

In the impressive language of the eminently learned and pious Bishop Horne,—“Let us always bear the many privileges which the present generation enjoy in mind how essential a doctrine of our religion is joy, compared to the many privations under which the doctrine of the Trinity. For what is Christianity but a manifestation of the three Divine Persons, take up the language of holy writ and say ‘how shall we be engaged in the great work of man’s redemption, we escape if ye neglect so great salvation.’ I have begun, continued, and to be ended by them in their lives to see many churches erected in the County several relations of Father, Son, and Holy Ghost, in which I live, and when I compare this state of Creator, Redeemer, and Sanctifier, three persons, things with our first feeble efforts to build a log one God? If there be no Son of God, where is our redemption? If there be no Holy Spirit, where is our sanctification? Without both, where is our salvation? And if these two persons be less than Divine, why are we baptized equally ‘in the Name of the Father, and of the Son, and of the Holy Ghost?’ Let us not be deceived, ‘this is the true God and eternal life.’”—*Churchman’s Manual.*

For the Colonial Churchman.

I am an old man, and in looking back to the years which are past, I find my chief comfort in reflecting upon those portions of my life which have been devoted to the service of God.

When a youth of nineteen I landed with my father in the year 1783, in what is now the flourishing city of St. John, then a thick wilderness. We had suffered much in the American Revolution, and after all our troubles were glad to find a resting place in the wilds of New Brunswick.

Early trained to love the Church, and to esteem her Liturgy above every other mode which men have adopted for the worshipping of God, I have, through a long life, continued to venerate it with unabated attachment, and to love with increased ardour, that Church which I verily believe was established by Christ upon earth, and to which He has graciously given the promise that it shall continue to the end of the world.

Having removed the next year to St. Ann’s Point (now Fredericton) I longed for an opportunity to serve God in the Church of my affections. For this purpose I went to Manguerville about twelve miles distant, where I had the satisfaction to hear once more the service of the Church and a sermon from the Rev. Mr. Sayve, who was one of the commissioners for settling the loyalists in this province.

The following year I changed my abode, and went to what is termed the Long Reach, about twenty miles above St. John. It is unnecessary to say that at this early period, the scattered inhabitants had not much advantage from religious ordinances. The Clergy of the church were very few. I think it was about that time that the Rev. James Scovil settled at Kingston. In the year 1785, we undertook the building of a church at Oak Point, in the parish of Greenwich, by hewing logs, of which we designed to build it, but our attempt failed.—My father and myself used to travel on foot almost every Sunday, a distance of seven miles, to attend upon the ministry of the Rev. Mr. Scovil.

We had for a time, after I had been married, which was in the year 1786, the privilege of having the Rev. Mr. Pidgeon to minister to us in holy things; and after this I was accustomed to walk through the woods to attend divine service at the Kingston church.—I was confirmed by Bishop Inglis, at his first visitation of this province.

In the year 1796 I removed to the Parish of Sussex, and fixed my habitation about nine miles from the church, but this distance did not prevent my going pretty constantly, and that on foot, to the House of God.

My elder children were baptized by the Rev. James Scovil, and my younger ones, and their descendants, were admitted to that sacred ordinance by the late Rev. Oliver Arnold and by his son, the present Clergyman of our parish. I have lived to see my descendants of the 3d generation, and have the comfort to know that they have been admitted into the Christian church, in the way which Christ appointed, and many of them have with me knelt to receive the blessed sacrament of the body and blood of Christ.

Of fifty nine descendants all are living excepting four, which I consider a peculiar favour of the Almighty,—and for which, and all His other blessings, I desire to have a thankful heart.

I am aware there is not much in this simple narrative which may interest your readers; but when I

During the last season I had the satisfaction to see a small church erected within a moderate distance of the neighbourhood in which I reside. I exhort my children to follow on in the good old paths, for I am well convinced, from the experience of a long life, that there is no way in which God can be more sincerely worshipped than in the venerable Liturgy of the church of England.—May God’s best blessing be upon her, and upon that branch of her established in this Country,—may her Priests be clothed with righteousness, and her saints sing with joyfulness.—This is, and shall continue to be, the earnest prayer of an
OLD CHURCHMAN.

From the British Critic.

COBBETT’S STATE OF ENGLAND.

“I was a sincere churchman,” says Cobbett, “because my experience had convinced me, that an uniformity in the religion of a country was a most desirable thing; because it was reasonable and just, that those who had neither house nor land, and who were the millions of a country, and who performed all its useful labours, should have a church, a churchyard, a minister of religion, and all religious services performed for them, at the expense of those who did possess the house and land. In a word, in the Church and its possessions I saw the patrimony of the working people who had neither house nor land of their own private property. For these reasons I was a friend, and a very sincere friend, and able to be a very powerful friend of the Church Establishment. An established Church, a Church Establishment upon Christian principles, is this,—that it provides an edifice sufficiently spacious for the assembling of the people in every parish; that it provides a spot for the interment of the dead; that it provides a priest, or teacher of religion, to officiate in the edifice, to go to the house of the inhabitants, to administer comfort to the distressed, to counsel the wayward, to teach children their duty towards God, their parents, and their country, (hence our parish schools!) to perform the duties of marrying, baptizing and burying, and particularly to initiate children in the first principles of religion and morality, and to cause them to communicate—that is to say, by an outward mark, to become members of the spiritual Church of Christ: all which things are to be provided for by those who are proprietors of the houses and lands of a parish; and when so provided, are to be deemed the property or the uses, belonging to the poorest man in the parish, as well as to the richest.”

“The county of Suffolk,” says Mr. Cobbett, “is the cracker county of England; it is the best cultivated, most ably, most carefully, most skillfully, of any piece of land of the same size in the whole world: its laborers are the most active and most clever; its farmers’ wives and women, employed in agriculture, the most frugal, adroit, and cleanly, of any in the whole world: it is a country of most frank, industrious, and virtuous people; its towns are all cleanliness, neatness, and good order.” But, say Voluntaryes, why attribute these benefits as resulting from the Established Church? We will allow Mr. Cobbett to reply:—“In the county of Suffolk, there is a parish-church in every three square miles, or less; and it is thus divided into parishes so numerous, as for the people everywhere to be almost immediately and constantly under the eye of a resident parochial Minister.

“Get upon a hill if you can find one in Suffolk or Norfolk,—and you may find plenty in Hampshire, and Wiltshire, and Devonshire,—look at the steeples—there is one in every four square miles, at the most, on the average. Imagine a man of some learning, at the least, to be living in a commodious house, by the side of one of these steeples, almost always with a wife and family: always with servants, natives of the

parish gardener, groom, and all other servants. A huge farm-yard; barns, stables, threshers, a cart or two, more or less of gibe, and of farming. Imagine this gentleman, having an interest in the productivity of every field in his parish, being, probably, the largest corn-seller in the parish, and the largest rate-payer; more deeply interested than any other man can possibly be, in the happiness, morals, industry, and sobriety of the people of his parish. Imagine his innumerable occasions of doing acts of kindness; his immense power in preventing the strong from the oppression of the weak; his salutary influence, coming between the hard farmer, if there be one in his parish, and the feeble or simple-minded labourer. Imagine all this to exist, close alongside of every one of these steeples, and you will say at once to yourself—‘Hurricanes and earthquakes must destroy this Island, before that Church can be over-set.’ And when you add to good manners, of mildness, and of justice, that his life and conversation are constantly keeping before the eyes of his parishioners;—when you add to all this, that one day in every week, he has them assembled together, to sit in silence, to receive his advice, his admonitions, his interpretations of the will of God, as applicable to their conduct and their affairs,—and that, too, in an edifice rendered sacred in their eyes, from their knowing that their forefathers assembled there in ages long passed, and from its being surrounded by the graves of their kindred;—when this is added and when it is also recollected, that the children passed through his hands at their baptism; that it is he who celebrates their marriages, and performs the last and sad service over the graves of the dead: when you think of all this, it is too much to believe it possible that such a Church can fall.”

INTELLIGENCE.

Church of England and Dissenters—It is delightful to find that there are not a few of the pious dissenting ministers in England who will not join to the unhallowed coalition which, if successful, must eventuate in the establishment of the papal upon the ruins of the Protestant Church. The following extracts from opinions of dissenting minister is are copied from the *British Magazine* of January, 1837.—*Southern Churchman.*

“If it be lawful to institute Christianity, it is lawful to perpetuate it. Because there is a decayed beam in the roof, is it necessary to pull the barn down, when it can be removed, and a sound one substituted? It is much better to heal, if possible, a diseased limb, than at once to amputate; and I call upon the advocates for church annihilation to point out an equal substitute for it. With any thing less than its utter destruction, I am fully persuaded that neither popery nor infidelity will be satisfied, and I implore my brethren to keep an equal distance from them both: they stand not in need of their assistance to advance and carry their claims. The people of God have but one common interest; many a holy devoted minister in the establishment is laboring to promote the glory of God in the salvation of souls; and it is but solemn mockery to bless God for their success, and to pray for its increase, while their hands are stretched out to unroof the building that covers them. If the church be a field, the tares are not to be rooted up to the destruction of the wheat. Where there is one faithful holy minister of the establishment, I would to God there were a hundred.—Churchmen and dissenters, we should all find enough to do. Because my fellow shopman gets more custom at his counter than I do at mine, that’s no reason that I should quarrel with him, so that the master gets the profits.

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“There are thousands and tens of thousands of holy devoted people in the establishment, and who there received their first impressions, many of whom would be deprived of those means, if the churches of the establishment were swept away; and I again repeat, that to sweep them away is the great object to be obtained by the combined operations of infidelity and popery.”—*Letter of Dr. Warr, dissenting minister of St. Leonard’s, near Hastings.*