

For the Colonial Churchman.

"GOOD NIGHT," AND "GOOD MORNING."

From the cold indifferent manner in which these little words are interchanged between those who 'walk as friends,' one would conclude, they had no meaning, but were just parting words to be uttered because we have nothing else to say.

They however contain a prayer, and of this you may be convinced by remembering, when in younger years your parents bade you "Good night," they always added "God bless you," and though false piety now forbid the use of God's holy name when asking a blessing upon the head of a child, yet the prayer remains, and shall it be said that christians are ashamed to pray for each other?

They are also forms of salutation which when kindly bestowed, tend not a little to remove the jealousies or jarrings which occasionally arise in family intercourse. Who that has been irritated during the day by some unintentional unkindness, can feel resentment when "Good night" is uttered by some kind voice which ere morning may be hushed in perpetual sleep? How would we lament our unforgiving temper if such an event should take place; and yet we too often shew our resentment by withholding these tokens of affection.

They are also words of endearment. Who that hears "Good morning" pronounced in an open-hearted tone can refrain from having a good opinion of him who utters it? We often take an interest in a stranger because he kindly bade us "Good morning," and shall intimate associates take less?—Friendships, strong and lasting, have often arisen from the interchange of "Good morning," and because friendship may now subsist, shall we neglect any means of cementing it?

They are also terms of conventional civility. Every nation has its peculiar form of salutation, and our form is not the least expressive; it is said, without inconvenience or delay, unlike the kissing of the French, or the salutations of the New Zealander who stops his friend in order to rub his nose; or the salaaming of the Turk, or the bowing of the Chinese. It is a form always conveying a cheerful sound, of kindness, of friendship, and of love; and yet it is often uttered in a careless tone, as if we neither understood it, nor wished well to those with whom we interchange it.

Henceforth, let the cold, the careless, and the indifferent, neglect or misuse these little tokens of love;—but let those who feel an interest in each other's welfare—utter them with that expressive tone which indicates the reality of feeling conveyed by—"Good night, God bless you;" "Good morning," or "May God prosper you and keep you this day in health and safety." NEMO.

## RELIGIOUS MISCELLANY.

### THE CHURCH IN THE WEST INDIES.\*

On a people thus placed—in so many instances for the first time—in a state of personal freedom, scattered over so many colonies, separated from each other by intervening waters, differing in their language, and varying in no small degree even in their habits, a large body of religious teachers, of different persuasions, unconnected with the established branch of Christ's church in these parts, diverse from us, and

\* From the Charge of the Bishop of Barbadoes.

even from each other, in discipline, and often essentially opposed in doctrine, are prepared to act, with considerable pecuniary resources at their command, and under many outward marks of public encouragement. The church of Rome has roused itself from its past lethargy, and into those colonies where its peculiar tenets are still maintained, proposes, as we learn from the public declarations of an accredited agent, to pour in a large accession of ministers and subordinate teachers. The Moravian, Wesleyan, and Independent bodies are manifesting equal activity; and lately a new educational power has been introduced, symbolizing with no existing system, yet a mingling by the suppression of all distinctive opinions in religious matters, to comprehend within its instruction the children of every denomination of Christians.

All these various and often counteracting forces are brought into prominent action within the same diocese. The Church of England legally contains every colony within its pale. In every colony it is the established church. Its ministers outnumber, at the present moment, those of all other churches and denominations of Christians amongst us; and its members, both lay and clerical, exceed probably in an equal proportion. With the Church of Rome we agree in retaining the three ancient creeds, the three orders of the ministry handed down into us unimpairedly from the apostles, and the two sacraments of Christ; but we have fallen back on the doctrines and usages of more primitive times, and on the purer days even of its own faith, when it was "spoken of throughout the world." We have restored the scriptures to their legitimate pre-eminence; we have purified the liturgy; we have discarded much which was unwarranted by scripture, and calculated to lead the people into superstition. The Moravian or German Church claims to be episcopalian, having at a solemn conference, and by lot, decided on the adoption of the regimen of episcopacy, yet act to the exclusion in its ministry of the presbyterian form. It has even its lay-elders. It has survived the charges which were brought against it, and the fanaticism into which it fell during the middle of the last century; in its doctrine it holds the essentials of the gospel; the latest edition of its offices and hymns breathes warmly the spirit of Christian piety; but the reading of the scriptures forms necessarily no part of the service of the Lord's day: it has added to the words of institution in the administration of the initiatory sacrament; but confines itself strictly to our Lord's own words in that of the Lord's supper: it has its confirmation and ordination services, and litanies for the more solemn interment of the dead. Of the Wesleyans and Independents it is difficult to speak. In doctrine, if we except their notion of perfectibility, the Wesleyans still agree in the main with us; in the public services they use in the most part an altered form of the English liturgy. They are not opposed to episcopacy; and in the United States of North America a considerable portion of their body has adopted the episcopal form: they claim to be more fitted to instruct the poor than the ministers of the church of England, forgetting, it would seem, that Wesley himself was a minister educated and ordained within the bosom of our church, and that a zealous and well-informed clergyman can assuredly be in no respect disqualified by the variety and extent of his knowledge, for diversifying his instructions, or from adapting his language, without being low or irreverently familiar, to the capacity of the most simple and illiterate of his hearers. With the Independents, whose exertions are confined exclusively, in the persons of missionaries from the London Society, to the southern portion of the diocese, there are fewer points of external union and sentiment than with any other body of Christians acting amongst us. They are neither episcopalian nor presbyterian in their form of church government. Each minister, when once elected by, and contracted to, his congregation, is, with that congregation, independent of all extraneous authority. The Kirk of Scotland, identifying itself with the presbyterian form of church-government already existing, and established in British Guiana previously to its capture from the Dutch by the British arms, has a certain number of the parishes of that extensive colony set apart and allotted to the charge of its ministers.

Thus, in a diocese extending from the fourth—the

most southern point of cultivation—to the twentieth degree of north latitude, comprehending within that space thirteen distinct colonies, with their dependencies, and a population of not less than 450,000 souls, there are all these several religious forces in more or less activity of operation, often opposed to, and rarely moving in entire harmony with, the church, or with one another. Under such circumstances the church has need, after the admission of its Divine head, to unite the wisdom of the serpent with the innocence of the dove. How then is it provided for the various exigencies of its position?

The number of its beneficed and officiating clergy, including the bishop, the archdeacons of Barbadoes and Antigua, and, I am happy in being able to add, a third archdeacon, for the archdeaconry of British Guiana, the constitution of which has been recently determined on, and awaits only the sign-manual of her Majesty, is, ninety-nine. It reckons fifty-three parish churches; fifteen chapels of ease; three chapels private, yet open to their respective neighbourhoods; seven chapel-schools;—twelve school-houses, used also as temporary places of worship; and forty-four school-houses, strictly so called, being situated in towns, or in the vicinity of a church or chapel; besides numerous buildings permanently hired and fitted up, or temporarily granted, for the uses of public worship and religious instruction. Its congregations on the Sabbath, and the daily and Sunday attendance of children and adults in its schools, are large and increasing. The number of communicants is—I had almost said everywhere, for I am unwilling to particularize some painful exceptions—unusually great. The distribution of the Scriptures, of the Prayer-book, and of elementary publications for the use of schools, has been extensive and reasonable; whilst the pecuniary assistance continually afforded by the mother-country towards the erection of additional buildings, and the maintenance of ministers and schoolmasters, has infused a vigour into the operations of the clergy, which has enabled them, under God, to accomplish much, and to pledge themselves for yet more. God grant, my brethren, that there may ever be in us, its ministers and teachers, a spirit equal to the occasion, and proportionate to the means, opportunities, and encouragements thus mercifully vouchsafed unto us! It would be difficult to estimate, at its full weight, the responsibility which at this moment rests upon us.

## INTELLIGENCE.

### CLERICAL MEETINGS IN ENGLAND.

It appears by the following article that something like our clerical meetings in this quarter, is recommended at home; and if the recommendation is duly followed up the greatest benefits may be expected.

*Meetings of the Clergy.*—In pursuance of the Archdeacon of Sarum's circular letter, a meeting of the Clergy of the southern division of the Deanery of Amesbury was held in the school-room, St. Thomas's Church-yard, Salisbury, on Saturday last. The meeting was one of six of a similar character, which had been held by the Archdeacon, in various parts of his Archidiaconal jurisdiction during the past week, and which have been attended by nearly the whole of the local Clergy. The business was opened by the Venerable the Archdeacon, who referred to the terms of his circular to show the nature and objects of the meeting; and then proceeded to urge, in eloquent and most impressive language, the necessity of which exists for the closest union amongst the Ministers of the Church at this critical period, to enable them the better to guard our pure faith from the assaults of its enemies. He suggested, as a means of strengthening their operations, that periodical meetings should be held at convenient times and stations, at which the assembled Clergy should confer together.

\* Of the seven churches destroyed by the hurricane of 1831, in the island of Barbadoes, six have been re-erected and consecrated, and the seventh is nearly finished.—I cannot express in too strong terms my sense of the personal exertions, and of the liberality, both public and private, manifested on the occasion. In every part of the diocese, indeed, additional churches, chapels, and school-houses are in course of erection.