when we can

say that we have visited every family under our care once, or even three or four times, during the year? Nay! It is not the frequency but the usefulness of our visits of which we should chiefly take account.

Perhaps the few following rules may be useful to us in adopting a method of visiting. It should be regular. So many hours a-day or so many half days in every week should be sacredly consecrated to this part of our work, and if interrupted at one time, we should feel that our people have the strongest of all claims upon us, that we should make it up at another. It should be systematic. Particular portions of our flock should never be neglected for the sake of other portions. We should tremble for fear of being tempted to visit, selectly and partially, for our own gratification, instead of impartially for the sole benefit of our people. It should be wisely directed. Some of the most useful ministers I have known have accomplished their great work by following up their visits frequently and earnestly in the case of certain classes of persons; now the inquiring, at another time the young, and again at another the sick and the afflicted. A wise minister will never be without a great object to be fostered and promoted by well-timed visits.

"Think of the rich train of blessings which would flow from such a course of conduct on the part of every minister of the Lord Jesus. Where would there be a sufferer around us unvisited or unconsolated? How soon would a blessed religious influence penetrate into the abodes of want, nay even into the haunts of vice. How truly would every Church be a family of love, bound together by most devoted attachment to their spiritual father, and growing up in all things a holy temple unto the Lord."

"I charge you, therefore, before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom, preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long suffering and doctrine."

"The duties of ministers and people, my dear Christian friends, are in all things reciprocal. If it be their duty to visit you from house to house, in order to promote your spiritual welfare, it is yours to yield them every facility in the discharge of this holy office. It belongs to you whenever they come amongst you, to lay aside, as far as may be, all worldly cares and employments, and to entertain them with Christian conversation, as if they were to you as an angel from God. You should watch for their coming to ask for the explanation of any difficulties, the solving of any doubts, and the removing of any scruples which may have perplexed your mind. You should receive them with the confidence and love of your very best friend, and lay open your whole hearts to them, upon the great concerns of your souls and of your religious duties. You should never suffer your ministers to be spoken of with disrespect in the presence of your children, but should teach and train them to love and reverence their spiritual pastors; and do every thing in your power to increase and sustain their influence over all the members of your families. On every visit, if the hour and the circumstances invite or permit, how delightful would it be to call upon a servant quietly to place a little table before your minister with a Bible and a prayer-book upon it, as a silent expression of your desire to have him pray with you. He only waits for the intimation that it would not give offence, and this concerted signal would soon come to be universally understood.—When your clergyman visits you in sickness you should remember that his time is precious, and that he needs every facility for approaching the bedside of the sick, without delay and under circumstances the most favourable for his office, quite as much as the physician. It is impossible to describe the anguish of a pastor's heart who has watched for years, perhaps, the thoughtless course of some one of his parishioners, to be told that he is sick, in a state, perhaps, to receive with kindness words of warning so often slighted in health, but at the same time to be told that the physician and his friends think it not best for any one to see him. Oh! it is bitter, it is heart chilling, upon taking pains to visit his house, and almost to obtrude himself in the family circle, to be turned away from the door without permission to administer spiritual counsel to one in perishing need of it. If there be a crime more horrible than the murder of a brother, it is the cruel-

ty of shutting out from the chamber of the dying, the minister whom God hath appointed to warn or to console him, (as the case may require,) in that awful hour!

When the people shall gladly welcome and nobly sustain the clergy in their work, and when the clergy can truly say "that they have kept back nothing that was profitable unto them, but have showed them, and have taught them publicly and from house to house, testifying to all repentance towards God and faith in our Lord Jesus Christ," then and not till then, will the Church be built up, and multitudes be daily added unto it, of such as shall be saved.—AMEN.

#### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, SEPTEMBER 22, 1836.

SHELburne.—There was a meeting of the Clerical Society at this place on Wednesday and Thursday the 7th and 8th instant, attended by the Rev. Dr. Shreve, and Rev. Messrs. Moody and Cochran, in addition to the resident clergy the Rev. Dr. Rowland and Rev. Mr. White. Divine service was performed twice on Wednesday and once on Thursday, on which latter day the Holy Communion was administered. The congregations each time were large and attentive, and the services, as they seemed to be grateful to both clergy and people, it is hoped, will be blessed to their spiritual edification, and the general good of the church. The collection taken up in aid of Sunday Schools was the most liberal that has been made in any of our parishes. We were struck by the number of elderly persons in the congregations, (several of the old refugees of 1783, and one who served under Lord Cornwallis at York-town being present.) And at the Altar there were six communicants, whose united ages amount to 500 years; and the youngest partaker of the sacred elements was nearly thirty, which we trust may not often be the case.

Shelburne is full of interesting associations to the reflecting mind. Its churchyard closely filled with graves, and studded with memorial stones, speaks of days when it could number its tens of thousands of inhabitants, the most of whose very dwellings have been swept away, and whose places literally 'know them no more:' and the solemn enquiry can hardly fail to arise in the thoughtful mind, where are the bustling crowds that once thronged those streets where the sheep now graze undisturbed, and the site of whose gay mansions has now become the cultivated field? And especially the preacher that looks around the spacious and venerable church, where a thousand people have been gathered, will feel impressed with seriousness, in reflecting how the most of those that once listened to his predecessors, are now forever passed away.

Among the marks of former days which the church presents, are the music rests used by the band of the 6th Regt. which occupied the choir about the year 1790.

In the temporal affairs of Shelburne there seem indications of improvement, and we hope they may be regarded as steps to more lasting prosperity than it ever enjoyed. And as a field of ministerial labour, Shelburne presents much encouragement. Besides the congregation in town, there are many settlements within a circuit of 25 miles, where the present missionary occasionally officiates and finds the people generally ready and glad to hear the word of God, and much attached to the church. Indeed this may be mentioned as one of several parishes in this province, where it is utterly impossible for any one missionary, however active and zealous, to meet the spiritual wants of the people.

CANADA.—We have received a pamphlet of 16 pages, entitled "Thoughts on the present State and future Prospects of the Church of England in Canada," addressed to Bishop Stewart and his clergy in general. The object of the writer is to state the present condition of the church in that quarter, and to suggest the means of providing against coming difficulties, and of advancing its prosperity. The wants of the church are, as with ourselves in Nova Scotia, more labourers and more funds for their support. The author gives a striking picture of the spiritual destitution in some parts of that diocese, which might well apply to many portions of our own. The Society in Toronto for converting and civiliz-