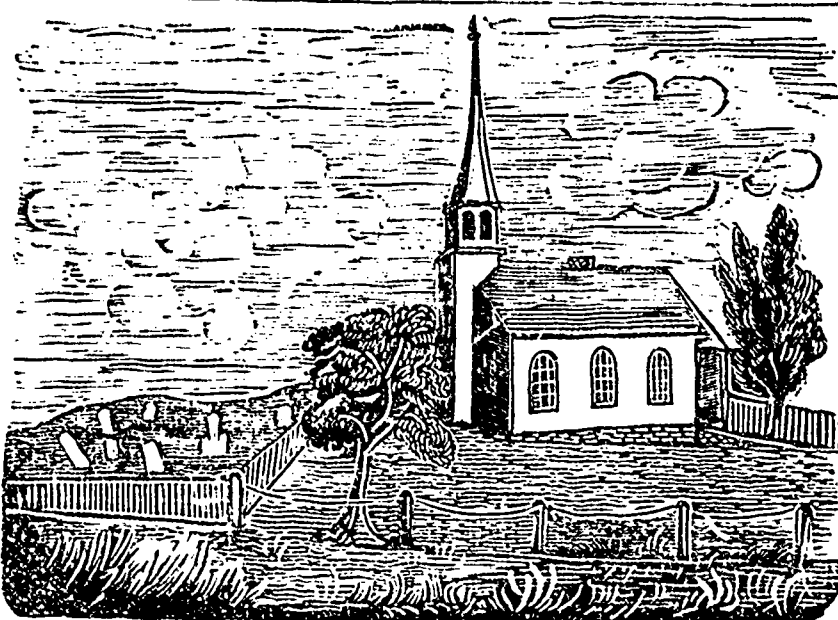


A CHURCHMAN'S PRAYER.

God grant that a church which has now for nearly three centuries, amidst every extravagance of doctrine and discipline which has spent itself around her, still carried herself as the mediator, chastening the zealot by the words of soberness, and animating the lukewarm by words that burn;—that a church which has been found on experience to have successfully promoted a quiet and unobtrusive and practical piety amongst the people, such as comes not with observation, but is seen, in the conscientious discharge of all those duties of imperfect obligation which are the bonds of peace, but which laws cannot reach,—that such a church may live through these troubled times to train up our children in the fear of God, when we are in our graves; and that no strong delusion sent amongst us may prevail to her overthrow, and to the eventual discomfiture (as they would find too late to their cost) of many who have thoughtlessly and ungratefully lifted up their heel against her!—*Rev. J. J. Blunt.*



ANOTHER PRAYER.

O merciful God, full of compassion, long-suffering, and of great pity, who sparest when we deserve punishment, and in thy wrath thinkest upon mercy; make me earnestly to repent, and heartily to be sorry for all my misdoings; make the remembrance of them so burdensome and painful, that I may flee to thee with a troubled spirit, and a contrite heart; and, O merciful God, visit, comfort, and relieve me; cast me not away from thy presence, and take not thy HOLY SPIRIT from me, but excite in me true repentance; give me in this world knowledge of thy truth, and confidence in thy mercy, and in the world to come, life everlasting, for the sake of our LORD, and SAVIOUR, thy SON JESUS CHRIST. Amen.—*Dr. Johnson.*

The life of a pious clergyman is visible rhetoric.—*Hooker.*

He should rather choose to teach than to charm, to convert than to be admired, to force tears than applause. Give up every thing to secure the salvation of your hearers.—*Gilbert.*

ORIGINAL.

HISTORICAL NOTICE OF THE PARISH OF ST. STEPHEN IN THE TOWNSHIP OF CHESTER.*

Messrs Editors,

From the year 1801 when the Rev. Robt. Norris left Chester until A. D. 1811, the members of the church were like "sheep without a shepherd,"—the parish was without the regular services of a clergyman. Occasional missionary visits were made previous to the year 1804 by the Rev. Mr. Money, Rector of Lanchburg, and subsequent to that period by the Rev. Thomas Shreve. The Rev. Mr. Norris, however, left his people with good advice to meditate upon—the text of his farewell sermon being (as one who heard it lately told me, from Philippians 4th ch. 8th verse,—"Finally brethren whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, &c. if there be any praise, think on these things."—During this long absence (nearly 10 years) of a regular shepherd, the fold was surrounded by teachers of other denominations, and some few were led astray from the good old path which they had been instructed to walk. The greater part, however, were not like "children tossed to and fro, and carried about with every wind of doctrine," but remained without wavering, holding fast the profession of the "faith once delivered to the saints," and waiting in hope, that God in His good time would open a door for their comfort, by again restoring to them the blessing of a regular, and permanent public worship, conducted by a duly authorized minister.—That so many remained steadfast in the doctrine and discipline of the church, must be attributed, under God, to the occasional visits of the above mentioned clergymen, and to the steady and persevering endeavours of the zealous lay reader already alluded to, Mr. George Weidle,—who with his faithful band, justly seemed to think, that it was "safest and best, as remarks a pious divine, to follow the sun even though for a while, owing to clouds, shine but dimly, than be led astray by a dazzling meteor, which though it may blaze for a time, too commonly leaves its followers in the dark, when most they stand in need of light; while the sun is clouded but to shine again with greater splendour and purity."—With the permission of the Bishop of the diocese, Mr. Weidle regularly read the service of the church, and a sermon either of Bishop Wilkes's, Secker's, or Sherlock's, or some other approved author, in the morning; and in the afternoon (as many of the congregation were Germans) one from Schleier in German.

Here then in the building dedicated to the service of God, those who loved the order of the church, assembled weekly for worship, under the direction of the

reader above named.—Here, as a congregation of churchmen, they met together for the enjoyment of their highest, and doubtless to many of them, whose worldly prospects were dark and cheerless, their chief earthly privilege. Of the decorum and devotion in which our much loved service was performed, and of the orderly and well conducted deportment of the attendants, there are some few yet living who can give an unqualified testimony. This worthy man, lived to see a respected clergyman, the Rev. Mr. Ingles, settled in the parish, and had the privilege to enjoy his ministrations for several years,—he died in the autumn of 1815 aged 81.

The writer of this notice can himself remember many of those early members of the Church, (who were spared until a few years since, but are now no more,) who allowed not even the increasing infirmities of age to keep them from the House of God, and when here, how often has he marked their fervent and devout behaviour, evidently showing that their minds were deeply impressed with the sacred truth that "the Lord is in His Holy Temple." He thinks indeed he yet can hear the sacred response in our spiritual liturgy still trembling on their aged lips—and well does he know that their fervent manner oftentimes recalled the wandering thoughts of other worshippers, when with marked sincerity and earnestness, they would entreat the "Son of God the Redeemer of the world to have mercy upon them." Oh! that there were many such among the worshippers of Israel's God! How profitable then to all would be our social service! How truly might we then say "we have with one accord made our supplications to God!" It is when thus recording the death of those who once were zealous members of the church that a review of this kind becomes, as has already been observed, of a serious and melancholy nature, as it brings to remembrance many once dear and beloved, whose voices on earth shall be heard no more.—Where indeed it might be asked, are many who once worshipped God within the sacred walls of the parish church.—The grave-stones in the consecrated field which surrounds the Holy Building will tell where the majority have gone. They have ceased to mingle among the living, their eyes are closed, their tongues are silent, they are numbered among the dead!—And from their graves comes to the assembling people, the voice of warning, "set not your affections on the things of the earth, but on things above,—for the time is short and the fashion of this world passeth away."

The situation of the Church with the Burial ground so near, is a circumstance which, as was before observed, tends much to impress upon the minds of the congregation as they enter, or retire from the House of God, serious and deeply solemn reflections,—while the sacred and consoling truths of the gospel, which are taught therein to the assembled worshippers, cannot fail to comfort the almost desponding heart of the lonely and the mourner. How many a sorrowing mourner who while awaiting the hour for

divine service, and either walking among or casting a longing look upon the silent tombs which contain the sleeping dust of those whom once they knew and loved, has hushed the sigh, and checked the rising tear, by saying, there in that gloomy grave rests, it is true, my dear departed son, here my once much loved daughter, there the fond partner of my bosom, here a respected and affectionate parent! But now that I am taught in this Holy Building, to believe in the comforting doctrine of "the resurrection of the body, and the life everlasting,"—I can say of each he is not dead, but sleepeth,—he is not lost, but retired only from the troubles and temptations of an evil world. The time is fast approaching when He who rose triumphant over the grave, shall bid them rise again, mine eyes shall once more see them, and we shall meet to part no more! For the knowledge and revelation of this so comfortable a truth, the aged mourner has indeed an inducement to enter the gates of God's abode with heartfelt thanksgiving, and "His courts with praise, to be thankful unto Him and to speak good of His name,"—while the young and careless have a striking warning before their eyes of the vanity of all worldly pursuits and enjoyments—the uncertainty of life—the certainty of death! And thus are better prepared to offer up with earnestness and sincerity the beautiful prayers of the Church, and humbly to entreat that "Almighty God who alone canst order the unruly wills and affections of sinful men, to make them love the things which He commands, and desire those that He does promise, that so among the sundry and manifold changes of the world, their hearts may surely there be fixed where true joys are to be found through Jesus Christ our Lord."

In the autumn of 1811, the members of the church, after having been so long deprived of the regular services of a duly authorized minister, were gladdened by having a zealous clergyman sent to reside among them. The following is from the Vestry Book of the Parish.—"On the 10th of November 1811, a special ordination was held at St. Paul's Church, Halifax, by the Right Reverend Father in God, CHARLES, Bishop of Nova Scotia, at which time and place aforesaid, Charles Ingles, of King's College, Windsor, A. B. was admitted to the order of Deacons, and appointed to officiate as such, in the parish Church of St. Stephen in the township of Chester.

On the 14th of October 1812, at a special ordination held this year, Charles Ingles, as above, was admitted to the holy order of Priests, and by mandate from his Excellency Sir John Sherbrooke, was inducted into the parish of St. Stephen, on the 13th of December, having been previously instituted to the same, by the Right Rev. the Bishop of Nova Scotia.

To be continued

Short sermon.—It can be nothing to those pure, enlightened spirits, beings in endless and inconceivable felicity, that for them the cup of life was mingled with many drops of bitterness.—*Chm. Alm.*