

I shall delight to sit at the opposite side of the room, on the holy spot at which I have been accustomed to pray, and where, whilst sitting, I can invoke my Father.' Being placed on the floor of his little room, he sang, "Glory be to the Father, and to the Son, and to the Holy Ghost," and expired as he uttered the last words."

Dying thoughts of Hooker.—"I have lived to see that this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And though I have, by his grace, loved him in my youth, and feared him in mine age, and labored to have a conscience void of offence towards him, and towards all men; yet, 'if thou, Lord shouldst be extreme to mark what I have done amiss, who can abide it?' And, therefore, where I have failed, Lord, show mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord let it not be terrible, and then take thine own time; I submit to it. 'Let not mine, O Lord, but thy will be done!' God hath heard my daily petitions; for I am at peace with all men; and he is at peace with me. From such blessed assurance, I feel that inward joy which this world can neither give, nor take from me. My conscience beareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the church more service; but cannot hope for it: for my days are past, as a shadow that returns not."

His worthy biographer adds: "More he would have spoken, but his spirits failed him; and, after a short conflict between nature and death, a quiet sigh put a period to his last breath, and so he fell asleep. And now he seems to rest like Lazarus in Abraham's bosom."

Bishop Beveridge.—When the pious Bishop Beveridge was on his death bed, he did not know any of his friends. A minister with whom he had been well acquainted, visited him; and when conducted into his room, he said, "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Being told who the minister was, he said he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner. "Do you know me, Bishop Beveridge?" Being told it was one of his intimate friends, he said he did not know him. His wife then came to his bed side, and asked him if he knew her. "Who are you?" said he. Being told she was his wife, he said he did know her. "Well," said she, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ," said he, reviving as if the name had upon him the influence of a charm, "O yes, I have known him these forty years. Precious Saviour! HE IS MY ONLY HOPE!"

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, DECEMBER 29, 1836.

DR. ADAM CLARKE AND THE CHURCH.—In the Novascotian of the 22d December, we perceive a communication addressed to us respecting the article with this heading, which appeared in our number of the 17th Nov.—and with the introductory remarks upon which, the writer in the Novascotian appears not to be satisfied.—We have no wish to enter into a controversy with him upon the relative merits of Episcopal ordination and that received as sufficient by the Wesleyans. Our object is, not to interfere with others, but to instruct and confirm our own people in the scriptural doctrines and discipline of the Church; and, with regard to the point in question, to convince them, that from the Apostles' times, there have been in the church, the three orders of Bishops, Priests and Deacons, of whom Bishops alone have the right to ordain. We have to observe, that whatever fault this writer may find with the introductory remarks, does not lie at our door, as we merely copied them from a printed sheet, *verbatim et literatim*, as handed to us by a friend, whose object seemed to be, to shew such zealots as look upon the church of England as little better than her of Babylon how a pious, talented, and enlightened leader of the Me-

thodists, regarded her doctrines and ministry. With the same views, and with a heart warming towards the venerable man who thus expressed himself towards the church of our affections, we transferred the article to our columns. At the same time, we would observe, that when the writer of the introductory notice says that Dr. Clarke 'was prevented only by the poverty of his father from seeking orders in the church, he says no more than the Doctor himself, in his letter to the Bishop of London. Alluding to his not being a clergyman of the Established Church, he says, "Whatever evil may be in this, I believe your Lordship already knows, lies at the fault of the *res angusta domi* (poverty of his family.) It was neither my fault, nor my folly." But the shortest and the best evidence of his estimate of Episcopal orders, may be found in the fact, that he trained up his two sons to the Church of England, and that they received their authority to minister in holy things from our Bishops. This is saying something more than that they are "respectable orders." The writer in the Novascotian, (who expresses himself with great mildness and courtesy) has mingled with this subject what does not appear relevant to it, the declaration to him of a missionary of the Society for propagating the Gospel in Foreign parts, that he had not seen a copy of the Homilies for years, until he saw one in the writer's study, and that he doubted whether one could be found in any clerical library in the province. Whatever be the object of stating this, it is truly surprising; and we can only say, that the missionary betrayed small acquaintance with the theological stores of his brethren, for we do not believe that there is at present a clergyman in Nova Scotia without those excellent standards of faith and practice. And in former years we have seen them in the possession of many.—It would be well perhaps if they were not confined to clerical libraries, but were read in the ears of the people, agreeably to the original intention, instead of what they are sometimes doomed to hear.

CHURCH IN LUNENBURG—(continued)—Mr. Delaroché was succeeded in 1788 by the Rev. Mr. Money, a graduate of Oxford, at which time the Bishop represented to the Society that there were upwards of 300 professors of the Church of England in the District—there being besides two separate Congregations of Lutherans and Calvinists. The information regarding his incumbency is scanty. In 1793, he speaks of the repairs of the church as not being yet completed, and also (as if it were a recent event) of the appearance of "a sect terming themselves tolerated Anabaptists, one of whose practices is to new dip those who have been baptized already, and that they had gained most ground among the Lutherans and Calvinists." In 1800, he was struck with palsy, which for some months disabled him from duty, and seems to have seriously impaired his health. His notitia for 1803, was only 22 baptisms, 4 marriages, and 3 burials—communicants 48.

Mr. Money was succeeded by the Rev. Thomas Shreve, before stationed at Parrsborough, who took charge of Lunenburg on the 29th Aug. 1804. His first notitia, embracing a period from that date to 8th Dec. 1806, presents a pleasing evidence of increased prosperity in the mission, there being 128 baptisms, 23 marriages, and 95 communicants—(from 30 to 50 generally attending at a time.) He reports the number attending Divine service in fine weather, from 200 to 300, and from 40 to 50 children regularly attending lectures on Friday afternoons, which, says he, I have instituted (more especially for the instruction of the young in the Catechism) during the summer season, or rather for 8 months of the 12—commencing in April and ending in November. It gives me much pleasure also that I have it in my power to inform the venerable Society that I have constantly experienced the friendly assistance of the wardens, vestry, and principal inhabitants of the parish co-operating with me in promoting the interests of the Church—that they have not only punctually but cheerfully fulfilled all their engagements with me, and have now engaged to repair and paint the church—put a fence around the burial ground, &c.

Under the date of Dec. 31st, 1807, Mr. Shreve mentions the death of the Lutheran minister, Rev.

Mr. Schmeizer; and that at the request of the elders he had preached a funeral sermon; at which time he took an opportunity to offer his services, should the members of the congregation at any time require them. He continues—It is with grateful pleasure I acquaint the venerable Society, that the Church in this place still continues to increase. I am happy to say that the congregation, immediately after receiving information that the mission was to be continued, subscribed £120 to repair the church. The Bishop of Nova-Scotia held a confirmation in this parish last summer, at which time 67 were confirmed. Many more would gladly have embraced the opportunity, but were prevented; the notice being too short to prepare for so solemn a dedication of themselves to the service of God. My notitia for this year is, baptisms 67, marriages 16, burials 10, number of communicants 125, number at Easter 57.—Mr. Shreve reported Dec. 31, 1808,—that in the course of last summer, we have been able to clapboard and paint the church, and put a substantial stone foundation under the whole building, which cost upwards of £200. It is believed that this year was the first that witnessed the comfortable presence of a stove in the church;—the congregation here, as at Halifax in the earlier period of its settlement, having shivered through their devotions without one. What would those frost-proof veterans say to their more delicate descendants who, though now furnished with two stoves, sometimes complain of the cold?—Again he writes—Dec. 31st, 1809—"The wardens and vestry, in behalf of the parish, request me to return their sincere thanks to the venerable Society, for having granted their prayer, and appointed Mrs. Bryzelius, school-mistress. She has now taught her school for a year—number of scholars 25—and gives great satisfaction. I have furnished her with the form of prayer appointed by the Society for opening and closing her school, which she constantly uses; and attends regularly with her scholars on Sunday afternoons, in order that they may be instructed in their catechism. Every thing in connexion with the church being in such a ruinous state when I came, some time will be required to get things in decent order. This year we have been engaged in endeavouring to improve the singing in the church, heretofore performed in a most irregular manner and with little devotion, being a compound of French, German and English. A person qualified to teach was hired, and the pews erected in the front or singing gallery. Among the deaths, the church has to lament one of her most active and zealous members, C. Wollenhaupt, Esq.: he has acted as one of my church-wardens ever since I have been here, and to him we are particularly indebted for much that has been done to raise the church out of the ruinous state in which I found it. Notitia—baptisms 52, marriages 18, burials 10, communicants 140."

NATIONAL SCHOOL, LUNENBURG.—The annual examination of this useful school, was held on the 22d instant, in the presence of the Commissioners of Schools, the Trustees, and a few other gentlemen of the place. We regret that more were not present to witness the order and beauty of the system of instruction there successfully pursued, and the improvement of the scholars, who were examined in the use of the Globes, Geography, Arithmetic, &c. and acquitted themselves in a manner that reflects credit on themselves and their laborious teacher.

BERMUDAS.—In our number of Jan. 28th, we published a meagre abstract of the Bishop's last Visitation of these Islands, but are now enabled to commence the full Report of it which we take from the West India Correspondence of the Society for promoting the Gospel in Foreign Parts, just received.

BISHOP BROWNELL'S CHARGE.—We again call attention to this production, especially to his remarks on the advantages of education and Scholarship Societies, in providing a supply for the ministry of the Church. His sound and judicious observations upon the importance of training our children well in the peculiar principles of the church, are deserving the attention of every "spiritual pastor and master," with many of whom this is regarded as a point of minor consideration.