

then sung, without instrumental music, that being, though not strictly forbidden by any act of the church, never permitted. It is believed, however, that the prejudice against its admission is waning both among clergy and laity.* The minister then prayed; another short psalm was sung, and followed by a sermon, called on the sacramental occasion, "The Action Sermon;" it was, I thought, far too tedious, considering the long services in reserve. After prayer, he proceeded to fence the tables, as it was termed, by which expression I suppose was meant, to ward off those who were deemed unfit to approach. This he did exceedingly well; his exhortations were forcible; his invitations pathetic; his manner mild and persuasive. He then proceeded to the solemnization of the sacred ordinance, before which, however, the elders of the parish, to my astonishment, went round and received what are called tokens from the communicants. These were small round pieces of bread, which had been given to the communicants the week before by the minister and elders, in token that they were deemed fit to sit down at the Lord's table. I much question how far such a right of exclusion by the non-presenting of such a token is warrantable, whether it does not savour far more of priestly domination than the scarf or the surplice, the kneeling at the Lord's supper, or the cross in baptism. From my own personal knowledge I am assured that these tokens have been given without a question asked, to persons whom I should have been annoyed to behold approaching the rails of the communion table in my own church. Still I wish, that in our church, the exact position of the minister, with respect to the administration of the Lord's supper, were more clearly defined, and that church discipline were more rigorously enforced.

After a very excellent exhortation, the elements were consecrated, and handed from one communicant to another, sitting, the elders assisting. I do not think the minister received the communion himself, but waited until another should officiate, when he might sit down with others. The scene was, to my mind, most striking. The church was filled almost to suffocation; for the non-communicants did not, as with us, withdraw. When this table had been finished, the nearly exhausted minister gave way to a brother. The tables were filled with fresh communicants. There were seven or eight such changes, different ministers exhorting; the congregation meanwhile retiring as they felt fatigued, and returning as they had been refreshed. This service did not end until six, and that of the evening began in half an hour.

It was obvious that the church could not contain the assembled multitude; and, to remedy this, a wooden frame called a tent was erected in the church-yard, from which a minister preached to hundreds sitting on the grave-stones, or green-sward, beneath which were mouldering the ashes of many who had taken a deep interest in the preachings, and looked forward to them as the brightest and happiest days of the year. The tent, once so common, is, I believe, now rarely used; but I was informed that in many parishes it was at one time invariably at the preachings. For the service of the tent, the church-yard had been put in good order; and the nettles and dock-weeds, which generally flourish in rank luxuriance in Scot-

tish church-yards, had been removed. The scene to me was novel as it was striking. I had intended going into the church in the evening (the minister from the great town was to preach), but I was arrested by the tent service. The church was crammed to an overflow, and I preferred breathing pure air to a tainted atmosphere. The attention of the congregation was very great: it consisted chiefly of the peasantry dressed in their homely attire, many with their plaids around them, and their dogs slumbering quietly at their feet, and of the fishermen of the loch; and the joyful psalm with which the service closed, and in which all seemed most cordially to join, could not be listened to without much emotion.

Found as I am of the exquisite music of our cathedrals, and of the full swell of thousands of voices, led by a powerful organ, as I have been privileged to hear, there is something in plain country singing, when well conducted, which affects me much; and perhaps there is no part of our church service which stands in need of greater reformation than that of our psalmody.*

Leigh Richmond, in his admirable tract, "The Dairyman's Daughter," speaks of "the well-known effect of the open air in softening and blending the sounds of music." I felt, on this occasion, the full force of the remark. I only once experienced the same thrilling sensation. It was at the consecration of an additional burial ground in one of the sweetest church-yards I ever beheld, when a portion of the 90th psalm was sung by a large congregation; and when (for I stood near him) I saw one tear fast chasing another down the good bishop's cheek as he cordially joined. The green-sward on which we then stood, smooth and level, and trimmed with much care for the occasion, has now many a trophy of death's triumphs; and the grassy mound, and sculptured grave-stone, testify that many who that day joined in the solemn psalm, are now resting under the spot on which we stood. It was a day, from various circumstances, of great interest to me, and cannot easily be forgotten: May they whose voices mingled in that plaintive dirge—for such it may be called—and they whose voices, in the far off church-yard of ———, sent forth the full-toned hymn of praise, when, from the tent, the minister gave it out line by line, be permitted to sing the new song through eternity—the "song of Moses and of the Lamb."

I went down to the beach to enjoy the pleasant breeze which had now sprung up, and which was peculiarly favourable for those passing to the other side of the cove. The labour of the oar was spared. The white sails, as they danced along, amidst the brilliant tinges of a sun gloriously setting behind the high blue hills, added greatly to the interest of the scene. Those who were thus carried so briskly homewards were not retiring from a Sabbath musing in unballowed revelry, desecrated to worldly pleasure; they had been engaged in a most solemn act, and were returning to their heather-covered cottages with thankfulness, and in peace.

From more than one of the boats could distinctly be heard the hymn of praise; and, had one of the boats been swamped, and those in it perished, how different would the occurrence have been regarded by a Christian mind, from such happening to a dissipated party returning from a party of pleasure, hurled in a moment into eternity—and yet such events constantly occur.

A good glass enabled us to know, that ere darkness spread over the earth, the whole company had reached the opposite shore in safety; and doubtless in many a dreary glen, as many would regard it, and yet a glen of happiness and peace, and by many a peat fire-side, of a long winter's night, would be talked over the incidents of the last preachings at ———; and hope would spring up, that when God should again renew the face of the earth, and the bright days of July should return, they might once again be permitted to sit down together at the table of the Lord.

* The manner in which the singing is conducted in some of our country churches is quite disgraceful. The selection of the psalm or hymn is left to the choice of the clerk or the caprice of those who designate themselves the singers. Every parish clerk is required to be able to lead the congregation; it forms one of the questions at visitation in the diocese in which I reside, whether he is capable of doing so.

And if perchance some grey-headed patriarch, who had weathered many a snow-storm, and often struggled against many a wave, might feel that this tottering limbs and feeble frame could no longer carry him there again, he might comfort himself with the thought that, though he might no longer be permitted to communicate with God's people on earth, he might, through saving mercy, drink with them of the fruit of the vine in the kingdom of his Saviour and his God.

To be continued.

THE COLONIAL CHURCHMAN.

LUNenburg, Thursday, October 29, 1840.

TEMPERANCE.—The Rev. Mr. Matthew continues his wonderful course in various parts of Ireland, enlisting hundreds of thousands in the ranks of Temperance. Fears have been entertained of some political object in this organization; but however that may be, and whatever cause there may be to doubt the stability of resolutions apparently the result of passive obedience to priestly authority as not of principle, the philanthropist will still rejoice at the amount of good which appears to be done. Whatever the motive may be, it is testified on all hands, that a great change has taken place in the habits of the lower orders of the Irish people, and that sobriety and industry are fast taking the place of intemperance and idleness. Among the witnesses to this improved state of things, is the Marquis of Lansdowne, who in a highly complimentary letter to Mr. Matthew, has lately enclosed him £100 for the relief of the poor.—The cause in this Province, after a long period of languor, approaching to dissolution, seems to be reviving:—at Halifax, we perceive that the meetings are better attended, and additions are made to the societies. Believing much good to have arisen from the efforts of these institutions throughout the country, we hope the revival will be general.

The Lord Bishop of Nova Scotia, left Halifax for New Brunswick about three weeks ago. We have received nothing but an account of his arrival there.—Rumour speaks strongly of the Rev. Dr. Jacob, of King's College, Fredericton, being the new Bishop of that Province. He went home on the Britannia, steamer, on the 4th October.

"To pay every man his own" is a good maxim which should be remembered and acted upon by all who subscribe for a paper. If it is forgotten by them, however, the Printer be expected to reduce it to practice—a specially request that all who are in arrears for the COLONIAL CHURCHMAN, will abide by this salutary and settled accounts with the Printer or the nearest Agent up to the end of this Volume (12th November next) and it is earnestly desired, that Agents will use their best exertions in procuring such settlement; and in remitting without delay, whatever may be received.

INDIA.—The announcement contained in the subject extract of a letter from the devoted Bishop of Calcutta, a continued blessing upon the labours of our missionaries in that quarter, will be hailed with delight by those who join with fervour in the Church's prayer that the "Saviour may be known upon earth his saving health among nations."

The Bishop of Calcutta, in a letter to the Secretary for the Propagation of the Gospel, dated May, 1840,

* Some thirty-three years ago an organ was introduced into one of the churches of Glasgow, by the desire of the minister and congregation, but the majority of the presbytery could not tolerate the nuisance, which was condemned as contrary to the laws of the church, and the incumbent most wisely offered no resistance to their decision. Though instrumental music is prohibited, yet no objection is made to the formation of choirs, or bands, as they are termed, of persons hired to assist the singing.—The consequence is, that in some churches it is exceedingly good. I was not a little astonished, however, to perceive not long ago, in a provincial Scottish paper, that a ball was to be given in aid of the band of a certain church. If bazaars for building churches are not wholly unexceptionable what is to be said of balls for the support of bands?