

contempt; and looked upon him as one that was a great enemy to them, and stood in their way; whilst one of the blackest crimes imputed to him was his being popishly affected.—*Ban. of the Cross*

YOUTH'S DEPARTMENT.

For the Colonial Churchman.

SELECT PASSAGES.

The first of the following passages I select for your profit, young reader, for reasons which I shall express in the forcible words of a learned and excellent writer, (Coleridge,) lately dead. "The contemplation of great characters never fails to warn the young and generous student in the noble attempt of imitative virtue, and helps to guard the mind against the impulse of selfish passions, and the contagion of example.—It is indeed only by dwelling upon the sublime beauties of heroic character, that we can discover the amazing opposition of the hateful and the lovely—moral excellence, and moral deformity, and that we can be animated into a passion for disinterested virtue."

The other selections speak for themselves.

SERMO.

The Female Martyr.—Lady Anne Askew has obtained mention in most histories of England, as one of those sufferers, who before the final completion of the Reformation, abjured in part the errors of the Romish Church. Her husband turned her out of doors, in consequence of her opinions, but neither such domestic misery, nor cruel torture on that dreadful instrument the rack, could induce her to forego her faith and doctrines.—Her fortitude and patience could not be shaken, and she was burnt, with four others, at Smithfield 16th, July 1546. Happy they who are enabled to endure suffering or self-denial for a season, to enjoy eternal happiness!

Christian Moderation.—Christians are not to be lovers of pleasure more, or rather, than lovers of God; and therefore St. Paul directs them to be temperate in all things, and to let their moderation be known unto all men. It is not in things blameable that he enjoins moderation and temperance—this would be absurd; but in things lawful, in things innocent: for the apostle expressly teaches that every creature of God is good, and nothing to be refused, provided it be received with thankfulness and gratitude, and enjoyed with temperance and moderation: and our Lord prays not his Father to take his disciples out of the world—to remove them from their connections, their intercourse, their engagements with it, but to preserve them from being injured by the trials and temptations of it. It was one of the great faults of the heathens, that when they knew God, in works they denied him, they glorified him not, neither were thankful for the beneficial effects of that goodness, of which the earth is full. Rom. in. 21, Acts xiv. 17. Christians, it is true, are commanded, and it is the present interest of all men to be temperate in all things; but it is more particularly the duty of Christians to let their light shine before, that is their information, namely, the influence of that knowledge with which they are blessed, appear unto all men; for in no other way can they manifest with certainty to others, the knowledge of which they are possessed: in the present case, they are to let their moderation, their temperate use of those enjoyments, which God has so graciously provided for them, appear unto all; that they are careful to use this life as not abusing it: and thus whether they eat or drink, or whatever they do, they may, and should do all to the praise and glory of God.

Baptism.—The command to preach and baptize, requires faith in the candidate for this holy ordinance; but it speaks of those only, who having been brought up in ignorance of the Gospel, receive it by preaching of faith. It is perfectly silent concerning those who have been born of parents who have already received it. Adults have no right to receive it, unless they are believers: their baptism by water is the sign of their having been baptized by the Holy Ghost.

Infants receive the seal under very different circumstances; with them it is not retrospective, but prospective: it is the parent's devotion of their children to God, the engagement on their part to bring them up in the fear of Him who promises to accept and bless their labours.

A good example, exhibited by the Protestant Clergy in Ireland.—Such is now the unhappy state of my native country, that, in the middle and southern parts of it, the Clergy cannot procure the means of subsistence. Many of them have not received a shilling of income for three years, and have parted with every thing which they had. All that many of them have to live upon is an acre or two of glebe, and perhaps a garden; but there is not a man among them who would not say, "Let me have potatoes and milk, and live in my parish, and I shall be content." It is not the money over the loss of which they mourn, for strong moral and religious feeling pervades their minds: when subscriptions were sent over a short time ago, there was not a single application made for them; not because they did not feel grateful for such a manifestation of religious bounty, but each acted under the impression that some of his neighbours might be worse off than himself. At the Annual Meetings in Dublin, the Clergy generally breakfast together; and, though 200 assembled there twelve months ago, and remained together from eight o'clock till half-past eleven, not a single word was dropped by any one with regard to his sufferings: they met to consult how they could best promote the glory of God, and they accounted it all joy to suffer for Christ's sake. They breakfasted together a fortnight ago; and, though they remained assembled as long as usual, I did not hear one word in reference to tithes.

CHRIST OUR GUIDE.

Oh! but for that bright star in Heaven, which wears
A brighter glory when the storm grows dark;
But for the Star of Bethlehem, how should we
Direct our course o'er Time's tempestuous sea!

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MAY 28, 1840.

EASTERN SHORE OF NOVA SCOTIA.—We have frequently given our readers some interesting particulars respecting the spiritual destitution of this part of the Province, and the zealous and arduous labours of the Reverend Mr. STEVENSON, among its scattered population. We have now pleasure in transferring to our columns from the *Guardian*, a letter from the Rev. JOHN SPROTT of Musquodoboit, who is well acquainted with that region, and has, we believe, frequently ministered to their necessities. It is pleasing to see the honourable mention which he makes of the Rev'd. gentleman above named, and also to remark that the good old Prayer Book is doing the Lord's work, even where "there is neither speech nor language" of a Gospel ministry, and that too, not among Episcopalians alone, but also among worthy and unprejudiced Presbyterians.

GRAND MANAN.—The following letter from the Rev. Mr. DUNN he states to have been published in the *St. John papers*, soon after its date; but we never saw it until he enclosed a copy of it to us last week. We now publish it agreeably to his desire:—

Rev. and dear Sir,
I had the satisfaction of receiving your letter of the 17th of December—and beg you to accept the hearty thanks of myself and congregation, for the kindness and liberality manifested by yourself and parishioners. And we avail ourselves of the pages of the *Colonial Churchman* to convey the same expressions of gratitude to our other Brethren and friends who have addressed us in the language of sympathy and christian fellowship, and have so kindly contributed to the wants of this small and despoiled portion of the Lord's vineyard. The liberal donation of the Rev. Charles Ingles of Sydney, C.B. with

the kind manner of its presentation, merits our warmest acknowledgments. And the collection made in the parish of Aylesford, which was remitted by the Rev. H. L. Owen with the liveliest expressions of christian sympathy, shows that they have been forward in contributing according as God has blessed them.

"These are commendable examples which, I trust, other missions throughout the Diocese will not fail in following, that by coming up to our help their united offerings may be presented before the Lord as the instrument of maintaining His worship—promoting fellowship of feeling, and cementing more closely the bond of union among all the members of our Zion, "who being many are yet one Body."

Collection in St. John's Church, Lunenburg, £5 0 0
Do. in St. John Sunday school, do. 1 0 0
Do. St. James' Chapel, Malbone bay, 1 15 0
Donation from Rev. C. Ingles, Sydney, C.B. 5 0 0
Remitted by Rev. H. L. Owen, Aylesford, 3 10 0

The Parishes in which subscriptions have been personally solicited, will be noticed as soon as the lists are completed.

I remain your faithful and obliged friend and Brother,
JOHN DUNN.
Grand Manan, January, 1840.

The Captivity in Babylon and other poems, by the Rev. Joseph H. Clinch, A. M. Boston: James Burns, 1840—and for sale by C. H. Belcher, Halifax.

A copy of the above work has been politely sent to us by the Halifax bookseller, and we have pleasure in introducing it to the favourable notice of our readers. We cannot boast of much poetic fire, nor of the requisite qualifications for pronouncing a critical judgment upon this production, but on the present occasion this is unnecessary. The well earned reputation of Mr. Clinch, as a poet, will be a sufficient guarantee with Nova Scotia readers; for the merit of this effusion of his pen, and his high character as a minister of the Church will doubtless impart to it an interest with many, for whom poetry has no charms. The principal poem is on the subject of the "Captivity of Babylon," comprising 102 stanzas. It was delivered before the "Episcopalian Adelpi" of Waterville College, A. Sino, and we believe, obtained a prize. To this are added twelve minor Poems, on various subjects. We hope the volume will meet with a general circulation in these Provinces.

ANOTHER NEW CHURCH.—It always gives us pleasure to record the additions that are made, from time to time, to these temples of the living God, throughout the Diocese. The following account of the recent erection of one at New Brunswick, will be read with interest by all who desire light in the prosperity of our Zion:—

On Wednesday the 15th of April, instant, the foundation stone of a Parish Church to be called St. Patrick's Church, was laid, with appropriate religious services in this place by the Rev. Dr. THOMSON of Saint Stephen's, assisted by the Reverend JAMES S. THOMSON, A. B. The Rev. Doctor, who at the earnest request of the people, has for the last year or two superintended their spiritual concerns, officiated among them as often as his other duties would permit. He gave them a lengthy address on the occasion, in which though he shewed that the doctrines, discipline, and government of the Church were scriptural and apostolic, yet that it was a most talented Church, breathing good will to, and praying for all conditions of men. He urged the continuance of the charitable feeling which has hitherto so happily existed between Churchmen and Dissenters in this place: he hoped the only difference between them would be which should best advance the interests of Christianity and preserve its institutions, especially the religious reverence of the Lord's day, which so public papers were now treating as a mere municipal institution. The danger of this position he pointed out and shewed its absolute absurdity on the ground that the day was called in scripture the Lord's day, therefore if the Lord's, it is sacred, on scripture authority. It was universally allowed by all Christian