

For the Colonial Churchman.

"Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow considering the end of their conversation; Jesus Christ the same yesterday, and to-day, and forever."

There are few subjects either of sound christian doctrine, or of pure gospel morality, to which the clergy of our venerable Establishment do not frequently call our attention with the most energetic eloquence. Yet there is one part of our duty on which they touch seldom, and slightly, if ever—

For, all the duties of society are reciprocal, particularly those of a parish minister and his flock; and hard to human nature and painful to the soul invigorated and impelled by Divine grace is it—to meet a cold, a careless, a selfish, an angry return for all the patient care, pains, ingenuity, study, self-denial, watchfulness and prayer, with which they, as ambassadors for Christ, endeavour to lead us to acquaint ourselves with Him and be at peace.

We owe to our clergy remembrance, to think of their advice and instructions, that we may follow them. To think of their personal feelings and cares, that we may refresh their spirits. We owe obedience to the word of God which they speak to us, for they are his ministers to us for good.

We owe them a respectable, and cheerful, and independent maintenance, such a maintenance as will enable them to set us an example of charity to the poor, liberality to beneficial public institutions, and hospitality without grudging.

If persons intrusted with parish affairs would take more pains to collect the several small sums that our people would give, the amount would at best free our present clergy from pecuniary embarrassments.

It is clear that God intended from the earliest ages a liberal maintenance on the part of the people; and fatherly care, love, faithful instruction, and just reproof on the part of his ministers, as a mutual bond of interest and affection between them, from the tythes of Abraham to Melchizedek—from the regard that the other tribes of Israel were to shew to that of Levi—and from St. Paul's application of these things to the christian church, especially 1 Cor. 9.; and exertion among the members of the church for not man, but the Lord ordained, that they who preach the Gospel should live by the Gospel.

We owe them love for their works sake, which should be expressed by every respectful and kind attention, by charitably bearing their infirmities, as they are subject to like passions with ourselves. Never to speak of the weakness or defects, which poor human nature has marked them with, to believe well of their motives, to cover their infirmities with the veil of charity—(though we owe to ourselves, to society, to the church, to our God, to represent their conduct, if it is really unlike that of the true minister of Jesus Christ.) To pray for them, is a duty on the part of his flock upon which the great Apostle the Gentiles sets a high value;—and while with the true elevation of soul, which christian faith and charity alone can inspire, he rejects the pecuniary aid of his followers in his own individual case, at the same time that he represents the care for the bodily wants of their ministers as the positive duty of all christian flocks. He entreats for himself, "Brethren, pray for us."

If we spent more time in praying for our ministers, that the word of God might through their means have free course and abound, we should feel less disposed to find fault with them, and more inclined to listen to their teaching. Christ directs us to pray to the Lord of the harvest, that he would send forth more labourers into his harvest; and St. Paul, Romans 15,—30. "Beseeches his people for the Lord Jesus Christ's sake, and for the love of the spirit, that they strive together with him in their prayers to God for him."

We owe to our clergy as well as to God and to our own souls to attend the public worship diligently, to bring all our family and servants, and to teach them to listen respectfully to their message from God unto us.—We owe to them as well as to our own understanding and permanence of character, to attend to their ministry steadily, not to be led away with the multitude by every new comer, and not to have our own affectionate pastor who has faithfully laboured to instruct us, and who has taught us almost all the valuable knowledge of divine things that we possess—to preach to bare walls.—We owe to Christ our Lord to wait at his altar, to hearken to our own minister whom he has set over us, expecting Divine grace and blessing through his means, as Christ himself has said—"He that receiveth whomsoever I send receiveth me, and he that receiveth me, receiveth him that sent me."

And with whatever ardour the dissenter may speak of his experience, his enjoyments, and his privileges,—I believe it will be found by experience and learned from observation, that no other christian society affords the follower of his Lord the constant and salutary means, of growing in humility, self-knowledge, faith, patience, charity, wisdom, sincerity and daily christian holiness; in reverence for God's Majesty and confidence in his love and care, and hope of eternal life—that the diligent worshipper finds in the Church of England—and for that reason I conceive it to be the duty of every member of her fold to do all in his power to bring every person into her bosom, who loves his neighbour. And if our individual part that we can do is little, yet if done in the true spirit of love to Christ and his Church, it is marked and returned, by him who has said—"Who-soever giveth even a cup of cold water to drink unto one of you in the name of a disciple he shall not lose his reward."

For the Colonial Churchman.

Messrs. Editors, I am happy to inform you that a Church Society has been formed in this parish, under circumstances of a very favourable nature. A meeting of the parishioners was called for the evening of the 26th inst. which was respectably attended, and at which the best feelings appeared to animate all present. The proceedings were commenced by prayer, followed by an address from the Rector of the parish, setting forth the nature and objects of the proposed Society, stating the necessity which existed for greater zeal and exertion among the members of the church throughout the mission for the support of its interests, and concluding with an earnest appeal to active and hearty cooperation in the good work which had been undertaken. A resolution was then moved for the immediate formation of a branch of the Church So-

cety in this parish, which being unanimously agreed to, the meeting proceeded to organize "The Dartmouth Committee of the Diocesan Church Society of Nova Scotia," which consisted of the following officers:—

- PATRON. The Lord Bishop of the Diocese. PRESIDENT. The Rev. Addington D. Parker, Rector. SECRETARY. Mr. Joseph Findlay. TREASURER. Mr. Robert Jamison. STANDING COMMITTEE. Edw. H. Lowe, Esq. G. B. Creighton, Esq. Thos. B. Desbrisay, Esq. Mr. Robert Albro. Mr. John Runt. Mr. Thos. Miller. Mr. Edw. Morris. Mr. John Himmelman. Mr. James Turner. Mr. Henry Findlay. Mr. Charles Storey. Mr. John Gates. Mr. John Meizher. Mr. George Morash. Mr. John Lennox. Mr. John Bishop.

Dartmouth, Feb. 28th, 1839.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MARCH 21, 1839.

PASSION WEEK.—The gradual progress of time has brought us again to the verge of the most solemn week in the Church's year—a week, which from the earliest times has been consecrated to a deep and mournful remembrance of the blessed Saviour's "agony and bloody sweat, his cross and passion, his precious death and burial." Let these subjects, so concerning to sinful man, be subjects of our meditations during that interesting week for every day of which an appropriate and affecting portion of Scripture is appointed in the services of the church. Those who desire to have their sense of obligation to the Saviour of their souls increased, their faith in his wonderful love quickened, the coldness of their too ungrateful hearts warmed into the fervours of holy love, their patience under the trials and provocations of life improved by the example of their uncomplaining but ever suffering Lord,—will do well to attend wherever the house of God is open, and with meek hearts and due reverence, heartily receive those holy words, which will there be read. And if every day of this eventful week is worthy of devout and serious observance, how much more that the Church consecrates to the memory of the Saviour's actual crucifixion—when, after having been despised and rejected of men, a Man of Sorrows and acquainted with grief, they pierced his hands and his feet, and He became obedient unto death, even the death of the Cross; bowed his blessed head and gave up the Ghost! GOOD FRIDAY—the day marked by such awful scenes, the sacrifice of God's own Son—the Just for the unjust deserves, though not the Sabbath, to be kept holy as a Sabbath, by all who feel that "for them the Saviour died." Members of the Church, especially, will surely be on that day to cease from their usual cares and business, from buying and selling, as from eating and drinking; repair to God's house, to listen to the wonderful and harrowing details of the sufferings of Christ, and to in heartfelt repentance for their sins, and adoration