

en his commandments—the thought overwhelms me.” I endeavoured to console him by telling him that Christ Jesus came into the world to save sinners—those who feel themselves such, and who will flee to Him for pardon and peace. He is the only refuge for sinners to flee to. For he has expressly declared that all who are weary and heavy laden with the burden of their sins should come unto Him and they should find rest for their souls. “Oh!” he answered, “I do feel myself a great sinner, and confess my utter unworthiness,—will He, oh! will He pardon, and accept such a sinful wretch as I am.” He will, I answered, if you entirely rely on His all-sufficient merits, and the atonement which he has made to the justice of God, for the salvation of man. “God gave his Son into the world, that whosoever believed on Him, should not perish, but have everlasting life.”

He now offered up vehement supplications to the throne of grace for mercy, in which I joined. Trusting that such an earnest appeal coming from a penitent heart, would find acceptance there, I continued by him during the night, quoting passages of scripture from which I thought he would derive comfort and support, until an hour before day, when I perceived a change had taken place in his countenance, and I found his dissolution rapidly approaching. His last words were, “Lord Jesus have mercy on me and take me to thyself.” He died shortly after without a struggle. How prophetic were his words,—“I shall not see the light of another day.” He did not see the light of another day—with his bodily eyes. But I trust his spirit had entered into the realms of light above, where there is an eternal day.

The weather next day having moderated, all the crew were called together, to witness the solemnities of committing the remains of our departed brother to the deep. The body being wrapped up in a hammock, and placed on a board with some weights attached to the feet, it was then laid by the gangway, ready for launching. All the men standing round, I then read the sublime burial service of the Church; and coming to that part “we here commit his body to the deep,”—he was immediately launched into the water, to rise no more until the Archangel’s trump shall sound, and the sea shall give up the dead that are therein, to stand before the Judge of quick and dead, with assembled multitudes of every nation, kindred, and tongue,—to have their everlasting doom pronounced, either of endless happiness, or eternal misery.

ROLIAS.

To the Editors of the Colonial Churchman.

Gentlemen,
In your last number you state that you have heard of no new Committees of the Church Society formed or forming, since that at Antigonishe. As you have always expressed a desire, that all parochial occurrences likely to afford general interest may be communicated to you, for insertion in your useful paper, I shall transcribe for you from the Chronicle (a St. John paper) of Nov. 29th, an account of a Committee formed since the period you allude to.

CHURCH SOCIETY.

A meeting of the Church Wardens, Vestry, and other inhabitants of the Parish of Shediac, County of Westmoreland, was held in the Parish Church, on the 2d day of November, pursuant to a request of the Rector to that effect. The meeting was opened with prayer by the Rector. The constitution of the Church Society of this Archdeaconry (that of New Brunswick) was then read by him, and the object of the present meeting stated. After which the following Resolutions were then proposed and unanimously carried:—

1st. Resolved, That this meeting cordially approve of the plan of the formation of a Church Society in this Diocese, as contemplated by the Lord Bishop, and already put in operation to a great extent.

2d. Resolved, That as the Lord Bishop has sanctioned the organization of a separate Church Society, for each Archdeaconry of his Diocese, in subordination to his Lordship, as a common centre of uni-

ty, and of Parochial Societies (designated as local Committees) in subordination to the General Society of each Archdeaconry,—this meeting be organized accordingly into a Local Committee of the Church Society of this Archdeaconry, and bear the name of the Shediac Local Committee of the said Society.

3d. Resolved, That in the opinion of this meeting, it is at all times, and especially at present, the bounden duty of every member of the Church, to rally around her Altars, and afford her that assistance which she so eminently merits from every well-wisher to the religious and moral improvement of the country at large.

4th. Resolved, That with the blessing of God, one of the most effectual methods of affording that assistance is by uniting with this society, by offering up our prayers, and contributing to its funds according to our abilities, for the promotion of the various objects contemplated by its formation.

The meeting then proceeded to the election of officers, and the following persons were appointed—

The Rev. George Jarvis, B. D. Rector of the Parish, President; Richard Bell, Esq. Secretary; Mr. Richard Hodgson, Treasurer; Daniel Hannington, Esq. Lay Deputy to the General Committee at Fredericton for the ensuing year.

The subscription paper was then opened, and was cheerfully signed by those few whom the weather permitted to be present, and afterwards, by nearly every householder in the village.

At the conclusion of the meeting, a Resolution was passed, to be communicated by the President and Lay Deputy, to the General Committee for their consideration.

P. S. Since the above insertion in the Chronicle, many additional subscriptions have been obtained in other parts of the mission.

For the Colonial Churchman.

“As nearly as we can ascertain, she was the first person on that Island who submitted to the sacred injunction of the exalted Redeemer.”

Such is the language in the Christian Messenger of the 9th inst. of the biographer of Mrs. Stout, late of Sydney, Cape Breton. I was struck with the passage, and would enquire of the writer, through your pages, if he has not made some small mistake, and spoken of a christian land in terms applicable only to the benighted “Isles of the Sea.” From the previous parts of the communication, it would appear that the respectable lady who forms its subject, and whose piety and worth I do not question, was immersed somewhere about the year 1822, nearly 200 years after the first settlement of Cape Breton. And were there indeed none in all that long interval who “submitted to the sacred injunction of the Redeemer”? Have all the generations, of all denominations—Roman Catholics, church of England, Presbyterian, Methodists, and others prior to the year 1822, gone down to the grave in daring opposition to, or neglect of, the institution of Christ? Truly this is a sweeping—a daring charge—and yet it lies in the extract given above. It is a charge that savours more of the “strictest sect of the Pharisee,” of the worst intolerance of Papal Rome, than of the mild spirit of the Gospel of the blessed Redeemer. I know what the writer means. He means that Mrs. Stout was the first person in Cape Breton immersed by a Baptist minister; and if he had so expressed himself, it would have been well. But in place of that, she is made out to be the very first “who submitted to the injunction of the Lord”—a widely different thing.

There are other parts of the same piece, which wear a disingenuous hue. As for instance, where it is said that the “deceased had no religious instruction of a tendency to enlighten her conscience or enforce her obligation to serve the Lord.”

How can the biographer make such an affirmation?—I happen to know that in the Episcopal Church which she then attended, there were two clergymen in succession, whose preaching was allowed to be strictly evangelical, in

the hackneyed sense of the term—who did not “merely inculcate moral duties,” but earnestly preached the real Gospel of Christ—salvation by grace alone—justification by faith, agreeably to the Articles of the Church;—and doubtless, from ministers of other denominations also, she must have heard the words of sound doctrine.

These remarks are made in no invidious spirit. The writer trusts he can honour and love the image of his Lord wherever it is found; and he rejoices in the belief, that the subject of the sketch in question “sleeps in Jesus.” But he deprecates vain boasting, or such exclusiveness as would narrow the Church of Christ to the bounds of the Baptist communion, or acknowledge those alone who are immersed to have obeyed the command of Christ. And he deprecates also that spirit of detraction which is continually poured forth against the Church of England in the journal containing the subject of the present notice—a course which must be subversive of christian harmony and love, and surely cannot edify.

THEOPHILUS.

February 14.

THE VILLAGE CLERGYMAN.

In provincial obscurity, with punctuality, cheerfulness, and fervour, the christian clergyman will discharge the sublime and affecting duties of his solemn office. But it were to convey a very inadequate idea of his usefulness, to confine it to his efficiency in the pulpit; or, in other respects, to the bare fulfilment of the sacerdotal contract. He is the cynosure from on high, by which all steer their course. By the silent influence of his example, he refines the habits, advances the civilization, and promotes the welfare of the little community, who look up to him as their model. The presence of their village pastor imposes a check on the influx of depravity, allays the beginnings of strife, and sets the affections in right tune. His voice recalls the creature to his Maker, proclaims the knowledge of our Lord and Saviour, whose Gospel he expounds to a circle of grateful hearers. His preaching is of power to inbreed and cherish the seeds of virtue, to preoccupy men’s minds, and bar out the entrance of spiritual pride and fanaticism. By the influence of his practice he brings God himself, as it were, into request. The spectacle of his life, the godliness manifest in genuine piety, the beauty which after long bearing witness, men get to perceive in a calm mind and a sober conversation, furnish the best commentary on his pure, benevolent, and peaceable doctrine. The custom of living well is soon caught up and followed, since men heed example rather than precept; and thus the silent appeal of the parochial priest, his meekness, simplicity, and loving kindness, present the most eloquent sermon on Christianity.—*Church of England Quarterly Review.*

Death.—To a Christian, death is but putting off rags for robes, and exchanging a dungeon for a palace.

Faith in Christ is the believer’s joy while he lives, and comfort when he dies.

The mother of Philip Henry, when dying, said, “My head is in heaven, and my heart is in heaven: a few steps more, and I shall be all there.”

ANNE BOLEYN.

When this unhappy victim of cruelty was sentenced to an ignominious death, she meekly and affectingly thus appealed to heaven:—“O Father! O Father! Thou who art the way, the truth, and the life—Thou knowest that I deserve not this condemnation!” Happy they who when reviled, revile not again, but commit all to Him who doeth righteous judgment.

The Sinner—Strike what string you will, there is no chord in his heart that sounds in unison,—*Henry Martyn.*