

selves, when in the spending of time, money, and care, few can be found who live more entirely for, and at the will; and none, we may add, more under the daily calumny of, the community.—*Gambier Observer.*

From the Dublin Record.

"THEY SING THE SONG OF MOSES."—REV. XV. 3.

Dark was the night, the wind was high,
The way by mortals never trod;
For God had made the channel dry
When faithful Moses stretched the rod.
The raging waves, on either hand,
Stood like a massy tottering wall,
And on the heaven-defended band
Refused to let the waters fall.
With anxious footsteps Israel trod
The depths of that mysterious way;
Cheered by the pillar of their God,
That shone for them with favouring ray.
But when they reached the opposing shore,
As morning streaked the eastern sky,
They saw the billows hurry o'er
Th' flower of Pharaoh's chivalry.
Then awful gladness filled the mind
Of Israel's mighty ransomed throng;
And while they gazed on all behind,
Their wonder burst into a song.
Thus, thy redeem'd ones, Lord, on earth,
While passing through this vale of weeping,
Mix holy trembling with their mirth,
And anxious watching with their sleeping.
The night is dark, the storm is loud,
The path no human strength can tread;
Oh! give us then the pillar-cloud,
Heaven's light upon our path to shed.
And oh! when life's dark journey o'er,
And death's enshrouding valley past,
We plant our foot on yonder shore,
And tread yon golden strand at last,
Shall we not see with deep amaze,
How grace hath led us safe along;
And whilst behind—before we gaze—
Triumphant burst into a song!
And e'en on earth, though sore bested—
Fightings without and fears within;
Sprinkled to-day from slavish dread—
To-morrow, captive led by sin;
Yet, would I lift my downcast eyes
On Thee, thou brilliant tower of fire—
Thou dark cloud to mine enemies—
That hope may all my breast inspire.
And thus, the Lord, my strength, I'll praise,
Though Satan and his legions rage;
And the sweet song of Faith I'll raise
To cheer me on my pilgrimage.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, AUGUST 25, 1836.

CHURCH IN LUNENBURG.—The efforts of the Society mentioned in our last, to procure a missionary qualified to preach in German and English, issued in the selection of the Rev. Mr. Bryzelus, whose arrival in Halifax in May 1761, is stated to have given great satisfaction to Lord W. Campbell, Governor in Chief, and to all ranks of people.* He is said to have been highly qualified for the station to which he was appointed. A letter from Chief Justice Belcher to the Society expresses great esteem for him.—After preaching at Halifax in the German Church, (still standing and used as a school-house in St. George's Parish) on the 24th May and on Ascension day, on which occasions he introduced the German translation of our Liturgy, he came to Lunenburg in time to deliver his first sermon on Whitsunday, when the book of Common Prayer in German was again used by the congregation. The next day he again preached both in German and English, and had the satisfaction which his successors, at a much later period, would esteem one of the highest that could be afforded them, of seeing 153 communicants at the Altar. Two years after this, we find the same favourable report of Mr. Bryzelus made to the Society by the Chief Justice (Belcher).* He says that he succeeded among both old and young beyond his warmest hopes. Of the latter, 46 are mentioned as receiving the Sacrament at Easter for

the first time, along with 120 older communicants.—Three hundred German prayer books were requested for the use of the congregation, whereof a few are still to be found preserved in general with great care, and highly prized by their possessors. The book is a verbatim translation of the English copy; and there are still some, who being most familiar with the German tongue, are assisted in their public and private approaches to the Most High, by the remains of this charitable gift from that truly charitable Society. There are no further traces to be found of the ministry of Mr. Moreau, up to the time of his death, which took place in the year 1770, after a residence at Lunenburg of 11 years.—The whole charge of the mission then devolved on Mr. Bryzelus, whose labours were not small. His Sunday duty was to perform Divine service in three languages;—in English, from 10 to 12 o'clock—in French, from 12 to 2—and in German, from 2 to 4. He states that he lived in peace with all his people, and studied to have a conscience void of offence towards God and man. He was prevented on Whitsunday, 1771, from administering the Communion, by an awful fire in the neighboring woods, "which consumed the buildings, &c. on thirty farms, and would have laid the town in ashes, but for a providential change of wind."—In that year, the Rev. Mr. Delaroche arrived, to succeed Mr. Moreau, and prevailed upon the people to erect a building for a French school, with an allowance of 40 bushels of grain and 24 cords of wood annually for the master.

In the records from which we took our notes, there is no farther mention of Mr. Bryzelus. It is believed that he died in 1771 or 2,—and the circumstances attending his death are very remarkable. He had ascended his pulpit, and was about commencing his sermon, when he was suddenly struck with paralysis, and never officiated more.—A similar case is too fresh in the sad recollection of our provincial church, in the lamentable death of Dr. Milledge in 1831—the worthy missionary at Annapolis, who while in the act of commencing Divine service at Clements, was deprived of the use of his speech; and, being carried home, came forth no more alive.—A pious clergyman once said, that when he went up the stairs of his pulpit, he desired to feel as if going up to give an account of himself to God. And truly the striking instances just mentioned of the sudden period put by the hand of the Lord to the ministration of these his servants, may well bring home to their brethren the same impressive sentiment, and make them "preach as though they ne'er would preach again."

But to return—Mr. Delaroche appears to have commenced his ministry in an acceptable manner. He is spoken of as a worthy and laborious missionary. "Convinced he said, of the inexpediency of the immediate and total discontinuance of the German service, he had with great pains and application qualified himself to preach in that language"—whereupon he was appointed by the Society "Missionary to the French, German and English at Lunenburg"—and they record their great satisfaction at his faithful missionary zeal and diligence. He reports 200 communicants in 1774. His ministry continued until the year 1786—when he writes that "the confusion which the wars occasioned, and the continual apprehension of danger, had taken possession of the minds of all," and he was removed to Manchester.* He suffered much for many years from ill health,

corresponding members was this year (1769) formed at Halifax, for "the purpose of considering and reporting to the Society the state and wants of the Missions, and also to receive benefactions in aid of their funds." The Lieut. Governor, Chief Justice, and Secretary of the Province were the managing committee.—It is stated that the returns made of the mode of their proceedings, abundantly proved the utility of the plan, and prudence and zeal of the members. An annual meeting was held in June, when the clergy, as well as dissenting ministers, H. M. Council, and the House of Assembly, were accustomed to attend at St. Paul's Church, where a sermon was preached suited to the occasion. We hope ere long to hear of the formation of a Society of somewhat similar objects, with its annual meetings, and its parochial branches.—See Colonial Churchman, March 10.

* A friend lately at Guysborough was shewn the spot where the mortal remains of Mr. Delaroche are now reposing. Those of Mr. Moreau, Mr. Bryzelus, and Mr. Shreve, rest under the Altar at which they ministered when in life.

and frequently was disabled by sudden and violent attacks, under which visitations his letters breathe a spirit of christian resignation to the Divine will, and a patient waiting for the end of his course. In the year 1777, he published weekly in the Gazette at Halifax a practical commentary on the four Evangelists, not, he said, with any view to profit; but "for the benefit of the unlearned." He describes his situation at his period as "very trying, and full of difficulty and distress."

In the same year the parish church which is represented as "ready to fall to the ground," underwent a thorough repair, in which he acknowledges liberal aid from the Governor, and states that he gave himself fifty pounds for the same object.

IRISH CHURCH.—We take the following remarks on the Irish Church Bill which passed to a second reading in the House of Commons on the 3d of June, from the New York Albion. We have not seen any statement of its farther progress:—

"This bill is in a great measure the bill of the last Session, which was rejected by the House of Lords. Its principle is—To convert all tithes into rent charges, so that they may be paid by the landlord instead of the tenant, at a reduced or commuted rate of 70 per cent., or thereabout. Sir Robert Peel, while in office in the early part of 1835, introduced a similar bill, but was unable to carry it, because the liberal party insisted on appropriating any surplus that might remain after providing for the church, to secular uses. Sir Robert and the Conservatives insisted that tithes were ecclesiastical endowments, and could only be converted to uses strictly applicable to the Church. It was, indeed, this question that broke up his Ministry in April of last year. On regaining office, Lord Melbourne and his party made an effort to carry the bill with the appropriation clause, but failed. The bill of the present session is merely a renewed effort, and although it has obtained a second reading in the Commons, and will ultimately pass that House, it is certain to be lost in the Lords.

"The gist of Lord Stanley's amendment, upon which the debate took place, was to expunge the before mentioned appropriation clause. It proved to be one of the most able and animated discussions of the session, but his Lordship was ultimately beaten by a majority of 39 votes, which corresponds to the number of Catholics in the House, or nearly so.

"It is much to be regretted that the consummation of this useful and necessary measure should be suspended because the two parties cannot agree upon one single and solitary point; for it is admitted on all hands that few impediments exist that could not easily be got over, save and excepting this. It is still more to be regretted, because it has been proved by Sir Robert Peel and others, that after providing properly for the Protestant Church of Ireland, there will be little or no surplus left. But, say Lord John Russell, Mr. O'Connell, and others, there may be a surplus by and by, and for the present we contend for the principle. Thus, while talking patriots are contending for a barren principle, the clergy are suffering starvation, and the country enduring many of the horrors of a civil war. We are quite sure the Lords will not pass the Bill, and thus will another session be lost in fruitless contention for an empty principle."

☞ "A FRIEND TO GOOD MORALS"—points out the evils attending the present mode of conducting Militia Training in some parts of the country.—Whatever benefit may arise (and it appears to him but small) in a military point of view, he justly deprecates the immediate and palpable consequences of these meetings in the neighbourhood of taverns, enumerating among them—"drunkenness, riots, fightings, blasphemies, and other such like evils, for the sake of which the wrath of God cometh upon children of disobedience."—He suggests, as an amendment of the present arrangement, that no militia meeting should take place within two miles of any place where ardent spirit is sold in a small quantity.—He bears testimony to the efforts of Lt. Col. Marshall, to discourage intemperance amongst the men under his inspection.

☞ We are sorry that the account of the Bishop's visit to Antigonish, &c. came too late for insertion.

☞ The next meeting of the Clerical Society of this district, will take place (D. V.) at Shelburne on Wednesday the 7th day of September next.

LETTERS received—from Rev. G. Jarvis, Rev. H. N. Arnold, Rev. C. Shreve, Rev. T. H. White, Rev. H. L. Owen.

* It is an evidence of the zeal of this individual in behalf of the pious designs of the Society, that a Board of its