

THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE..... Eph. 2 c. 20 v.

VOLUME IV. LUNENBURG, N. S. THURSDAY, NOVEMBER 29, 1838. NUMBER 1.

RELIGIOUS MISCELLANY.

We extract the following from the Religious Magazine, for 1834; not as containing any thing which is new to the members of the Episcopal Church, but as a pleasant token of fraternal regard and sympathy from those of another communion. The Religious Magazine is still published, in this city, under the auspices of several Orthodox Congregational clergy, and sustains a high character as a practical, logical and truly liberal Teacher of Christianity.

THE EPISCOPAL RITUAL.

Christian Year; Thoughts in verse, for the Sundays and Holidays throughout the year. First American edition. Philadelphia: Carey, Lea, and Blanchard. 12mo. p. 414.

Among the other excellent contrivances of the Episcopal church for extending and deepening the possession of religious truth, by means of her external arrangements, is the practice of commemorating different seasons of the year, the great events connected with Christianity. We take up the work of this title we have given above, for the purpose of bringing it the occasion of giving to our readers some information on this subject. We need not say that we write chiefly for members of other denomination, informed Episcopalians being of course familiar with all which we have to say. Other denominations, however, often have occasion for some knowledge of the forms of the Episcopal Church. In a better understanding is growing up among the families of the great church of Christ. It is often, and at the present time, as much so, a reference to the Episcopal church as any, for we see that church in the United States is making rapid and decided progress in respect to the presence of vital piety among its members, and a zeal and devotedness among its clergy.

In the custom, then, in the Episcopal church to celebrate at different seasons of the year, the various important events connected with the establishment of Christianity, and the various services of their ritual correspond with them. The portions of Scripture and some one or more of the prayers are appropriate to the day. Thus Easter, is the Sabbath celebrated as the anniversary of our Saviour's resurrection. The portions of Scripture, (or "Lessons" as they are called,) for that day, are the account in Genesis of the institution of the passover; Peter's sermon, at the day of Pentecost, of our Saviour's resurrection, and an interesting chapter relating to this subject, in the epistle to the Romans.

A series of religious observances may be considered as commencing with

ADVENT, the celebration of the advent, or coming of Christ. There are four Sundays in advent, and they are considered as preparatory to the festival of our Saviour's birth, celebrated on Christmas day. Of the season of advent commences near the last of November.

CHRISTMAS. At the close of the season mentioned above comes Christmas, the day commemorating the birth of Christ. It is always on the 25th of December, or rather, the night before, for it is the evening, which is the real period of our Saviour's birth having taken place in the day. It is not by any means certain, that the night of the 24th and 25th of December, is the real anniversary of this event, nor is it at all necessary that it should be. It is sufficient that there is agreement

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EPHYPHANY, Jan. 6, which commemorates the visit paid to Christ by the wise men of the east, or more generally the manifestation of Christ to the Gentiles. Six Sabbaths follow, called the first Sunday after epiphany, second Sunday after epiphany, &c., and these bring us to the last of February, and to the commencement of a series of services, relating to the death and resurrection of Christ. The commemoration of this event, is preceded by the season of Lent, a fast of forty days, not including Sundays. The six Sundays after epiphany, do not, however, bring us quite to the commencement of this fast. Three Sundays intervene, called Septuagesima, Sexagesima, and Quinquagesima, because they are nearly seventy, sixty and fifty days before the Sabbath commemorating the resurrection of Christ, or Easter as it is called. We have then Septuagesima Sunday, Sexagesima Sunday, Quinquagesima Sunday, occurring in the last of February, and first of March, and followed by

ASH WEDNESDAY, the first day of LENT, which is, as before remarked, a period of forty days, observed as a fast preparatory to the commemoration of the death of Christ. The Sabbaths occurring during this period, are called, first, second, &c., Sundays in Lent, and it is terminated by

PASSION WEEK, the week on which are celebrated the death and resurrection of the Saviour, a week which, from the solemn services assigned to it, and the solemn associations connected with it, is the most interesting week in the ecclesiastical year. There are appropriate services, of a mournful and solemn character, for every day until the crucifixion, which is on

GOOD FRIDAY, which, as the annotator of the work before us remarks, is "the most solemn fast of the Christian church, observed in commemoration of our Saviour's crucifixion, making atonement for the sins of men." It is followed by

EASTER EVE, which commemorates the period between the Saviour's death and resurrection.*

AN E C D O T E S.

THE LATE REV. JONATHAN SCOTT.

The preaching of Mr. Scott having been blessed to the producing of a great change in a young lady, the daughter of a country gentleman, so that she could no longer unite with the family in their usual dissipation, and appeared to them in a melancholy state of mind; her father, who was a very gay man, looking on Mr. S. as the sole cause of what he deemed his daughter's misfortune, became exceedingly enraged at him, inasmuch that he actually lay wait in order to shoot him. Mr. S. being providentially apprized of it, was enabled to escape the danger. The diabolical design of the gentleman being thus defeated, he sent Mr. S. a challenge; who, though he might have availed himself of a legal prosecution, resolved to adopt another method. He waited on the gentleman at his house, was introduced to him in his parlour, and with his characteristic boldness and intrepidity, thus addressed him—"Sir, I hear you have designed to shoot me, by which you would have been guilty of murder. As you have failed in this intention, you sent me a challenge; and what a coward must you be, Sir, to wish to engage with a blind man! Since, however, you have given me the challenge, it is now my right to choose the time, the place, and

weapon. I therefore appoint the present moment, Sir; the place where we now are; and the sword, to which I have been most accustomed, for the weapon." The gentleman evidently appeared to be greatly terrified; when Mr. S. having attained his end, produced a POCKET BIBLE, and exclaimed, *This is my sword, Sir, the only weapon with which I wish to engage!* "Never," (says Mr. S.) "was a poor careless sinner so delighted with the sight of a Bible before." Mr. Scott reasoned with the gentleman on the inappropriety of his conduct; and the result was, that the gentleman took him by the hand, asked his pardon, and ever afterwards was very friendly to him.

It is said of a gentleman, who died very suddenly, that his jester ran to the other servants, and, having told them that their master was dead, he, with much gravity, added, *There! and where is he gone?* The servants replied, *why, he is gone to heaven to be sure.* "No," said the jester, *he is not gone to heaven, I am certain.* The servants, with much warmth, asked, *how he knew that his master was not gone to heaven?* The jester then replied, *Because heaven is a great way off; and I never knew my master take a long journey in my life, but he always talked of it some time beforehand, and also made preparation for it; but I never heard him talk about heaven, nor ever saw him making preparation for death; and, therefore, I am sure he is not gone to heaven.*

DEFERRED ARTICLES.

UPPER CANADA COLLEGE.—We perceive that this valuable Institution was re-opened on the 27th ultimo and we are happy to understand, with a very considerable increase of pupils. It is stated that the office of Principal, rendered vacant by the lamented resignation of Dr. Harris, is about to be filled by a gentleman of competent acquirements, from England. The Rev. C. Dade having resigned the situation of Mathematical Master, is succeeded by the Rev. G. Maynard; and the first Classical Mastership, thus rendered vacant, was offered to, but declined by John Kent, Esq. To this situation the Rev. H. Scadding has subsequently been elected. Chas. Cosens, Esq. has succeeded to the Mastership of the Preparatory School.—Church.

RECTORY OF THE CITY OF TORONTO.—The Hon. and Ven. John Strachan, D. D., E. L. D., Archdeacon of York, Rector; the Rev. Henry James Grasset, Assistant Minister.

The Sunday School is held in the Central School House;—the average attendance is 125 males and 75 females.

The annual collections in St. James's Church for local and general charitable purposes, amount to £350.

During the year 1837, there were Baptisms 211; Marriages 92; Burials 195; Communicants 500.—Church.

The Irish Tithe Bill has passed its third reading in the House of Commons, July 26th, by a large majority; but without the appropriation clause. The Dublin Mail (Tory paper) says:

"It is liable still to the great and fundamental objections, that it involves a violation of the rights of property, by assuming to force upon the clergy a sum of money as a full discharge, which will not yield them 30 per cent. on their just, lawful and acknowledged claims; and that the granting their remission of a just debt to the parties who resist payment, is a decided bonus on agitation."—Epis. Rec.

*The remainder will be inserted in our next number.
†Alluding to his being short-sighted.