

Churchmen! are we attached to those pious rites and creeds which our fathers died to seal; are we penetrated with that deep sense of the blessings we enjoy which so well becomes us? Do our hearts warm to the fount wherein we were baptized, to the table where we spiritually eat Christ's body and drink his blood; do they cling to the principles which guided, which comforted, which sustained our sires now mouldering in the grave? Then "forward" be our motto, and may He who bought us with His blood look down upon us, and bless us, and be with us now and forever.

That we may live to see this, and tenfold more than this, Messrs, Editors, is the fervent wish of your obedient servant.

For the Colonial Churchman.

Messrs. Editors,
The "Times" of last Tuesday contains the proceedings of the House of Assembly on the question of appointing a Chaplain, and it may be instructive to notice the expressions of some of the speakers on that question.

The Hon. Mr. Dewolf proposed the Rev. Mr. Cogswell. He said "his motive in so doing, was to restore to the House one of its ancient Legislative privileges, of which it had been deprived during the last session." His further remarks were creditable and christian-like; and he concluded by wishing the House to show by their assent to his resolution—that to conduct their deliberations under the salutary and respectful influence of prayer, had ever been their uniform intention, and undivided wish."

Mr. Howe followed, and of course touched on the monopoly so extensively held by the church of England. He spoke of attempts "made to throw obliquity upon the intentions of the House" in passing the resolution of the former session. Verily whoever did so, must have followed closely in the steps of the "Novascotian;" and it is rather hard that the Editor should now find fault with them, for having learned so well the lessons he set before them.—Mr. Howe said much more about the privileges enjoyed by the church, but he did not say more than might have been expected of him; he has not laid himself open to the charge of inconsistency. He has constantly in his other capacity, not only found fault with the monopoly (as he calls it) of the Church; but has not missed many opportunities of vilifying and ridiculing her ministers. I therefore shall not find fault with his speech on the Chaplaincy question, which he concluded by proposing Mr. Morrison as Chaplain.

Mr. Doyle spoke against both propositions. He most approved of the proposition of last session,—that the clergymen of the town should act in succession. Mr. Doyle was right, he only carried out the principle advocated by Mr. Howe and his party—that ministers of every denomination had as good right to the office of chaplain, as ministers of the established religion of the land. He therefore argued that a minister of his persuasion should be admitted; and thus, a Roman Catholic Priest becomes Chaplain to the Assembly of a Protestant government.—This was no doubt going a step farther than was intended by the original movers of the opposition resolution; but there was no receding, and the assistance of each other was required to reduce the "Common Enemy"—the Church must be opposed, no matter what the consequence.

The remarks of Mr. Bell (if correctly reported) certainly create some surprise, coming as they do from a professedly religious man. "He should vote for a clergyman of the Church of England because it would save useless controversy; but he thought it just as reasonable to suppose that their feelings of loyalty were to be tried or improved, by the absurd, ridiculous, and revolting oaths, which were administered to hon. members yesterday, as that their piety was to be nurtured, or their natural dispositions chastened, or their moral sentiments strengthened, by the ceremony of reading the formal prayers with which the former House was daily favoured." The first question which presents itself after reading the above remarks is this—will a Christian be bound by, or at all regard, an oath? If Mr. Bell thinks he will not, then his argument as respects the oath is reasonable. And does he mean to say,

that Prayer has no effect in nurturing Piety, chastening natural dispositions, or strengthening moral sentiments? If that be his opinion then again his argument will appear reasonable to all who think as he does. But I do not suppose that such are Mr. Bell's sentiments with regard to prayer, and the only other construction which I can put upon his words is—that prayers as formerly offered in the House by ministers of the Church of England, are useless. He does not seem to attach the blame to the hearers, but it is the "ceremony of reading the formal prayers" which is useless.

I think that Mr. Bell has displayed a little of that sectarian spirit, which he so much deprecates; and I think also, that he has acted very inconsistently in voting as he did, after expressing himself in the manner he did. Compare his remarks with those of the Hon. Mr. Dewolf, who wished the deliberations of the House to be conducted "under the salutary and respectful influence of prayer."

On Saturday we find the House appointed five Chaplains! the Rev. Mr. Laughlan to be one. It appears that Mr. Howe, not being able to break down the ancient Landmarks without humouring each denomination, brought forward his resolution appointing five, which was passed by a majority of 4; but which would no doubt have met with a different fate had all the members been in their places;—I think there is no doubt but it would have been lost had that been the case.

It appears that the Rev. Mr. Laughlan declined giving his services in the cause of heretics—thereby giving a strong proof of the heart-burnings and jealousies in the country, as stated by Mr. Howe to be the consequence of the former mode of proceeding.

I do think that these proceedings are calculated to caution the conscientious dissenters of all denominations. The appointment of a Roman Catholic Chaplain may be of little consequence, but it may give them some idea how the thing works; and will not the results be the same, in matters of more importance? The dissenters wish the Church Establishment to be done away, but not being able to effect this of themselves, they call in the aid of the Roman Catholics, that they may united do what they cannot single handed. The Roman Catholic immediately joins with all his heat in the confederation; not indeed from the same cause, or with a desire to help the dissenter to equal rights, for he has as great an aversion to them as to the Church;—but because he thinks through that means, to subvert the whole protestant establishment; and when that is effected, the junction will soon be at an end, and the dissenters will soon find how much the Roman Catholic cares for his imaginary grievances.

It is worthy of remark that some members do not oppose the appointment of a chaplain of the Church of England, because they think it giving that denomination any material advantage; but because it is the religion established by law.

The House, no doubt, will now have a variety of spiritual prayers; we may therefore look for more improvement than was to be expected from the formal ones formerly used.

Lunenburg, February 2d, 1838.

INTELLIGENCE.

Discontinuance of Sunday Travelling in England.—We learn from an English paper, that at a recent meeting of coach proprietors from all parts of England, held at London, it was generally determined, to give up as far as possible, the travelling of public coaches on the Sabbath. The measure was resolved upon, principally on the ground that it would be an actual saving to the proprietors, as there would be very nearly the same number of passengers as at present, though spread over six days instead of seven, while many of the expenses would be diminished one-seventh and it would be a great relief to the horses. Several of the proprietors were also influenced in coming to this decision, by religious considerations. All the coaches between Leeds and London, (except the mails) have therefore discontinued starting from either end of their journey on Sunday; and it is the same with the Manchester, York, West of England, coaches, and many others. The practice promises to become general throughout the country, and will tend

materially to advance the cause of morality and religion, and will give the advantage of the Sabbath to thousands of coachmen, guards, stable keepers, &c.—Stage coaches never travel on a Sunday in Scotland." — *Epis. Rec.*

Looking at China, with its three or four hundred millions using one written language; and the Islands of the great Eastern Archipelago, with not far from fifty millions more, we see, at Singapore, ten missionaries; a printing office of brick, 65 feet by 17, with a type foundry, and founts of type in Malay, Siamese, Javeneze, and Bugis; eleven Chinese block-cutters, a copyist, and eight or ten printers actively employed; a large number of Scriptural and other Tracts prepared, and not far from 2,500,000 pages printed the last year. Four missionaries of the American Board of Commissioners, with a press, at Canton; nine (connected with the Reformed Dutch Church in Java; and three on the island of Borneo. The Rev. Mr. Gutzlaff and two Baptist missionaries at Macao; four missionaries of the Protestant Episcopal Church to the Chinese, two of them now located in Java; and three from the Board of the General Assembly of the Presbyterian Church, now on their way.

At the Sandwich Islands are fifteen stations and ninety missionaries and assistants from the United States; labouring, through the blessing of God, to bring the whole population under the influence of the Gospel. The average attendance on public worship is 14,500, or 900 in each congregation; 1,078 have been admitted to the church; the New Testament and most of the Old is in the hands of the people; their presses issued the last year 11,606,429 pages, and the missionaries say, "The number who read understandingly is greater than, with three presses, we can supply with books." When the Rev. Mr. Richards, who lately visited this country, was appealing to the American Board of Commissioners, that their work might not be interrupted for want of means; he said, with affecting simplicity, "We can try to dispense with half the quantity of flour allowed for our families, but we cannot dispense with the use of the press."

Among the Nestorians in Persia, a remnant of the ancient church at Antioch, is a mission full of promise, with a press and Syro-Chaldaic type, anxiously waiting the arrival of a printer, that they may meet the demands of a people earnestly desiring the Scriptures and other Christian books.—*Epis. Rec.*

Noble Deed.—A few days since, says the Pittsburgh Express of the 20th inst., a gentleman from Philadelphia, with his wife and only child, a daughter about four years old, had taken passage on board the steamboat Buffalo, which was making preparations to depart. The little daughter having wandered unperceived from her father's arms, and while playing near the guards fell overboard. The cry was given of a drowning child! The father could not swim, the mother in an instant became almost distracted. At length the former cried out, "will no one save my child!—my only child!" At this moment a boy apparently about twelve years of age sprang forward saying, "sir, I'll try to save your child!" And doffing his fur cap, the little fellow plunged in with his clothes and boots on. The child was going down the second time in thirty feet water, when the boy caught the treasure and restored it safely to its mother. The best of it is the boy refused compensation for what he had done.

Jews.—Of this nation there are now eight Clergymen of the Church of England. More have become Christians within the last twenty years, than since the first ages of the Church. At the University of Breslaw, there are five professors who were formerly Jews. Some of the converts are men of the highest literary attainments, viz. Feander, Barnnis, and Stalb.—*Ibid.*

Two children who had fallen asleep during evening service at Mary's Church, in this city, on Sunday, were locked in after the congregation had gone and the lights were put out. The little urchins awoke soon after, and groping their way to the porch, got hold of the bell-rope, which they plied with such vigour that the whole parish was alarmed. Search was made for the clerk, and the sufferers released.—*Exeter paper.*